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A COMMENTARY

ON

THE GOSPEL ACCORDING TO

JOHN:

CRITICAL, DOCTRINAL, AND HOMILETICAL,

TH SPECIAL REFERENCE TO MINISTERS AND STUDENTS.

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BY

JOHN PETER LANGE, D.D.,
PROFESSOR OF THEOLOGY AT THE UNIVERSITY OF BONN.

Translated from the German by

PHILIP SCHAFF, D.D.,
PROFESSOR OF THEOLOGY IN THE UNION THEOLOGICAL SEMINARY, NEW YORK.

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THE

GOSPEL ACCORDING TO JOHN.

THIRD SECTION (*Continued.*)

(V.)

CHRIST THE LIGHT OF THE WORLD OVER AGAINST THE BLIND. THE HEALING ON THE SABBATH OF THE MAN WHO WAS BORN BLIND, WITH THE SYMBOLICAL CO-OPERATION OF THE TEMPLE-SPRING OF SILOAM. THE DAY OF CHRIST, AND CHRIST THE LIGHT OF THAT DAY. THE LIGHT OF THE BLIND A JUDGMENT OF BLINDNESS ON THOSE WHO IMAGINE THEY SEE. SYMBOLISM OF LIGHT, OF DAY, OF DAY'S WORKS. (ALL LIGHT OF THE SUN SHOULD BE USED, AFTER THE EXAMPLE AND SPIRIT OF CHRIST, TO PRODUCE LIGHT; HENCE, TOO, ALL EFFORTS OF CULTURE A SYMBOLICAL CREATION OF LIGHT, POINTING TO HIM WHO CREATES LIGHT IN THE REAL SENSE OF THE TERM.) THE EXCOMMUNICATION, OR THE GERMINANT SEPARATION.

CHAP. IX.

1 And as *Jesus* [he] passed [was passing] by, he saw a man which was
2 [*omit* which was] blind from *his* birth. And his disciples asked him, saying, Master [Rabbi], who did sin [who sinned], this man, or his parents, that he was born [should be born] blind?
3 Jesus answered, Neither hath this man sinned [Neither did this man sin], nor his parents: but that the works of God should be made manifest in him.
4 I [We][1] must work the works of him that sent me, while it is day: the
5 night cometh, when no man can work. As long as I am in the world, I am the light of the world.
6 When he had thus spoken, he spat on the ground, and made clay of
7 the spittle, and anointed the eyes of the blind man with the clay,[2] And said unto him, Go, wash in the pool of Siloam, (which is, by interpretation,

[1] Instead of the first ἐμέ, B, D, L, the Coptic and other translations, read ἡμᾶς. The idea presented by the passage furnishes us with the motive for the dissimilarity between ἡμᾶς δέ and πέμψαντός με. This dissimilarity, however, was doubtless the cause of the two words being made the same. Several codd. wrote ἐμέ at the beginning also; whilst Cod. L, the Coptic and other translations, placed ἡμᾶς in the second place likewise.

[2] According to Codd. A, B, C**, etc., αὐτοῦ τὸν πηλόν, *His clay* (paste), the earth-ointment prepared by Him. Tischendorf omits τοῦ τυφλοῦ, in accordance with the not decisive testimony of B, L.

Sent.) He went his way [away], therefore, and washed, and came seeing.
8 The neighbours therefore, and they which before had seen him that he was
blind [who had before observed him because he was a beggar],[1] said, Is not
9 this he that sat and begged [sitteth and beggeth]? Some said, This is
he: others *said*, [said, Nay, but] he is like him: *but* [*omit* but] he said,
10 I am *he*. Therefore said they unto him, How were thine eyes opened?
11 He answered and said [*omit* and said], A man that is called Jesus made
clay and anointed mine eyes, and said unto me, Go to the pool of [*omit* the
pool of][2] Siloam, and wash: and I went and washed, and I received sight
12 [I went therefore (οὖν), and washed, and received sight]. Then said they
[They said] unto him, Where is he [that man, ἐκεῖνος]? He said [saith,
13 λέγει], I know not. They brought [bring] to the Pharisees him that afore-
14 time [before, once] was blind. And it was the sabbath day [it was sabbath
15 on the day][3] when Jesus made the clay, and opened his eyes. Then again
[Again therefore] the Pharisees also asked him how he had received [he
received] his sight. He said unto them, He put clay upon mine eyes, and
16 I washed, and do see. Therefore said some of the Pharisees, This man is
not of [from][4] God, because he keepeth not the sabbath day [*omit* day].
Others said, How can a man that is a sinner do such miracles [signs]?
17 And there was a division among them. They say [therefore][5] unto the
blind man again, What sayest thou of him, that [because, or seeing that, or
for having opened] he hath opened thine eyes? He said, He is a prophet.
18 But the Jews [The Jews therefore] did not believe concerning him, that
he had been blind and received sight, until they called the parents of him
19 that had received his sight. And they asked them, saying, Is this your
20 son, who ye say was born blind? how then doth he now see? His parents
answered[6] them [*omit* them], and said, We know that this is our son, and
21 that he was born blind: But by what means he now seeth, we know not;
or who hath opened [who opened] his eyes, we know not: he is of age, ask
22 him [ask him, he is of age]; he shall [will] speak for himself. These *words*
spake his parents [These things his parents said], because they feared the
Jews: for the Jews had agreed already, that if any man did confess that he
was Christ [should acknowledge him as Christ], he should be put out of the
23 synagogue [excommunicated]. Therefore said his parents [For this reason
his parents said], He is of age, ask him.
24 Then again called they [So they called the second time] the man that
was [had been] blind, and said unto him, Give God the praise [Give glory
25 to God]; we know that this man is a sinner. He [therefore] answered and
said [*omit* and said],[7] Whether he be a sinner *or no* [whether he is a sinner],

[1] The true reading is προσαίτης, *beggar*, instead of the τυφλός, *blind*, of the Text. Rec.

[2] εἰς τὸν Σιλωάμ—B, D, L, X.

[3] Instead of ὅτε we should read, according to B, L, X, and several translations, ἐν ᾗ ἡμέρᾳ.

[4] B, D, etc., Lachmann, Tischendorf: οὐκ ἔστιν οὗτος παρὰ θεοῦ ὁ ἄνθρωπος.

[5] Lachmann supplies οὖν, in accordance with A, B, D.

[6] According to Lachmann, the οὖν after ἀπεκρ. is not to be expected here, upon consideration of the subject-matter, and is supported by B only. Similarly, the δέ in Cod. A, etc., and the αὐτοῖς, seem to be additions, against which are B, L, X, etc.

[7] The καὶ εἶπεν is omitted, according to Lachmann and Tischendorf, by reason of A, B, D, etc.

I know not: one thing I know, that, whereas I was blind, now I see [that
26 I, a blind man, now see]. Then[1] said they to him again[2] [They therefore
27 said to him], What did he do to thee? how opened he thine eyes? He answered them, I have told you already, and ye did not hear: wherefore [why] would ye hear *it* again? will [would] ye also be [become] his dis-
28 ciples? Then [*omit* Then] they reviled him, and said,[3] Thou art his
29 disciple; but we are Moses' disciples. We know that God spake [hath spoken] unto Moses: *as for* this *fellow* [but as for this man], we know not
30 from [*omit* from] whence he is. The man answered and said unto them, Why, herein is a marvellous thing, that ye know not from [*omit* from]
31 whence he is, and *yet* he hath opened [he opened] mine eyes. Now [*omit* Now] we know that God heareth not sinners; but if any man be a wor-
32 shipper of God, and doeth [do] his will, him he heareth. Since the world began was it not heard [it was never heard] that any man opened the eyes
33 of one that was born blind. If this man were not of [from] God, he could do
34 nothing. They answered and said unto him, Thou wast altogether [wholly, ὅλος] born in sins, and dost thou teach us? And they cast him out [not simply from the place where they were, but from the synagogue = excommunicated him].

35 Jesus heard that they had cast him out; and when he had [*omit* had] found him, he said unto him, Dost thou believe on [in] the Son of God [the
36 Son of man]?[4] He answered and said, Who [And who] is he, Lord, that
37 I might [may] believe on [in] him? And [*omit* And] Jesus said unto him,
38 Thou hast both seen him, and it is he that talketh with thee. And he said,
39 Lord, I believe [I believe, Lord]. And he worshipped him. And Jesus said, For judgment I am come [I came] into this world, that they which [who] see not might see, and that they which [who] see might be made [might become] blind.

40 And *some* of the Pharisees which [who] were with him heard these words,
41 and said unto him, Are we [also] blind also? Jesus said unto them, If ye were blind, ye should have no sin [ye should not have sin]: but now ye say, We see; [.] therefore [*omit* therefore][5] your sin remaineth.

EXEGETICAL AND CRITICAL.

Ver. 1. AND IN PASSING BY (καὶ παράγων).—This history is evidently connected [by καί] in respect to time and place with the preceding chapter [with ἐξῆλθεν ἐκ τοῦ ἱεροῦ, viii. 59]. As regards time, it was the day after the close of the feast of tabernacles, and that a Sabbath, ver. 14. See Lev. xxiii. 39. As for the place,

[1] According to Codd. B, D, K, etc., οὖν.

[2] πάλιν, omitted by many codd., in opposition to Cod. A, etc., was perhaps left out on account of a misapprehensive assumption of a collision with the πάλιν of ver. 15. That πάλιν, however, has reference to the preceding question of the people.

[3] The construction has the power of making the following words which they uttered to be looked upon as the substance of their revilings. This seemed inadequate, and probably occasioned the reading οἱ δὲ ἔλεγον in D, L, etc.

[4] Codd. B, D, and the Ethiopian translation, read τοῦ ἀνθρώπου, because Jesus was wont thus to designate Himself.

[5] The οὖν before ἁμαρτία is wanting in B, D, K, L, etc.

Jesus had just quitted the temple, and we are most probably to imagine the blind beggar as seated at the entrance to the temple (comp. Acts iii. 2). De Wette cannot reconcile this peaceful occurrence with the scene of violence, ch. viii. 59; but it is precisely in this secure deportment of Jesus, and in His halt after the moment of the most imminent peril of death, and while He was still in the vicinity of danger, that we should recognise the Lord and Master. Hence we refer the παράγων (comp. Mark ii. 14), not to the beggar, but to Jesus Himself. It is obviously the participle of the preceding, even though doubtful, παρῆγεν οὕτως. While He is in the act of passing by the last frequenters of the temple, the blind beggar meets His eye at the door, and the fact of His pausing to look at him is revealed by the question of His disciples.

Ver. 2. RABBI, WHO SINNED?—The motive for this question on the part of the disciples could, in their present situation, scarcely be dogmatical interest, being, as they were, just reunited to the Master after His escape from stoning. We suppose that they wish to induce the Lord to pass by the man as unworthy of His self-sacrificing interest, in order that He may hasten on; and that hence their question, uttered on the spur of the moment, derives a decided pharisaical colouring from the popular notion. According to Euth. Zigabenus, they suppose neither to be the case. Admitting this, the question itself would fall to the ground. The disciples take for granted that this blindness was caused only by sin; the question is merely as to the dilemma: this man or his parents? The latter supposition was the proximate one, in accordance with the pharisaical explication of Ex. xx. 5 (Lightfoot, p. 1048). Nevertheless, the disciples give the first place to the more remote question: whether this man himself sinned. Beza, Grotius, and others have accounted for the expression by the belief in the transmigration of souls. This belief, however, could not have been entertained by orthodox Jews, even though it may subsequently appear among the Cabbalists (see *Commentary on Matthew*, ch. xiv. 2). Cyril, De Wette, and others mention, in explanation of the question, the belief in the pre-existence of souls (in accordance with Wisd. of Sol. viii. 20); but neither was this a national tenet of orthodox Jews, although it had forced an entrance from Platonism into Alexandrian Jewish theology. The view that most naturally suggests itself is, that the man may already have sinned in the womb, as an embryo, by evil affections. The distinction between nobler and baser vital motions in the embryonic state is also intimated by Scripture, Luke i. 41, 44. Rabbinism has, with reference to Gen. xxv. 22, further matured this idea (Lightfoot, *Sanhedrin*, fol. 91. 2, etc.). An obscure idea of pre-existence may have occurred to the disciples, who were here fashioning a question from reminiscences, together with this notion of embryonic guilt. The conception of Lampe, Luthardt, etc., Has he sinned, or, as this is

inconceivable, etc., is not in accordance with the text. Tholuck's supposition, after Camero, They thought that he might in anticipation have been branded as a sinner, is certainly not altogether clear (Meyer). Von Gerlach speaks doubtfully in this connection of a punishment that precedes sin, and just as onesidedly of how the work of divine grace has swallowed up avenging justice; while according to Heubner it is simply a question of the recognition of the fact that there are also unmerited sufferings (*i.e.* of sinful men, who yet have not directly brought the suffering upon themselves).

Ver. 3. NEITHER DID THIS MAN SIN, NOR HIS PARENTS.—There is no question of their sinfulness in other respects; but Christ knows that no sin, either of this blind man or of his parents, was the cause of his being born blind.—BUT THAT (ἀλλ' ἵνα); namely, to this end was he born blind. The ultimate object of evil, as of things in general, is the glorification of God in the salvation of men; the glorification of God is, however, more definitely a glorification through the works of Christ, which are God's own works. Here, too, God should be glorified in the salvation of the man who was born blind. It is incorrect to suppose that the question of the disciples first directed the attention of Jesus to the unfortunate man. This view is contradicted by the preceding εἶδεν.

Ver. 4. WE [not I] MUST WORK. — See the TEXTUAL NOTES. According to Kuinoel, Jesus designed to meet the scruples entertained by the disciples as to the propriety of the healing on the Sabbath, which He was about to undertake. It is more probable that with this saying He encounters their urgent entreaties to hasten away from the dangerous position. Hence, with the "*we*," He holds *them* fast also to the place where it is their duty to remain, and reveals to them that in the future *they*, as the prosecutors of His work, must stand firm in similar situations; with a view to which destiny they are now being exercised.—WHO SENT ME. Not: Who sent *us*. The works of God are comprehended in His work, for which He alone is *sent;* in the carrying out of His work in individual works His disciples are to be participators with Him.

AS LONG AS IT IS DAY; THE NIGHT IS COMING.—The antithesis of day and night is the antithesis of the time of His life and activity, in opposition to the period of His passion and death; uttered in anticipation of His approaching death, yet in the assurance that at present no mortal peril threatens Him. Similarly, the contrast of *day* and *night* is significant of the contrast of *life* and *death* in the classics, especially in Homer (see Meyer). In the Rabbins: "*Pirke Aboth,* ii. 19; 'R. Tarphon spake: The day is short; the work is great; the Master presseth.'" Tholuck. Hence the interpretation of Chrysostom and others with reference to the αἰὼν οὗτος and μέλλων is incorrect. Paulus quite tritely explains: Broad day-light was requisite for cures effected upon the eyes! The day-time of the day's work of Christ was at the same

time a day-time of redemption, of visitation for Israel, which terminated with His night, viz. His death (see ver. 5). Only we must not convert this relative antithesis into an absolute one by the declaration: Now is the time of grace, afterwards the time of darkness. Thus Olshausen, after earlier exegetes (Grotius and others), too strongly defined the contrast. Luthardt: The presence of Christ in the world is the time of the event of redemption; His subsequent separation from the world the time solely of the appropriation of redemption. This interpretation comes nearer the mark; and yet Meyer, not without foundation, quotes against it John xvi. 7, 15, 26, xiv. 26, and other passages, according to which the death of Jesus was the condition of greater enlightenment. The figure of the day's work is here the decisive one. Every man has for his day's work his one day by which he must profit: when his night comes, he can work no more. So, too, must Christ perform His great, single, and yet universal, official historical day's work, conditional upon His earthly pilgrimage.

Ver. 5. WHILE I AM IN THE WORLD.—We suppose that Christ here compares Himself to the sun, the light of day, as ch. viii. to the pillar of fire, the light of the night. This assumption is founded on the preceding antithesis: *day, night.* Accordingly the ὅταν will mean *quamdiu* (Vulgate and many others), but not *quandoquidem* (Zwingle, Lampe, Lücke), or *at the time when* (Meyer). The sun, throughout the day, as long as it is in the world, is the light of the world. The sun, however, opens and enlightens only the eyes of the seeing; Christ, as the real Sun, opens and enlightens the eyes of the blind likewise. And along with this is expressed the fact that He is the Sun of the world in a spiritual sense. The ὅταν, however, in its figurative sense, denotes the antithesis between the personal presence of Christ in the world and His departure from the world, after which He does not indeed cease to be the light of the world (for the operations of the Paraclete are His), but He no longer works corporeo-spiritually as light, but spiritually, until at the last day the great solstice returns with the day of resurrection. The figure of the sun, which in its day illuminates everything, is the strong expression of His assurance that He will enlighten the eyes of the blind man.

Ver. 6. HE SPAT.—The whole conduct of Jesus is manifestly expressive of strong intentionality, and this must first receive our consideration. As the pursuers are close behind Him, and the disciples in a state of anxious tension, it seems to Him that His primary concern must be to give proof of His tranquillity by calmly remaining on the ground. Moreover, as His adversaries accounted Him guilty of antagonism to the law of Jehovah in His previous healing on the Sabbath, ch. v., they should now see that the God of their temple is His co-agent on the Sabbath, since the temple-waters of Siloam are brought into co-operation: a funda-

mental motive this, which exegesis has omitted to notice (see *Leben Jesu*, iii. p. 635). Furthermore, as the blind man does not yet know Him, and at first is *en rapport* with Him only through the tone of His voice, the life of faith must of course be developed within him by a gradual process, as in the case of the blind man at Bethsaida (Mark viii. 23; comp. Mark vii. 33).

With reference to the use of external means, the three factors, the saliva, the clay, the spring of Siloam, and also the unity of the entire act, must be distinguished. Respecting the employment of *saliva*, comp. the analogous cases, Mark vii. and ch. viii. (See *Com. in loc.*) On the sanativeness of *clay* in diseases of the eyes, see Tholuck's quotation from Serenus Sammonicus: "*Si tumor insolitus typho se tollat inani, Turgentes oculos vili circumline cœno;*" and Lightfoot. On the virtue of the waters of *Siloam*, see above, the Exegetical Notes on the pool of Bethesda (ch. v.), and Robinson, ii. p. 155.

In discussing the destination of the elements here employed in Christ's *one* act of healing, we have to distinguish the idea of their *material* or *medicinal*, their *organic* or *instrumental*, their *ethical* and their *allegorical* destination. That the external elements in their combination had, as ancient remedies, no *medicinal* power to give sight to the man who was born blind, is evident. But that they were the better fitted to be *organical* bearers of the miraculous power of Christ, *i.e.* conductors of it (Nonnus, πηλὸς φαεσφόρος; Olshausen and others), because they were moreover accounted medicinal, is all the more obvious, since the question is here of the saliva of Christ, and of a salve that He made with His own hand. But since the receptive faith in the miracle must correspond with the positive miraculous power, the alternative is misapprehended when Tholuck and Meyer will set aside the *psychologico-ethical* consideration (Chrysostom, Calvin, and others) of the awakening of faith by the use of these in the case of the man who was born blind. In the instances given in the Old Testament also (2 Kings iv. 41, ch. v. 12; Isa. xxxviii. 21), the organic operation of the miracle-worker is to be grasped conjunctively with the awakening of the psychologico-ethical receptivity. The *allegorical* interpretation (Luthardt, on the anointing with clay: He who will see must become blind; after some church Fathers) is the most remote. On the mythical interpretation of Strauss, Baur, etc., see Meyer [p. 378].

Ver. 7. GO, WASH.—It is a question here whether the asyndeton would not be better composed of three members than of two. The latter (Go, wash thyself *into* the pool) is of course explained by the custom of the language. Tholuck: νίψαι εἰς pregnant, either including the entering into the water, or expressive only of the dipping into it. Winer, p. 369 [387].—IN THE POOL OF SILOAM. The spring, Isa. viii. 6; the pool, Neh. iii. 15. Its situation, see above, ch. v. Meyer: "Re-discovered by Robinson (ii. p. 142 ff.

[Am. ed. of 1856, vol. i. p. 338 ff.]), after Josephus, at the mouth of the valley of Tyropœum, on the south-east side of Zion. See Tobler, *The Fountain of Siloam and the Mount of Olives*, 1852, p. 1 ff.; Rödiger, in Gesen. *Thes.* iii. p. 1416; Ritter, *Erdkunde*, xvi. p. 446 ff."—THE POOL OF SILOAM. The chief reference of this is not to the district of Siloam (as Tholuck has it, referring to Luke xiii. 4; Joseph. *de bello Jud.* ii. 16. 2, vi. 7. 2); but it is especially the Siloah-pool of Siloah-*spring*, which is again mentioned in the following. Tholuck's explanation of the sending to this pool—for the purpose of purification—is too bald, as is also the design ascribed by Meyer: in order that the healing power of the clay ointment might have the necessary time for operation. Concerning the more direct purpose, see the note to the preceding verse. As regards the sanative element of the water, we can as little reject it (Meyer: The rabbinical traces of a healing power resident in the water point to the organs of digestion; see Schöttgen) as attach any particular credit to it. At all events, it assisted in forming a foothold for the faith of the blind man.

WHICH IS, WHEN TRANSLATED, ONE SENT.—The designation שִׁילֹחַ (Greek in the Sept. and in Josephus, Σιλωάμ) signifies the SENDING [*missio*, sc. *aquarum*], probably with reference to the fact that the temple-mount sends forth its spring water. The question is, how far this word may become synonymous with שָׁלוּחַ, SENT, or THE SENT. According to Hitzig, the form is derived from שְׁלֻחַ, as יְלוּד from יָלִיד, and John has correctly translated ἀπεσταλμένος (*Com.* on Isa. viii. 6, p. 97. For particulars, see Tholuck, p. 327). According to Bengel, Meyer, and others, the evangelist referred the name to the blind man who was sent to the spring. An unfounded typology, unsupported by the context. This fountain, in that it is called the *Sent*, is the type of Him who in John continually designates Himself as the real Sent One, the type of Christ (Theophylact, Erasmus, Calvin, and others). It is remarkable how this pregnant symbolism has perplexed the commentators. Wassenbergh and others are inclined to consider the parenthesis (after the Syrian and the Persian translation) a gloss; Lücke also (p. 381) will not be "persuaded" that the parenthesis is Johannean; Meyer pleads in extenuation the "far more striking example" of a "typical etymologizing," Gal. iv. 25.

HE WENT AWAY THEREFORE.—As there is no mention of any leader, it seems certainly to be indicated that a faint dawning of sight had already begun. Of course we are not to imagine that the anointing of the eyes glued them together; the release of the visive faculty may also have been preceded by a clairvoyant disposition. Compare the fine description of the restoration to sight of blind Œdipus in Sophocles. But as this trait is at all events not brought forward, it cannot be insisted upon as a certainty (comp. Tholuck,

with reference to Neander: "although we may also think that there was a guide").—AND RETURNED. Not in particular to Jesus, but from the spring and to his family (ver. 8).

Ver. 8. THE NEIGHBOURS THEREFORE.—Now follows an account of what further befell the blind man. So minute, distinct, and true to life is this narration, that we are at liberty to suppose the evangelist had it from the very lips of him who was blind and healed (see Tholuck, Meyer).

Ver. 11. A MAN THAT IS CALLED JESUS.—He is therefore not acquainted with the Messianic character of Jesus. He, however, emphasizes the name of *Jesus*. He has immediately noticed the significant name, which was not the case with the impotent man of Bethesda (ch. v.). The form of his already budding faith in the prophetic dignity and divine mission of Jesus declares itself in vers. 17 and 33; he as yet does not know Him as the Messiah, ver. 35.

I RECEIVED SIGHT.—Ἀναβλέπειν means to look *up*, to see *again*. Meyer maintains, against Lücke's explanation, *I looked up* (Mark xvi. 4, etc.), the *I received sight again*. For this there is no ground in vers. 15 and 18, although the explanation of Grotius, *nec male recipere quis dicitur, quod communiter tributum humanæ naturæ ipsi abfuit*, is ingenious.

Ver. 13. THEY BRING TO THE PHARISEES THE WHILOM BLIND MAN. —Doubtless the Pharisees in a peculiar sense are meant; hence in their magisterial capacity, and as enemies of Jesus. This is proved also by what follows. For to regard it as signifying the Pharisees in general "as a corporation" (Meyer), is historically inaccurate. Neither is there any ground for the assumption that they had led him before the Pharisees on account of the healing on the Sabbath, because they believed the transgression of the law should be reported. On the contrary, the clause, HIM THAT ONCE WAS BLIND, indicates that they considered it their duty to bring the miracle to the cognizance of the theocratic court (see Tholuck). It is only after the introductory clause, It was the Sabbath, that the stumbling-block appears among the Pharisees. If these Pharisees did at all events form a judicial court (comp. the Pharisees, ch. vii. 47, xi. 46),—since, as subsequently appears, they call a judicial inquiry and execute an act of excommunication,—the question arises, whether it was the great Sanhedrin itself (Tholuck), or a minor Sanhedrin (Lücke). Of the latter there were two in Jerusalem. These small Sanhedrins, as synagogue-courts consisting of 23 assessors, settled minor lawsuits in the Jewish cities. The latter supposition is the more probable, in accordance with hierarchical discipline; yet doubtless the small Sanhedrins in Jerusalem were closely connected with the great Sanhedrin, especially in matters that concerned the person of Jesus. Tholuck alleges, in support of his position, that the great Sanhedrin alone wielded the power of excommunication from the congregation of Israel. But the grade of the ban incurred by the

healed blind man is not mentioned, and in minor degrees the right of excommunicating was possessed by the small Sanhedrins as well. Lücke assumes that the leading before the Pharisees took place after the Sabbath, as, according to the Talmud, on the Sabbath and on feast-days no causes were tried. Tholuck thinks it probable that sessions were held on the Sabbath also; he supposes only "that no writing was done." At all events, such Sabbath sessions were extraordinary, and members of the Sanhedrin themselves took the initiative in them; therefore in this case we are safe in supposing that the presentation occurred after the Sabbath.

Ver. 14. AND IT WAS SABBATH ON THE DAY WHEN JESUS.—"A rabbinical statute specially prohibits the spreading of saliva on the eyes on the Sabbath. Maimonides, *Schabb.* 21. If this ordinance was not yet extant or sanctioned, still the general law was in force which forbade all healing on the Sabbath except in cases where life was imperilled (Schöttgen and Wetstein, *ad Matt.* xii. 9)." Meyer. Hence stress is laid upon the fact that Jesus made clay on that day.

Ver. 15. AGAIN, THEREFORE, THE PHARISEES ALSO ASKED HIM HOW HE RECEIVED HIS SIGHT.—It is characteristic of them that they pass over the miracle itself, *that* he has received sight, and inquire at once as to the *manner how*, because the latter is the point to which the accusation of heresy against Jesus must attach itself.

HE PUT CLAY (A PASTE), etc.—Meyer justly draws attention to the circumstance that the man relates only what he has himself felt, and hence does not mention the saliva; so before, ver. 11.

Ver. 16. THIS MAN IS NOT FROM GOD, BECAUSE HE KEEPETH NOT THE SABBATH.—Characteristic hyperbaton, by which the name of God is brought forward first with hypocritical reverence, and then a contemptuous emphasis is laid upon *this man. Because he keepeth not the Sabbath;* see note on ver. 14.—OTHERS SAID, HOW CAN A MAN THAT IS A SINNER DO SUCH SIGNS? The disparaging inference was drawn only by a portion of the tribunal; by the majority, it is true. From the mention of a greater division in this forum, it seems to result that it was an association other than the great Sanhedrin. Be it observed that these more conscientious judges express themselves timidly, through fear of the others, but yet go so far as to declare that the miracle performed by Jesus proves that He is not a sinner.

Ver. 17. WHAT SAYEST THOU OF HIM, BECAUSE, etc.—John introduces this statement with the characteristic οὖν again. It was to be expected that they would resort to artifices; for the evangelist is again speaking of the dominant party in this court. So explain Apollinaris and others: It is the *hostile* party which is here spoken of. Chrysostom, on the contrary, erroneously: It is the *friendly* party. Meyer and others: *All* are included. It is patent, however, that the conduct of the suit is in the hands of the pre-

dominant hostile party. But of course the examination takes place in the name of the whole body. As regarded the fact itself, they had no further hold on the clear-headed and firm man. Hence they inquire what conclusion he has reached with respect to the miracle-worker—what opinion he has formed of Him—in order from this dogmatical point to unsettle him, and betray him into some other statement. From the question of faith they design to unsettle him in the question of fact, as the hierarchy once did with the Jansenists in France.

HE IS A PROPHET.—The straightforward, decided, and intelligent character of the man appears still more distinctly here. May we call him "uncouth" also (Tholuck)? Instead of that, he manifests good humour, acuteness, and ready wit.

Ver. 18. THE JEWS THEREFORE DID NOT BELIEVE.—That the hostile party is here designated by the name of Jews, by no means proves that in this place it first reappears in active operation (Meyer). It characterizes them, however, as Jews, or unbelievers, that they now, having heard the confession of the man, issuing from the fact, do not believe, *i.e. will not* believe the fact itself. This does not mean that they consider the whole account, for example, of the making of clay by the Lord a lie; but they pretend that some fraud may exist. John again intimates, by the expressive οὖν, that their unbelief and mistrust originate in their fanaticism. In the first place, they evidently desired to reproach Jesus with a violation of the Sabbath. But in this they were thwarted by the great miracle which weighed heavily in the balance. Therefore they now hope to accuse Him of a spiritual deception, and at the same time of violating the Sabbath.—UNTIL THEY CALLED THE PARENTS. Meyer explains: Then they believed. Tholuck, on the contrary: This does not result from the ἕως ὅτου. Of course, it follows only that they must now let pass the judicially protested statement of the man, whether they believed it or not.

Ver. 19. IS THIS YOUR SON?—The *one* question progressively subdivides itself into three questions. They, however, hasten on to the third query, because in it is concentrated the weight of their fanatical passion, or because, by intimidating the parents, they hope to be able to weaken the testimony of the son.

Ver. 21. BUT BY WHAT MEANS HE NOW SEETH, WE KNOW NOT.—The first and second questions are successively answered by the parents simply in the affirmative. The third question they evade. Yet they hint that they have heard of One who has opened his eyes. On this point the son must speak for himself. The whole reply is characteristic of parents who are honest and sensible, but at the same time timidly and selfishly cautious. Something of their son's intellectual humour is perceptible in their answer, which, however, especially testifies to their pride that their son has wit enough to give them correct information with regard to

the last question. The thrice repeated αὐτός [αὐτοῦ ἡμεῖς—αὐτόν—αὐτός] is in the highest degree significant. On the one hand it tells of their confidence in their son, but on the other hand also of their fear. That they thereby jeopardize him, or leave him in the lurch, is truly a selfish trait. They lack strength to prove their gratitude for the healing of their son by uniting their testimony to his, although they clearly indicate, by the tartness and touchiness of their reply, that they are thoroughly observant of the bad intentions of the inquisitors.

Ver. 22. FOR THE JEWS HAD ALREADY AGREED, etc.—A public and formal decree or act (Tholuck) cannot as yet be intended, else they must now have brought the cause of Jesus to an immediate termination. A mere agreement of private individuals (Meyer) would, however, be saying too little. Doubtless the subject in question is a regulation, made by the Jews in Jerusalem, concerning excommunication from the synagogue. Such a regulation directly became known to the people, and served to intimidate the spirits of the undecided. The ἵνα gives the interest of excommunication as a motive for the regulation. This determination probably coincided with the resolution to have the Lord taken, ch. vii.

HE SHOULD BE PUT OUT OF THE SYNAGOGUE.—Tholuck: "The word ἀποσυνάγωγος has led to researches into the nature of the Jewish law; of these, the latest (for example, Rüetschi in Herzog's *Encykl.*) still refer to the old authorities, to Drusius, Lightfoot. The subject has been more thoroughly investigated in Gildemeister's *Blendwerk des Rationalismus*, 1841. According to this, the Mischna does not recognise several grades of excommunication: it knows of but *one*, the נִדּוּי, in pursuance of which the excommunicated person was not permitted to shave or wash, or to enter other than an outer hall of the temple. The duration of this was dependent upon the contrition of the person. Excommunication was inflicted by the president of the great Sanhedrin. Opinions differ with regard to the biblical expression ἀποσυνάγωγος γίνεσθαι, as to whether it means simply exclusion from divine worship in the synagogue of a single congregation (Vitringa, *de Synagog. vet.* p. 741; Witsius, *Miscellanea*, ii. p. 49), or exclusion from the קָהָל, the united congregation (Selden, *de Synedr.* i. 7). But the former appeared merely as a substitute, when the temple was no longer in existence. Moreover, the recognition of Jesus as the Messiah was such an offence, that nothing can be intended save exclusion from the great congregation."

The matter, however, is scarcely decided so simply. Evangelical history demonstrates that this man suffered a species of excommunication which did not prevent him from going about with impunity, while Jesus came under a ban with which a trial resulting in death was connected. The idea of the ἀνάθεμα (Rom. ix. 3), or ἀνάθεμα, μαρὰν ἀθά (1 Cor. xvi. 22), is manifestly derived

from circumstances connected with the synagogue, and denotes an excommunication symbolically expressive of reprobation, the Cherem of the Old Testament. On the other hand, we know that unclean persons and lepers (these from levitical reasons, as also from ethical reasons, "publicans and sinners") were excluded from the full right of communion in a way which could scarcely have amounted to Cherem. Thus from two to three degrees of excommunication are faintly traced in the Holy Scriptures themselves, and three grades of excommunication are certainly intimated by the words of Christ also: in danger of (the synagogue's) judgment, in danger of the council (Sanhedrin), in danger of hell-fire (Matt. v. 22). The first degree, as it appears in rabbinical tradition (*Niddui*), may be designated a congregational course of discipline. The second degree is ecclesiastical, or rather theocratico-political (*Cherem*); the third hierarchico-criminal (*Schamatha*). The fact that the Mischna treats of excommunication in its more limited sense only might be thus explained: the Jews had in its time lost all right of conducting religious criminal proceedings, or executing the *Cherem;* whilst, on the other hand, in the absence of a religious centre, the disciplinary congregational proceeding might coincide with the ecclesiastical in the limited sense of the latter term. The subsequent distinct rabbinical development of several grades of excommunication (see Winer, *s.v.* Bann) must at all events be grounded on ancient tradition. In this connection be it observed that a purely disciplinary course of proceeding is no longer spoken of, while the *Cherem* in Elias Levita is in its turn intensified by the idea of *Schamatha.* Analogous to the latter is the solemn form of the great excommunication, accompanied by curses in the church of the middle ages.

Ver. 24. THEN THEY CALLED THE SECOND TIME THE MAN, etc.—The rigour of the judicial procedure appears from the fact that they caused the man who had been healed to go away or step out during the examination of his parents. As they do not attain their purpose with them, they summon him again.—GIVE GLORY TO GOD. As regards the *expression,* this is a solemn charge to tell the truth, which he might possibly have concealed hitherto (Josh. vii. 19); as regards the *intention,* it is an insinuation that he should make a statement such as they desired; hence in reality it is blasphemous hypocrisy, meaning as much as this: Give the hierarchy the glory, and lie or play the hypocrite. So they seek to influence his evidence by the previous statement of their opinion.

Ver. 25. WHETHER HE IS A SINNER, I KNOW NOT: ONE THING I KNOW.—The dogma of the hierarchical dignitaries he is content respectfully to leave undecided. But he will not be dissuaded from his actual experience. He knows full well, too, what light his experience throws upon the dogma whereby they support their accusation of heresy.

Ver. 26. TO HIM AGAIN, WHAT DID HE TO THEE?—They at first endeavoured to make the healed man the accuser of Jesus on the score of a violation of the Sabbath, then on the ground of spiritual deception. They now despair, in view of the firmness of the man, of making away with the miracle itself that Jesus had wrought. They return therefore to the *how*, to the accusation of breaking the Sabbath, in order to make that a means of working upon the man. Their evidently malicious examination, however, fills the man with scorn, and he mingles irony with the expression of his displeasure.

Ver. 27. ARE YE ALSO DESIROUS TO BECOME HIS DISCIPLES?—Chrysostom: He thus presents himself (with the καί) as the disciple of Jesus. But he utters the words principally with reference to all the disciples of Jesus, of whom he has heard. Plainly perceiving their intention to stamp him also as the disciple of Jesus if his testimony does not accord with their wishes, he makes use of the ironical and withal defensive expression not without a presentiment of his own destiny.

Ver. 28. THEY REVILED HIM.—At first gravely, craftily, calmly, now passionately, meanly, they press upon him. To call him the disciple of Jesus delights them as if it were some vile aspersion; and the accusation seems to them true, because he has allowed himself to be healed by Him on the Sabbath—bears witness to this fact, and believes Him to be a prophet; or because he will not turn liar to please them. The antithesis, *Jesus' disciple, Moses' disciples*, relates here to the pretended violation of the Sabbath, in the guilt of which he seems to have participated, and to their zeal for the sanctity of the Sabbath. Qualification of the antithesis by the antithesis: Moses, Jesus. Moses characterized as a prophet; Jesus as an antithesis to Moses, a suspected person, concerning whom they reserve their final opinion. Yet a sting lies in the expression: We know not whence. From some quarter He had extraordinary power: this His dealings with the blind man demonstrated. Now, if this power was not from above, the man on whom the cure had been performed would be distressed by the thought that he had been healed by demoniacal agency.

Vers. 30, 31. WITH RESPECT TO HIM THIS IS MARVELLOUS, TO WIT, etc.—We do not translate ἐν τούτῳ, *in this matter, herein*, but *in respect to this one*, namely Jesus, previously the subject; and we render the γάρ not by *truly*, but by *namely*. They have ambiguously declared: We know not how it is with *that fellow;* he is a mystery to us. He rejoins ironically: *Certainly that is wonderful, as far as he is concerned.* And now comes the strange thing: they, fathers in Israel, know not whence he is, and yet he is a man of God and a prophet, who has opened his eyes. The expression doubtless bears the twofold signification that now his spiritual eyes are beginning to be opened. And he then appeals to their common creed: NOW WE KNOW THAT GOD HEARETH NOT SINNERS (ver. 31). Job

xxvii. 9, xxxv. 13; Ps. cix. 7; Prov. xv. 19. But a miracle is a hearing of prayer (ch. xi. 41; Mark vii. 34), consequently Jesus must be free from their reproach; he is of necessity no sinner, but in favour with God.—BUT IF ANY BE A GOD-FEARING MAN, etc. First, therefore, comes the testimony to the innocence and piety of Jesus, and then the enthusiastic testimony to His unique prophetic glory bursts forth.

Vers. 32, 33. SINCE THE WORLD BEGAN IT WAS NEVER HEARD, etc.—Hereby, in accordance with his subjective sense of the greatness of the miracle experienced by himself, he not indistinctly elevates Jesus above all the prophets, and even above Abraham and Moses, whom they had exalted as judges over Him. Finally, reverting to what had gone before, he says appeasingly: IF THIS MAN WERE NOT FROM GOD (as a prophet), HE COULD DO NOTHING. He would likewise be unable to disquiet you.

Ver. 34. THOU WAST BORN WHOLLY IN SINS.—These Pharisees assume from the beginning that his being born blind is a punishment for sin; now, however, they cast upon him the additional reproach of being ὅλος (not simply ὅλως) born in sins,—intimating, namely, that as a heretic he was not only physically blind and maimed, but that his soul shared the defects of his body. With haughty emphasis: *Thou*, born *thus*, *thou* wilt *teach* us?

CAST HIM OUT.—The external turning of the man out (of the hall of judgment) was doubtless here symbolical—a corroboration of the excommunication, the casting out, נְדָה, נִדַּח = ἐκβάλλειν ἔξω, ch. vi. 37, xii. 31, which preceded. The excommunication is indeed with malicious wit prefaced by the words, Thou wast *on every side* born in sins (comp. also ver. 35), and is denied by Meyer without valid reason.

Ver. 35. DOST THOU BELIEVE ON THE SON OF GOD?—After Jesus has heard that by his stedfast testimony he has earned the disgrace of excommunication, He can reveal to him by His question the faith that he ignorantly possesses. According to Meyer, Jesus makes the assumption that he has confessed the Messiah before the tribunal; and Meyer also states that this conclusion is "virtually" correct. Jesus only assumes that the man has believingly recognised the living God in *His* miraculous deed, and has maintained this belief in temptation, without being aware of what faith nominally comprehends. It is precisely the question of Jesus that gives him this fulfilment and sealing. Meyer asserts that *not* the metaphysical, but solely the theocratical, signification of *the Son of God* is to be understood in this place. The theocratical signification was, however, not exclusive; its background was formed by the "metaphysical" acceptation of the title.

Ver. 36. AND WHO IS IT, LORD, THAT I MAY BELIEVE IN HIM?—etc. (ἵνα).—He is ready to 'take Jesus' word for it. That is, he credits Jesus in an unlimited sense, and in this trust of his lies the

presentiment that Jesus Himself is the Son of God;—the germ of his faith in Him.

Ver. 37. THOU HAST BOTH SEEN HIM, etc.—The animated question is followed by an animated answer from Jesus, hence beginning with καί (see ch. xiv. 22; Mark x. 26). Thou hast seen Him. Tholuck construes the word ὁρᾷν in a general sense, with reference to experience, namely, even to their first meeting; Meyer as having reference to the present seeing: *Thou hast a view of Him.* But with this the rendering of the καί—καί, *as well*—as *also*, does not correspond. The seeing really seems to contain also an allusion to his spiritual *receiving of sight* (Lücke). Indeed, thou hast already seen Him, and—He it is that speaketh with thee. Manifestly, a turn is given to the expression. The true antithesis would be, Thou hast perceived Him, and He hath given thee sight; or, Thou hast seen Him, and dost see Him now.

Ver. 38. I BELIEVE, LORD.—*Lord* in a loftier sense here than in ver. 36 (Bengel). The προσκυνεῖν denotes adoring worship.

Ver. 39. FOR JUDGMENT I CAME, etc.—The kneeling man has sealed his excommunication by his act of adoring homage, and, knowing as yet little of fellow-disciples, finds himself in a unique and isolated position, confronting with Jesus only, the mighty hierarchy. Jesus appreciates the state of the case. He reveals to him that he is entering into a congregation of the seeing, that the hierarchs who condemn him stand over against him as blind men, and that *He* Himself, Jesus, is the destined cause of this separation. The oxymoron at the same time utters the decree that he has become possessed of spiritual sight, that he is illuminated inwardly as well as physically. The motive is the contrast between the Pharisees, learned in the Scriptures, hardening themselves in spiritual blindness in presence of His light, and the ignorant blind beggar who receives sight through His light: this contrast is presented in the light of divine appointment (see Matt. xi. 25). *The judgment* is not a judgment of damnation (Euthym., Olshausen), for it refers also to the blind who obtain sight. It is the judgment of active sentencing and retributive separation between those who are in need of light and those who shun it; of course for the latter this severance is the beginning of the judgment of damnation, while to the former it is the commencement of bliss. The contrast between *those that see not*, who receive sight, and the converse, is ingeniously apprehended by Bucer and Neander in an intellectual and a physical sense, *i.e.* typically, not simply allegorically. The spiritually blind do not see well physically, until with spiritual sight they receive also true bodily sight. Those possessed of spiritual sight, being primarily discerners of Old Testament truth, but who subsequently delude themselves in their self-conceit, become through their obduracy intellectually and physically blind in presence of the Messiah. Christ particularly addresses this saying to the blind

man; but it is also loudly and solemnly uttered for the disciples and all that are about Him.

Ver. 40. SOME OF THE PHARISEES WHO WERE WITH HIM.—Faithless former disciples (Chrysostom); more favourably disposed ones (Calvin); spies from Jerusalem (Tholuck, Meyer). According to Matt. xii. 30 and other passages, the εἶναι μετ' αὐτοῦ seems to denote a relation of discipleship. Probably a remnant of pharisaically-minded followers is meant, who stand to Him in such wise as the people, Luke xviii. 9; comp. John x. 19, 20. Judas, as the last Pharisee, did not desert Him until after this.

ARE WE ALSO BLIND?—They cannot mean this in the physical sense (as Chrysostom and others explain); neither can they understand it with reference to those who have become blind (Hunnius, Stier), but with reference to the intellectually blind who must receive sight. They deny, therefore, that they, as blind men, have received sight, or are yet to receive it; *i.e.* they assail the principle laid down by the Lord, and establish a third class, consisting of men originally possessing sight, and ever becoming more clear-sighted. This attack upon His antithesis calls forth the piercing words of Jesus.

Ver. 41. IF YE WERE BLIND, YE WOULD NOT HAVE SIN.—It is questionable whether blindness is to be taken in the same sense here as ver. 38, οἱ μὴ βλέποντες, *i.e.* whether it denotes those who need light. Or, *if ye considered yourselves blind.* Thus interpret, with reference to the YE SAY, WE SEE, Augustine, Calvin, Meyer, Stier. Tholuck is undecided. Augustine: "*Quia dicendo 'videmus,' medicum non quæritis, in cæcitate vestra remanetis.*" On the other hand, Chrysostom, Zwingli, etc., Lücke, Neander, discover in the expression the recognition of a certain superiority. Tholuck: It cannot be denied that the position of the scribes towards the fountain of the saving knowledge of the Redeemer is regarded as an advantage (Luke xi. 52; John iii. 10); and thus, Matt. xi. 25, they are called συνετοί, not merely inasmuch as they thus look upon themselves, but as men who really were so in comparison with the ὄχλος ἀγράμματος. So, too, in the practical field, where the δίκαιοι are confronted with the ἁμαρτωλοί, the δίκαιοι are in very truth relatively righteous, and the ἁμαρτωλοί gross sinners, publicans, Matt. ix.; comp. the elder brother, Luke xv. Certainly, however, the former are also such as *think themselves endowed with a sufficiency in possessing this* δικαιοσύνη *and* σύνεσις. The recollection of this parallel has induced many commentators to see in the words εἰ τυφλοὶ ἦτε the recognition of a certain pre-eminence. "If ye were indeed utterly incapable of perceiving what is divine;" or better, "If a certain insight into the truth of salvation were not granted you." De Wette: "If ye were ignorant, erring—with the accessory idea of susceptibility—the imputation of sin would be on a smaller scale."—We also assume that Christ here attributes to them a

certain degree of sight. It is the gleam of a better, objective Old Testament knowledge which they are consciously converting into a false, unbelieving knowledge, *i.e.* into the blindness of self-infatuation. Hence the advantage of Old Testament knowledge itself (as of legal righteousness itself) cannot be meant. Certainly, however, self-conceit in the possession of this knowledge is meant; the vain-gloriousness that turns the Old Testament dawn into a dazzling brightness, legal righteousness into self-righteousness (= impenitence), and represses the consciousness within them that in the presence of the broad day they are still blind, *i.e.* in need of New Testament illumination.

Between Chrysostom and Augustine there is then no real antithesis. If a man is to acknowledge himself to be blind (Augustine), there must needs be a relative gleam of light (Chrysostom); if he prematurely deem that he possesses sight, he *abuses* this very glimmering of light with *evil consciousness*, making himself then totally blind. But forasmuch as the emphasis lies upon this *evil consciousness*, both interpretations are one-sided. If ye knew not that ye falsify yourselves, ye would through sincerity arrive at self-knowledge, and your sin (with the guilt the sin also) would be taken from you. But as, on the contrary, ye *pretend* against your better consciousness that *ye see*, and that ye have always possessed sight, ye, with your need of light as with the light that has arisen upon you, fall into blindness, and your sin remaineth (because the guilt remains). Thus in the *saying* there is a dissembling, whereby they contradict their own deepest consciousness. Self-blinding results in self-hardening on the part of the intellect. Hence: If ye did not in reality know better how it is with you, etc.; but now ye haughtily dissemble, etc. This undoubtedly: Your eyes are in some faint degree illuminated, but just sufficiently to render you entirely blind.

DOCTRINAL AND ETHICAL.

1. "That of which Dr. Paulus regretted the absence in the tales of the miracles, a *thorough investigation*, is in this instance present in the form of a judicial examination on the part of the most embittered antagonists" (Tholuck).

2. The fact that in all cases *evil* is in a general sense connected with *sin*, had at an early period been individualized by natural Phariseeism. This is to be found among Gentiles as well as among Jews. Gentiles and Jews agreed in the disposition to see in the misfortune of an individual the punishment of his sin, in the wretch a man hateful to God (comp. Acts xxviii. 4), or at least to regard his affliction as a curse entailed upon him by the sin of his parents. It is indeed in many instances impossible to mistake the immediate connection between sin and punishment in the life of

an individual; neither can we shut our eyes to the fact that parents are frequently to blame for the misery of their offspring. That Jesus did not unconditionally reject this reference, the following passages demonstrate: Matt. ix. 2; John v. 14; Luke xxiii. 28. Nevertheless He does here reject the *pharisaical* rule, that in all cases *extraordinary* sufferings may be immediately traced to *extraordinary* sins,—a rule already contradicted by the book of Job. Luke xiii. 1. He likewise repudiates the judicial condemnation of afflicted sinners by sinners as yet unvisited by God, whether the guilt of the former be more or less apparent. The thing, however, most abhorrent to Him is the perverted view men take of misfortune and suffering in themselves, as though they were as bad as sin; nay, as if they were, in the strictest sense of the word, evil itself, conducing to the perdition of souls: Matt. v. 10, 11; Luke xv. 16, 17; Matt. xvi. 24; the present passage. Consistent Phariseeism saw in the lowliness of Jesus His unworthiness, in His defencelessness His guilt, and, after having crucified Him, in His cross His curse; whilst Jesus recognised therein His own glorification and the salvation of the world.

3. The declaration of Jesus, "Neither this man hath sinned, nor his parents," opens to us a glimpse of the profoundest depths of life. There might still be a genealogical cause for the malady,—a cause, however, far remote, and contained in the guilt of generations long since dead. But at the same time He teaches us to meditate upon the clear teleology, the removal of evil to the glory of God, rather than ponder over the particular causality of individual evil.

4. *That the works of God might be made manifest in him* (ver. 3). A clear and christological teleology of evil, as also of the permission of sin. The old world of evil, debased by sin, is destined to be destroyed by the new wonder-world of Christ; similarly, the centre of evils, sin itself, is to be destroyed by the wonder of His life as the centre of His miracles.

5. The works of *Christ* the very works of *God* (ver. 4).

6. *Christ's day* is the day of the world, from which proceeds all the daylight of the world until the last day (vers. 4, 5). The *day's work of Christ* is the day's work of the world, the source of all New Testament days' works until the last day. The *night* of His death-time is the termination of His work; it contains for unbelievers the principle and germ of the last judgment, and the night of eternity.

7. The *history of the man* who was born *blind* is the portrait or type of the great and sudden conversion of an upright man; the portrait of a simple, wise, cheerful, vigorous, and valiant manner of belief; the portrait of a leading from belief in the living God of miracles to the personal Christ; the portrait of a Jewish inquisition, as of the impotence of hierarchic excommunication.

8. Christ is the real sun-light of the world (ver. 5), as His work is the real day's work in this sun-light. Christ, in co-operation with the sacred temple-water of Siloam, appears as the real Shiloah and temple fount itself. Christ has come into the intellectual world for judgment, to transform the seeing into blind men, and to endow with sight those who are blind. The distinction in this fact between human guilt and divine dispensation in judgment is to be observed; similarly the distinction between the christological purpose (the operation of Christ) and the final design (the glory of God).

9. The brook of *Siloam* was the true temple-spring at the foot of the temple-mount, outside of the sanctuary; hence at an early period it was a symbol of prophetic spiritual blessing, the fulfilment of which symbol has appeared in the Messiah. See Isa. viii. 6.

10. The discouraged *disciples* of Jesus, who had at this time in Jerusalem hoped for His glorification within the precincts of the temple—see John vii.—and were now obliged to accompany Him in His flight from the temple to escape the stoning, stood in need of special encouragement. This was afforded them in the healing of the blind man, whose confession might even put them to shame. Here, too, we see how in every situation Jesus above all things restores to His dejected people first courage, confidence, and therewith presence of mind and true composure.

11. It is remarkable that the Pharisees do not directly prosecute Jesus Himself on account of this Sabbath-day healing. Probably because He called the temple-spring of Siloam into co-operation.

HOMILETICAL AND PRACTICAL.

The history of the man who was born blind: (1) The miracle, or the power of the love of Christ; (2) the trial, or the power of upright simplicity and gratitude; (3) the issue, or the victory of faith over the strongest temptation; (4) the profound interpretation and lofty signification of the event.—The question of the disciples, (1) with regard to its purport, (2) with regard to the motives which prompted it.—The answer of Jesus to the question of the disciples: In the most general sense all sufferings are to this end—God will glorify Himself in the sufferers.—The obscure causes of human sufferings often evade our glance, but the divine purpose is ever clear.—Above all things, we should keep in sight the divine purpose, and our duty in view of it.—Christ the real Light of the world: (1) Hence a creative Light, not only luminous, but illumining (the Light of the blind); (2) hence likewise the Day of the world, Light and Life; (3) hence, too, the Accomplisher of the great day's work of the world.—The exhortations of God to the day's work of Christ: (1) The day's work (as type, archetype, copy); (2) the

warnings (of day, of night).—Christ the Light of our day's work.—The irrecoverable day of our life.—The Lord, the Giver of light and life when Himself in peril of death.—The beggars at the temple-gates (comp. Acts iii.).—The night cometh, etc.—Christ the Healer, in His employment of natural remedies: (1) He does not need them; (2) He uses them for the sake of the one who is to be healed; (3) He consecrates them as the foretokens of Christian therapeutics.—Christ the Light of heaven, and earth's Fountain of salvation.—He the real Siloam, or all good is of God's sending: (1) The typical ambassador, the spring; (2) the real Ambassador; (3) the ambassadors sent in His likeness and after His example (His disciples).—How the Pharisees do not consider the *what* in the miracle of Jesus, but the *how*. A characteristic of the pharisaic spirit.

Parallels and antitheses: The man who was born blind and the impotent man (John v.).—The blind man and the Pharisees.—The blind man and those who were favourably disposed in that tribunal.—The blind man and his parents.—The blind man and his neighbours.—Good intentions and their evil consequences.—Character of the laity and spirit of Protestantism in our history.—The power of moral indignation.—The blind beggar transformed into a clear-sighted preacher before the Jewish tribunal.—The prudence as well as heroic courage in the confession of the man who was born blind.—The power of facts.—The victory of personal spiritual experience over traditional ordinances.—One thing I know.

Characteristics of the hierarchical spirit of persecution: (1) Malevolent examination; (2) hypocritical exhortation; (3) anathematization. How impotent when opposed to the bravery of a faithful soul!

The development of the blind man's faith instructs us as to the nature of true faith: (1) The heart before the head; (2) trust before knowledge; (3) the thing before the name; (4) acting and confessing before worshipping.—Darkness a result of misused light.—Obduracy a result of perverted awakening.—Falsehood turns light into blindness, as sincerity changes blindness into the beginning of sight.—The conversion of the faint gleam of light into a blinding glare the cause of fatal darkness.—When the morning comes, the birds of day, that could not see during the night, obtain sight; on the other hand, the night birds, which can see in the absence of daylight, become blind.—These have light enough to see and hate the darkness, to long for and love the light, and to be enabled to see in it; the others have light enough to see the light, to hate it, and to be blinded by it.

STARKE, ZEISIUS: As Christ omitted not to do good, even in the heat of persecution; so, too, should we after His example, etc.—The benignity of Christ always anticipates men, and affords them more effectual help than they in their penury can desire.—

Happy is he who, seeing a wretch, takes pity on him.—A blind man a poor man.—ZEISIUS: Brother, be not over-hasty in pronouncing judgment on the misfortune of thy neighbour!—How fortunate it is for many a one that he is lame, etc.! he is thus saved from hell.—God knows how to make use of our infirmities for the glory of His name.—With Christ, we must be attentive to the signal and purpose of God in His service, that we may neglect nothing.—HEDINGER: Time and opportunity to do good. Grasp them, and lay up none for the morrow.—ZEISIUS: To every man God has appointed the limit of his activity and labour; this goal is soon attained.—*Bibl. Wirt.:* Now or never!—*The same:* The works of God often seem strange to our eyes, nay, utterly foolish and preposterous; but how gloriously is His purpose accomplished!—CANSTEIN: The more speedily a man grasps and executes the word of Christ, the more quickly and powerfully he experiences His help.—*The same:* The manifold speeches and opinions of men concerning the actions of God serve to make these the better and the more widely known.—OSIANDER: The ordinance of God, to care for the poor.—CANSTEIN: When a man is enlightened by the Holy Ghost, he becomes so changed that even his acquaintances and friends do not know him.—*The same:* It is a good thing to tell of the misery from which we have been delivered, and of the loving-kindness that God has shown us.—Ver. 15. In this answer: Simplicity, truth, frank avowal.—ZEISIUS: True miracles, the more they are investigated, the more they are recognised and shine forth; whilst, on the contrary, in false miracles the more apparent does the deceit become.—Ver. 22. HEDINGER: It is a sin and a shame to fear men more than God.—Ver. 26. Oh how sorely the wicked often strive to fell a child of God! But their attempts are fruitless.—If enemies of the truth are unable to gain their point, they grow bitter and wrathful, and begin to curse and revile.—ZEISIUS: Despised simplicity baffles the superiors (rulers) in Israel.—He rightly confesses Christ, who for His name's sake gladly suffers himself to be cast out by the wicked.—ZEISIUS: They who for confession of the truth are rejected and accursed by the world, are graciously looked upon by Christ, and blessed by Him with a larger measure of divine light, etc.—HEDINGER: How speedy is the operation of grace in a willing soul!—*Bibl. Wirt.:* Faith has its steps.—ZEISIUS: Faith in Christ, the Son of God, is no frigid approbation, but such a fervent affection and stirring of the soul, that the whole heart, together with all the remaining powers of the man, are forcibly impressed into the service of Him on whom he believes.—CRAMER: No punishment more fearful than privation of sight.—*The same:* The first step towards help is the acknowledgment of sin.—ZEISIUS: Hypocrites are always the wisest and most sharp-sighted in their own eyes, even though they are in very deed blinder than bats.

BRAUNE: Do not ponder over the origin of evil; work with helpful, divine love! How repulsive is the appearance of a blind eye, unavailable for sight! how glorious the clear lustre of the friendly eye in the upright man! Equally repulsive is the blinded man, whose inner eye is destroyed by evil lusts; and equally glorious is the recognition of a clear enlightened spirit.—GOSSNER: When a man is delivered from his spiritual blindness, people say: Is not this he who formerly did thus and so? In this way they testify to his reformation. But for them it is a shame.—A man whose heart has been enlightened by Jesus, and changed by His grace, cannot be recognised any more.—Thus it is to this day: Pharisees cling to the form, and reject Him for whose sake the form is, and to whom the form is to lead. They hold to the letter which kills them, and with the form and the letter strike dead the life of the spirit, although the letter should be a receptacle, a vessel of the spirit. —"They cast him out." But he is not at all offended at this; on the contrary, it was a happy thing for him, for they did but cast him out of their hypocrisy.—Blessed proscription, that separates us from connection with blind and malicious men, and brings us nearer to Christ.—He who proscribes believers, proscribes not them, but himself.

SCHLEIERMACHER: But what are the works of God in this connection? None other than the manifestation of love in all human misery. For love is the strength of God, and whatsoever proceeds from it is the work of God.—Yes, God has given man eyes to know Him: the intellectual ability is there, but it is opened and awakened only by Him who has come to change darkness into light.—It is in order that the works of God should be made manifest, that God has permitted the human race to sit in darkness.—The parents of the *blind man.* Here we see one of the sad instances of the consequences of handling anything that appertains to faith, to the innermost sanctuary of man's conviction, with outward violence, for the purpose either of disseminating or crushing it.

HEUBNER: See examples of remarkable blind men: Didymus, Milton, etc.—The want of the external sense is said to sharpen the inner one.—It is the duty of gratitude to bear witness to our Saviour even before His enemies.—The parents of the blind man a type of all who, in order to escape the enmity of the world, draw back from the fellowship of the children of God.—False zeal for the old (here Moses) blinds men.—Simple-minded laymen have a sounder eye, a more correct judgment, than false proud scholars and theologians.—BESSER: Christ hastens with rapid and ever more rapid steps in the career of blessing in which He with His servants is at work.—Their cursing is before God nought but blessing.—It was the misfortune of Israel that he was wise in his own eyes (Isa. v. 21), and thought himself clean and whole (Prov. xxx. 12).

(VI.)

CHRIST THE FULFILMENT OF ALL SYMBOLICAL PASTORAL LIFE; THE TRUTH OF THE THEOCRACY AND THE CHURCH. (*a*) THE DOOR OF THE FOLD IN ANTITHESIS TO THE THIEVES; (*b*) THE FAITHFUL SHEPHERD IN ANTITHESIS TO THE HIRELING AND THE WOLF; (*c*) THE CHIEF SHEPHERD OF THE GREAT DOUBLE FLOCK. (REFERENCE OF THE DOOR OF THE FOLD TO THE EXCOMMUNICATION, CH. IX. 35. CHARACTERISTICS OF FALSE SHEPHERDS, THIEVES, AND MURDERERS. CHARACTERISTICS OF THE GOOD SHEPHERD. CHRIST, THEREFORE, NOT ONLY THE HIGHER REALITY OF THE EARTHLY, BUT ALSO THE TRUTH AND FULFILMENT OF THE SPIRITUAL PASTORAL OFFICE IN ISRAEL AND THE CHURCH, IN CONTRAST TO THE FEARFUL PERVERSIONS OF THE SYMBOLICAL OFFICE.) THE SYMBOLICAL COMMUNION AND THE REAL COMMUNION, OR SYMBOLICAL EXCOMMUNICATION AND REAL EXCOMMUNICATION.—THE COMMOTION AND DISAGREEMENT AMONG THE JEWS AT THEIR UTMOST HEIGHT.

CHAP. X. 1-21.

(VERS. 1–11, *Pericope for Tuesday in Whitsun-week.* VERS. 12–16, *Pericope for Misericordias Domini.*)

1 Verily, verily, I say unto you, He that entereth not by [through] the door into the sheepfold, but climbeth up some other way, the same is a thief
2 and a robber. But he that entereth in by [through] the door is the [*omit*
3 the] shepherd of the sheep. To him the porter openeth; and the sheep hear [give heed to] his voice: and he calleth[1] his own sheep by name, and
4 leadeth them out. And when he putteth forth his own sheep [when he hath put forth all his own],[2] he goeth before them, and the sheep follow
5 him: for [because] they know his voice. And [But] a stranger will they [they will] not follow,[3] but will flee from him; for [because] they know not the voice of strangers.
6 This parable spake Jesus [Jesus spoke] unto them; but they understood not what things they were which He spake [spoke] unto them.
7 Then said Jesus unto them again [Jesus therefore said], Verily, verily, I
8 say unto you, I am the door of the sheep. All that ever [All those who] came before me [or, instead of me, ἦλθον πρὸ ἐμοῦ][4] are thieves and robbers:
9 but the sheep did not hear them. I am the door; by [through] me if any man enter in, he shall [will] be saved, and shall [will] go in and out, and
10 [will] find pasture. The thief cometh not but for [*omit* for] to steal, and to kill, and to destroy: I am come [I came] that they might [may] have life, and that they might have *it* more abundantly [may have abundance].

[1] φωνεῖ, in accordance with A, B, D, L, etc., instead of καλεῖ. The former verb better corresponds with the figure. The sheep, as sheep, are not influenced by an understanding of the call, but by its warm, accustomed tone.

[2] τὰ ἴδια πάντα, a more expressive reading than the received text, in accordance with B, D, L, X, etc., Lachmann, Tischendorf.

[3] In accordance with vastly preponderant authorities, A, B, D, etc., ἀκολουθήσουσιν instead of -θήσωσιν.

[4] πάντες is wanting in D, etc., on account of the difficulty of the passage, and πρὸ ἐμοῦ in E, F, and some others, because the passage could be turned against the Old Testament by the Gnostics. See De Wette on the passage.

11 I am the good shepherd: the good shepherd giveth [layeth down] his
12 life for the sheep. But he that is an hireling, and not the [a] shepherd, whose own the sheep are not [nor the owner of the sheep], seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth [teareth]
13 them, and scattereth the sheep.[1] The hireling fleeth,[2] because he is an
14 hireling, and careth not for the sheep. I am the good shepherd, and know
15 my *sheep*, and am known of mine [and they know me[3] even as]. As [as] the Father knoweth me, even so know I [and I know, κἀγώ] the Father:
16 and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall [will] hear my voice; and there shall be [will become] one fold [flock: ποίμνη, not αὐλή;
17 comp. ver. 16], *and* [*omit* and] one shepherd. Therefore [On this account, For this reason] doth my [the] Father love me, because I lay down my life,
18 that I might [may] take it again. No man [No one] taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.
19 There was a division therefore again among the Jews for these sayings.
20 And many of them said, He hath a devil [demon], and is mad; why hear
21 ye him? Others said, These are not the words of him [of one] that hath a devil [demon]. Can a devil [demon] open the eyes of the blind?

EXEGETICAL AND CRITICAL.[4]

Our section closes the period of undecided fluctuations and fermentations in the nation. It is not merely a continuation of the word of the preceding chapter (as Meyer, Tholuck, Besser suppose): in that, *light* is the fundamental idea; in this, the *shepherd* is the leading thought. The conversion of the man who was born blind to Christ, and his excommunication by the Pharisees (it appears from this chapter also that they acted as an official forum), induce the Lord to exhibit in His own person the truth and fulfilment of the earthly as of the spiritual pastoral office, and in believers on Him the truth and fulfilment of the theocratic communion. Hence this discourse ripens the disagreement among the people to a point necessarily resulting in separation. The scene is undoubtedly unchanged, the auditors are the same; but there is no reason why we should on this account, in pursuance of the example of Meyer, begin the chapter with ch. ix. 35. Even vers. 40 and 41 belong to the close of the foregoing chapter.

[1] The last τὰ πρόβατα is omitted by B, D, L (Tischend.). But it is indispensable for the expression of the idea that the wolf is indeed able to make individual sheep his prey, but not the flock as a whole, which he can only scatter.

[2] The words ὁ δὲ μισθωτὸς φεύγει, *the hireling fleeth*, might appear to be a superfluous repetition, or might be omitted; on this account they are wanting in B, D, L, Sin. (Tischendorf.) They, however, serve as an introduction to the characterization of the hireling.

[3] Instead of γινώσκομαι ὑπὸ τῶν ἐμῶν, B, D, L, etc., read γινώσκουσίν με τὰ ἐμά. So Lachmann, Tischendorf. Meyer justly remarks (following De Wette): This active turn is in conformation to the following.

[4] Comp. Chr. Fr. Fritzsche, *Commentatio de Jesu janua ovium, eodemque pastore.* In *Fritzschiorum Opuscula.*

This figurative speech is in form a *flowing parabolical discourse* (παροιμία, together with παραβολή to be comprehended in the Hebrew מָשָׁל; according to Quinctilian, *fabella brevior*, as the saying, ch. xv. 1), and not a completed similitude (a parable). There is no foundation for the assumption of Strauss, that what was originally a parable was transposed by the hand of the evangelist into this more fluent form, especially as flowing parabolic discourses are to be found in the Synoptists also. Tholuck, after Wilke (*Rhetorik* [p. 109]): "It has the character of an *allegory*, which exhibits a *relation*, and is technically significant in all its features; not that of a *parable*, the scope of which is the application of the fundamental thought." Allegories and parables form, however, no true antithesis. See Comm. on *Matt.* ch. xiii.

Vers. 1–9. FIRST PARABOLIC DISCOURSE.—Christ the Door of the fold for the true shepherds of the communion, in antithesis to thieves and slaughterers. Introduced by the solemn formula, VERILY, VERILY.—Certain knowledge of the true church discipline in antithesis to that exercised by the hierarchy.

Ver. 1. HE THAT ENTERETH NOT THROUGH THE DOOR, etc.—A figure borrowed from oriental pastoral life. The *sheep*, needing protection and guidance, but at the same time submissive and gentle, pressing closely to its fellows in such wise as to form a flock, knowing and following its leader, symbolizes the pious, believing soul; the *flock* is a symbol of the church; the *shepherd*, entering by the door, symbolizes the ministry in the church (Ps. c. 3, xcv. 7, lxxvii. 20); the *fold* (גְּדֵרָה, αὐλή, *aula*), *i.e.* an uncovered space, surrounded by a low wall, and affording protection to the flock at night, is a symbol of the fenced-in and enclosed theocracy (φραγμός, Matt. xxi. 33); the *door* itself, as the necessary entrance to the fold, is the symbol of Christ. For the further features, consult the sequel. The ENTERING in is brought forward as the leading thought in antithesis to the *climbing up* (ἀναβαίνων). By itself it denotes authorized entrance with right purposes. Each, however, is characterized by the addition: THROUGH THE DOOR. There should be no doubt as to the meaning of this, after the explanation of Christ, ver. 7, in reference to the Pharisees who did not understand Him, ver. 6: I AM THE DOOR.

The interpretation of the door as signifying the Holy Scriptures (Chrysostom, Ammon) is connected with the false discrimination of the parabolic discourses, in accordance with which the similitude changes as early as ver. 8 or 9. Tholuck approves of this discrimination. Patristic expositors since Augustine have therefore rightly comprehended the expression as having reference to the institution of the ministry by Christ; they were wrong only in limiting it to the historic Christ and the New Testament ministry. Luthardt wishes us to understand by the door, simply the way ordained by God, without further definition, in contradiction to

ver. 7. Tholuck, assenting to the opinion of Luthardt: *The right, divinely ordained entrance*, by which devoted love to the sheep is meant. De Wette: Only in HIS truth, in HIS way, can one arrive at the condition of a true shepherd of the faithful. Approximately correct. But why is Christ spoken of in the Old Testament, and why is He in an especial manner the subject of this Gospel throughout? Christ is the *principle* of the theocracy, the *fundamental idea, fundamental impulse* and *goal* of the Old Testament church of God, and hence the principle of every theocratico-official vocation from the beginning. Thus, He is the Door of the fold. He who enters not by Abrahamic faith in the promise, or through the spirit of revelation, and in accordance with that, upon a theocratic office, has not entered into the fold through the door. Even Meyer says, Christ Himself is the door; with the wonted chiliastic reference, however, to the "future members of the Messianic kingdom."

CLIMBETH UP SOME OTHER WAY.—Climbeth over from some other side, in order to get in over the wall or over the hedge. The "OTHER WHENCE" chiefly indicates the other place; it denotes likewise, however, the comer from some other direction, the stranger, who does not belong to the fold. Significant of the untheocratic mind, *i.e.* disbelief of the promise, and of untheocratic motives (according to Matt. iv., cupidity and sensuality, ambition, lust of power). The climbing over may denote a human, vain striving in scriptural learning, legalistic zeal, etc., in antithesis to the way of the Spirit.

THE SAME IS A THIEF AND A ROBBER.—The false way is in itself indicative of treacherous designs. The λῃστής, *robber*, is not simply a climactic augmentation (Meyer); neither is it a downright murderer. But the robber readily becomes a murderer if he meet with resistance, and the sheep-robber in the like case becomes a slaughterer (in this respect also the translation MURDERER is incorrect, since it is a question of sheep). In the explanation, ver. 10, the thief is the leading idea: it is divided, however, into the stealing thief and the rapacious slaughterer and destroyer. Thus, false officials become thieves to those souls that submit themselves to them and confide in them, and worriers of those that maintain their independent faith, as ch. ix. of the blind man whom they excommunicated. The antithesis presented by these thieves and true shepherds is of course (after Tholuck) the antithesis of selfishness (Ezek. xxxiv. 8) and love (Jer. xxiii. 4).

Ver. 2. IS A SHEPHERD OF THE SHEEP.—Only he who has become a shepherd through faith in the promise, or through Christ, has a loving shepherd's heart. The form of his entrance upon the office must have been pure, in accordance with his pure motive; and he will prove himself a shepherd. This TRUE shepherd does but form

a contrast to the robber; he is not yet, as the GOOD Shepherd, placed in antithesis to the hireling, or as the head Shepherd (ver. 16) to the under shepherds.

Ver. 3. TO HIM THE PORTER OPENETH.—The porter watches in the night-time within the fold, and in the morning thrusts aside the bolt for the shepherd when he announces himself. Meyer (after Lücke, De Wette, and others): "Ὁ θυρωρός is requisite to complete the picture of the lawful entering in, and is not designed for special exegesis; hence it is not taken into consideration again, ver. 7. It is therefore not to be interpreted either as referring to GOD (Maldonat, Bengel), or to the HOLY SPIRIT, Acts xiii. 2 (Theodor., Heracl., Rupert, Aret., Cornel. a Lap., and several others), or to CHRIST (Cyril, Augustine), or to MOSES (Chrysost., Theod. Mopsuest., and several others)." Tholuck interprets it as signifying THE FATHER, in accordance with ch. vi. 44, 45. But as the porter is within, in the fold, we must undoubtedly, with Stier, apprehend the Holy Spirit in this feature of the parable, although qualified as the Spirit of the church. This view is contested by Luthardt without sufficient grounds.

AND THE SHEEP GIVE HEED TO HIS VOICE, AND HE CALLETH HIS OWN SHEEP BY NAME.—The article τὰ πρόβατα is to be observed. According to most expositors, these are ALL the sheep of the fold, and are identical with the ἴδια πρόβατα. This view is impugned by the fact that nothing is said of the πρόβατα in general, but that they hear his voice; the ἴδια, however, he calls *by name*. According to Bengel, these ἴδια are distinguished from the great mass of the sheep by their special need. Meyer considers it necessary to make use of the circumstance that one fold often afforded shelter at night to several flocks, whose shepherds, coming every morning, were known to all the sheep. On the other hand, the ἴδια are the sheep belonging to the particular flock of the shepherd in question. It is, however, an unfree dependence upon an archæological note to pretend to discover in this passage a portrayal of the driving together of a plurality of flocks, when the figure has reference to the unitous Old Testament theocracy. The second misapplication of an archæological comment, according to which it was customary for the shepherds to give names to the sheep (Pricæus on our passage), consists in the idea that the shepherd must call out all the sheep of his flock by their names (indulge in a very minute roll-call). The statement that the sheep hear his voice forms part of the ideal background of the figure; for in the enclosure of the Old Testament theocracy there are some that are not true sheep, and these do not give ear to the voice of the shepherd (comp. the Prophets and Galatians, ch. iii. and iv.). But from the real sheep, *i.e.* the susceptible in general, Christ further distinguishes the ἴδια πρόβατα, that the shepherd calls by name; the *favourite* sheep, the *elect* in a stricter sense (*Leben Jesu*, ii. p. 995); in the symbol of

pastoral life, the bell-wethers which precede the flock, and are followed by it.

Meyer controverts this view in the text, and ratifies it in the note (against Luthardt) in these words [p. 395]: "Only the ἴδια does the shepherd call by name." The idea of the figure is very clear: Among the sheep there are some that are on terms of closest intimacy with the shepherd: these he calls by name; and because these follow him, he is followed by the whole flock. But τὰ πρόβατα, the others in the fold, do not here come under further consideration.

Ver. 4. AND WHEN HE HATH PUT FORTH ALL HIS OWN.—These come at his call. He LAYS HOLD OF THEM, and brings them out through the door. Comp. Acts x. An intimation of the exode of the faithful from the old theocracy. He brings forth all the elect (see the reading πάντα), leaves not one behind.

Ver. 5. BUT A STRANGER.—The communion represented in vers. 4 and 5 is delineated in respect of its *exclusive* nature. By the stranger only the false prophets can here be understood, until the time of the pseudo-Messiahs.

Ver. 6. THIS PARABLE SPOKE JESUS UNTO THEM, etc.—Παροιμία, any discourse deviating from (παρά) the common way (οἶμος). See above. What has been said is totally incomprehensible to the Pharisees, in consequence of the idea entertained by them of their office; hence follows the direct explanation of Christ. See above. Tholuck remarks: The not understanding is not to be taken in a merely literal sense, any more than ch. viii. 27; it means rather a state of being sealed up against that truth which would affirm that they are not the true leaders of the people. Nevertheless it is here a question of an inability to understand, resting upon that evil basis, not simply of the *unwillingness to understand.*—THE DOOR TO THE SHEEP, *i.e.* here, the door of the shepherds; not yet primarily that of the sheep (Chrysostom, Lampe).

Ver. 8. ALL WHO CAME INSTEAD OF ME, ἦλθον πρὸ ἐμοῦ.—The expression is obscured by the failing to abide strictly by the figure, *i.e.* the DOOR. In the first place, then, the meaning is, all who πρὸ τῆς θύρας ἦλθον. With the first idea of passing by the door, this other is connected: the setting of themselves up for the door, *i.e.* all who came claiming rule over the conscience, as spiritual lords, instead of the Lord who is the Spirit. The time of their coming is undoubtedly indicated to be already past by the ἦλθον; not, however, by the πρό, forasmuch as the positive πρό does not coincide with the temporal one. Hence we must not only reject the interpretation of this passage as an anti-Judaistic utterance against Moses and the prophets (Hilgenfeld), but also the temporal construction of Meyer: The hierarchic, especially the pharisaic opposition, preceded Him. John the Baptist also came before Him, as did all the prophets. The explanations of Camerarius, *præter me* (*sine me, me neglecto*);

of Calov, *before me* (*antequam mitterentur*, instead of *after me*); of Tittmann, Schleussner, ὑπέρ, *loco, in the place of*, are correct: they are, however, imperfect and liable to misapprehension, since all the prophets came in a certain sense *loco Christi*. The *instead* of our text at once expresses the substitution of some one for Christ, the denial of Christ, the claim to absolute Messianic authority. And, at the same time, emphasis is given to the ἦλθον. They came as though the Messiah were come; there was no room left for Him (Jerome, Augustine, etc.). As a matter of course, they were false Messiahs, though without bearing that name. It is not necessary that we should confine our thought to those who were false Messiahs in the stricter sense of the term (Chrysostom, Grotius, and many others), since the majority of these did not make their appearance until after Christ. Every hierarch prior to Christ was PSEUDO-MESSIANIC in proportion as he was ANTI-CHRISTIAN, for pseudo-Christianity involves anti-Christianity, and the converse is also true. To covet rule over the conscience of men is pseudo-Christian. Be it further observed that the thieves and robbers who climb over the wall appear in this verse with the assumption of a higher power. They stand no longer in their naked selfishness; they lay claim to positive importance, and that not merely as shepherds, but as the Door itself. Thus the hierarchs had just been attempting to exercise conscience-rule over the man who was born blind.

BUT THE SHEEP DID NOT HEED THEM.—Only those who were like-minded with them became their followers. But the true sheep remained constant to the good Shepherd.

Vers. 9, 10. I AM THE DOOR; IF ANY ONE ENTER IN THROUGH ME. —Conclusion of the antithesis. ENTER IN THROUGH ME, HE WILL BE SAVED, *i.e.* he shall find deliverance in the theocratic communion. The fence of the fold saves from destruction; so also does entrance into the true fastness of the church THROUGH CHRIST.—HE WILL GO IN, *i.e.* in the truth of the Old Testament he shall subordinate himself to the Law.—HE WILL GO OUT, *i.e.* he shall find in the fulfilment of the Old Testament, in Christ, the liberty of the New Testament faith.—AND WILL FIND PASTURE. He who goes out through the door shall reach the true pasturage of faith, knowledge, peace. Already a new parabolical discourse announces itself: the true shepherd does indeed find the pasture for his sheep in the first place, but he also finds it for himself as a sheep (Augustine, Stier, and others). Opposed to him stands the thief, who arbitrarily makes a false door for himself, and finally himself counterfeits the door. He comes but on the one hand to steal, *i.e.* to rule over souls, and on the other hand to slay, *i.e.* to cast out spirits; in the one case, however, as in the other, to destroy.

The following words, I CAME THAT THEY MAY HAVE LIFE, AND THAT THEY MAY HAVE ABUNDANCE (περισσόν), constitute the transi-

tion to the next parable. Two considerations here claim our attention. First, they are for the first time to receive true life; secondly, together with true life they are to receive abundance of true food (green meadows, fresh water-springs).

Ver. 11. I AM THE GOOD SHEPHERD.—Second parabolic discourse. Antithesis of the Good Shepherd and the hireling on the one hand; on the other hand, of the Good Shepherd and the wolf, vers. 11–15. I, Ἐγώ, emphatically repeated. As THE Shepherd (with the article), He is the true, real Shepherd, in antithesis to symbolical shepherds in the field and symbolical shepherds in the legal office (Heb. xiii. 20, ὁ ποιμὴν ὁ μέγας); as THE GOOD Shepherd (ὁ καλός). He is the ideal of the shepherd (Ps. xxiii.; Isa. xl. 11; Ezek. xxxiv. 11), in antithesis to bad shepherds (Ezek. xxxvii.; Zech. xi.; Jer. xxiii.), who first appeared in the form of the thief, and now branch out into the figures of the HIRELING and the WOLF. That this is at the same time indicative of the *promised* Shepherd, Ezek. xxiv. 23, xxxvii. 24, results from the foregoing passages, especially the "I came," "they came in my position." "Comp. Tr. *Berachoth*, fol. lv. 1: Three things God Himself proclaims: famine, plenty, and a פרנס טוב, *i.e.* a good shepherd or head of the congregation; פרנסים טובים of Moses and David, in Vitringa, *Syn. Vet.* p. 636. As the leading consideration in the idea of the shepherd, sacrificing love for his sheep is brought forward in Heb. xiii. 20" (Tholuck).

LAYETH DOWN HIS LIFE FOR THE SHEEP.—Τιθέναι τὴν ψυχήν, a Johannean expression (ch. xiii. 37, xv. 13; 1 John iii. 16). If we keep the figure in mind, this is here expressive neither of the sacrificial death, nor of the payment of a ransom for the slave, but of the heroic risking of life in combat with the wolf. The ὑπέρ, then, is here synonymous with ἀντί. The shepherd dies that the flock may be saved.

Ver. 12. BUT HE THAT IS AN HIRELING.—He is characterized by two things: (1) He is not a real shepherd to the sheep, but a hired servant,—he has no affection for the sheep; (2) the sheep are not his own, are not united to him by appropriation, and cannot confide in him. The inner vital bond is wanting on both sides. Characteristic of the pharisaic leaders of the people.—WHOSE OWN THE SHEEP ARE NOT, does not denote the "owner," but the own shepherd. In this very thing consisted the guilt of the hierarchical hirelings, that they constituted themselves "owners" of the flock. And in this very way also they became *hirelings*, *i.e.* under-shepherds, to whom the dishonestly increased wages were the principal thing, while they of course as hirelings had also the predicate of the official situation.

HE BEHOLDETH THE WOLF COMING.—That he perceives him while yet at a distance, is expressive of his fear, not of his watchfulness. This fear is manifested by his withdrawal at first to a place of security (ἀφίησι τὰ πρόβ.), and then by his downright flight (φεύγει).

The wolf comes from without, from the wilderness; he is, however, connected with the hireling by the fact of his being an alien to the flock, and by his treachery towards it. He has been interpreted as symbolizing *the devil* (Euthymius and others, Olshausen); heretics (Augustine and others); "every anti-theocratic power" (Lücke); "every anti-Messianic power, whose ruling principle, however, as such, is contained in the devil" (Meyer). According to Matt. vii. 15 and Acts xx. 29, wolves may also make their appearance in an official or pseudo-prophetic form. In such case, however, according to the first passage, they have disguised themselves in sheep's clothing. The declared wolf is the enemy of the flock, displaying his enmity openly and boldly, while the apostasy of the hireling is still cloaked in cowardly friendship; hence the wolf is the anti-christian adversary of the church, as heretic or persecutor,—in any case, the instrument of Satan (comp. the Wolf in Northern Mythology).

THE WOLF RAVISHETH THEM, AND SCATTERETH.—Twofold pernicious effect. Individual sheep are ravished and torn to pieces, *i.e.* individual souls are destroyed; but the flock as a whole, the church, is confused and scattered.

Ver. 13. THE HIRELING FLEETH, BECAUSE HE IS AN HIRELING, etc. —No repetition, but the explanation of the flight. As a hireling, he is solely and selfishly interested in pasturing himself; he has not the welfare of the sheep at heart. It is questionable in what degree this figure is illustrated by the conduct of the Jewish shepherds of that time. They did not seem to be wanting in bravery; at first they acted like ravening wolves towards Christ, the Good Shepherd, and in the Jewish war they conducted themselves in a similar manner towards the Romans. The point illustrated by the figure is this: *The hireling vanishes* at the appearance of danger. There are two classes of shepherds to be found when destruction overtakes a church: the one class is composed of *cowards* who are secretly faithless, the other of *bold* and open apostates. It is, however, the *cowardice* of the former that enables the *boldness* of the latter class to excite consternation in the church. Such hirelings composed a good part of the Sanhedrin, and were especially numerous among the scribes in the time of Jesus (John xii. 42); they possessed a consciousness of the truth of Christ, but no heart for it; and they delivered up the Good Shepherd to the wolf.

Ver. 14. I AM THE GOOD SHEPHERD. I KNOW MY OWN, etc.— Explicit interpretation of the parabolic discourse just unfolded, as ver. 7. The proof of this character: *I know them that are mine;* and the fact of the indissoluble connection with the flock, with true believers, whom the Father has given Him, here expressed by the relation of *mutual acquaintance.* True, this knowing does not mean *loving;* but it is still an emphatic expression, by which a loving knowledge is implied. It is the expression of the personal,

divine cognition of kindred personalities. The grace of Christ is such a cognition of His own on His part. Faith, on the other hand, is a corresponding cognition of Christ on their part.

Ver. 15. EVEN AS THE FATHER KNOWETH ME.—In the personal, spiritual communion of the Father with Christ, and of Christ with the Father, the mutual relationship between Christ and the faithful is rooted. The "as" denotes the similarity of manner, as also of kind, inasmuch as the life imparted by Christ to His people is a divine one. A chief motive for the comparison, however, is that the cognition on the part of Christ is the cause of His recognition by believers in return, as the cognition of the Father is the foundation for the corresponding cognition of Christ (comp. ch. xiv. 20, xv. 10, xvii. 8, 21; 1 John v. 1; Matt. xxv. 40). Tholuck: "The γινώσκειν τὰ ἐμά corresponds with the καλεῖν κατ' ὄνομα, the γινώσκομαι with the οἴδασι τὴν φωνὴν αὐτοῦ."—AND I LAY DOWN MY LIFE. Expression and measure of the strength of His love towards His people. But the salvation of the heathen also is to be effected by His death (see ch. xi. 52, xii. 24; Eph. ii. 14; Heb. xiii. 20). Thus this thought leads to the following. Τίθημι. "Near and certain future" (Meyer).

Ver. 16. AND OTHER SHEEP I HAVE.—Christ the chief Shepherd as Shepherd of the double flock of believers from the Jews and the Gentiles, ver. 16. The Jews resident out of Palestine (Paulus) are not meant, for they too belonged to the unitous Jewish fold: it is the heathen to whom Christ refers; they are not to be thought of as existing in a fold (De Wette), although subject to the guidance of God in another way (ch. xi. 52; Acts xiv. 16). The heathen are His sheep in the manner stipulated, even as the Jews, *i.e.* those who hear His voice, who follow the drawing of the Father. Of these Christ says: *I have them* (ἔχω), with divine confidence. He *must* lead them (δεῖ); it is the decree of His Father's love and of His own love. That He shall bring them into the fold of Israel (Tholuck) is not implied by the ἀγαγεῖν, which "means neither *adducere, bring* (Vulgate, Luther, Beza, Luthardt), nor συναγαγεῖν (Euthymius, Casaubon, and others), but to lead as a shepherd" (Meyer). Bengel: "*Non opus est illis solum mutare.*" Yet the form ἀγαγεῖν certainly indicates that the imminent *manifest* leading of these sheep is a continuation of a *secret* leading, previously begun (*gratia præveniens*). Christ saw the restriction of His ministry to Israel (Matt. x. 5) abolished with His death (Matt. xxi. 43, ch. xxviii.). As the exalted Christ, He was made manifest as the Shepherd of the nations.

AND THEY SHALL HEAR MY VOICE.—Christ's confidence in His mission to the Gentiles presupposes at the same time an assurance of their destination to salvation, and of the divine guidance of grace exercised over them. They are already sheep, not merely proleptically speaking (Meyer), for the idea of the sheep which gives heed

to the voice of the shepherd, and the idea of the regenerate child of God, are not one and the same. The sheep is a symbol of the man who hears the voice of Christ; hence he is shown to be a sheep by his *calling*, while regeneration occurs but in company with justification.

ONE SHEPHERD, ONE FLOCK.—The asyndeton betokens the closer connection of the two members. On an analogous utterance of Zeno in Plutarch (*Alex.* ch. vi.), see Tholuck. The two flocks become one flock by means of the one Shepherd, in Him; not by entrance into the αὐλή of the Jews. On the contrary, the subject recently under consideration has been the leading of the Jewish flock out of the αὐλή to pasturage. Tholuck: "Since the Old Testament and the New Testament kingdom of God is but ONE kingdom, the latter being merely an outgrowth of the former, the Gentiles' reception into it is pictured as a leading unto Zion (Isa. ii. 3; Zech. xiv. 17), by Paul as a grafting into the trunk of the good olive tree, and, similarly, in this passage as a reception into the αὐλή of Israel." See, against this view, the note to ver. 16. In connection with the unity of the Old and the New Testament kingdom of God, we must, however, not overlook the antithesis between the typical Old Testament theocracy and the real New Testament kingdom of heaven. See Dan. vii. 14. The latter does not issue from the former, but the former goes before the latter shadow-wise. Christ is the principle of the kingdom of heaven; He is therefore also the principle of the unity of the two flocks, Rom. xi. 25. Inner relation to Christ being the grand point here, this promise has been fulfilled from the beginning of Christianity (one church); but hence it must also receive at last its perfect fulfilment in appearance.

Ver. 17. ON THIS ACCOUNT DOTH THE FATHER LOVE ME.—The freedom of Christ's self-sacrifice, vers. 17 and 18. Various conceptions: (1) Διὰ τοῦτο—ὅτι significatively refers to the following: "By this doth the love of my Father appear, that I lay down my life only to take it again" (Bucer, Stier). This view may seem to be upheld by the fact that the love of the Father precedes the work of redemption, and is manifest in the exaltation of Christ. But the love which from eternity has flowed from Father to Son, the love modified by their trinitarian relation, does not exclude a love to the God-man, called forth by His historic accomplishment of the work of redemption, and by His moral conduct on earth. Comp. John viii. 29; Phil. ii. 9. Hence (2) Meyer: Διὰ τοῦτο—ὅτι is to be understood as in all passages in John (ch. v. 16, 18, viii. 47, xii. 18, 39; 1 John iii. 1),—on this account, because namely,—so that διὰ τοῦτο refers to the words preceding, and ὅτι introduces an exposition of διὰ τοῦτο. Consequently: "Therefore, on account of this my pastoral relation of which I have been speaking (down to ver. 16), doth my Father love, because namely, I (ἐγώ with the

emphasis of self-appointment, see ver. 18) lay down my life," etc. Manifestly the whole thought is contained in vers. 15 and 16 also, for the resurrection of Christ must of course precede the taking possession of the "other sheep" from the heathen world.

Even the conclusion, IN ORDER THAT I MAY TAKE IT AGAIN (ἵνα πάλιν λάβω αὐτήν), is variously understood. (1) It denotes the *simple consequence* of the sacrifice of Christ expressed in the preceding clause (Theod. of Mopsuest. and many others); (2) it indicates the condition (*hac lege ut*, Calvin, De Wette); (3) the subjective purpose of Christ: because thus only could be fulfilled the ultimate design of the pastoral office, ver. 16 (Stier, Meyer); (4) the divine appointment of the aim: namely, in order to take it again, in accordance with the purpose of God, 1 Cor. i. 14, vii. 29; Rom. viii. 17. This taking again, also, is comprehended in the divine ἐντολὴ τοῦ πατρός, ver. 18. Tholuck: Since the obedience of Christ is here represented as the object of the love of God, ἵνα must undoubtedly be understood as referring to the purpose of Christ. This purpose, however, is not merely subjective, but corresponds with the ἐντολή of the Father, which, again, is an ἐντολή *of personal life*: this has, not without reason, been urged by Calvin and De Wette.

The sense then is this: Therefore doth my Father love me, because I, dying, render a sacrificial obedience whose principle and motive is *infinite trust* in the resurrection of my personal life in the fellowship of His absolute personality; because I do not die despairingly, with the idea of annihilation, but in the assurance that I shall thus obtain the full revelation of life; or because I fall into the ground like a grain of wheat, in order to bear much fruit. In this victorious reliance on the new life in death contained in His sacrifice, Christ is the delight of the Father, as, in a similar spirit, the Christian is well-pleasing to God in Christ (see Isa. liii. 12; Luke ii. 14; Matt. iii. 17, ch. xvii. 5; John xii. 28, ch. xvii. 1). "If the Father love the Son for this reason, this love contains also His love to the world, in the sense of ch. iii. 16. Calvin: *amorem unigenito debitum ad nos velut ad finalem causam refert*" (Tholuck).

Ver. 18. NO ONE TAKETH IT FROM ME.—As on many other occasions, Christ has here, by the solemn asseveration of His voluntary self-sacrifice, precluded any misconstruction of His death, as if He had succumbed to the hostile power of the world involuntarily and contrary to His expectations.—I HAVE POWER TO LAY IT DOWN, AND I HAVE POWER TO TAKE IT AGAIN. Different interpretations of ἐξουσία.

1. Ancient dogmatical opinion: the power of the Son of God, the power of the divine nature to render the human nature quiescent in death, and to rouse it again. Tholuck: "Like ch. xiv. 13, a *dictum probans* for the *non posse mori* of the Redeemer (Quen-

städt, iii. p. 420; also according to Beck, *Christl. Lehrwissenschaft*, ii. pp. 513 and 517). But it is not the intrinsic, physical necessity of death that is denied, but the compulsive force of circumstances, as οὐδείς shows. Nothing is meant but what is contained in Matt. xxvi. 53. Comp. John xiv. 30. Mortality, as also Luther rightly acknowledges, is to be imputed to Christ, inasmuch as He took upon Himself *sin-infected* (?) humanity; see my Commentary on Rom. vi. 9."

2. Meyer: "The authorization, in the first place, of His self-sacrifice, and secondly, of His re-assumption of life, resting in the divine ἐντολή." Probably a not altogether correct resumption of the views of Lücke and De Wette.

3. Lücke: "If the Father have *given* to the Son to have life in Himself (ch. v. 26), He has also *given* Him power to take it again. If that power be essentially a moral one, so too is this. But holy, moral power is at the same time always a power over nature. Forasmuch as Christ freely died as the Holy One, He likewise had power over death, but as a power in which the power of the Father is always present as absolute cause."—There, however, the definite distinction, *in Himself*, ch. v. 26, is not adhered to.

4. Tholuck: "The human πνεῦμα of Christ did not die; His self-activity, gaining still greater freedom by His death, penetrates the bodily organ, and admits it to the process of spiritualization; thus, according to ch. v., Christ proceeds in the case of believers. Again, in ch. ii. 19 it is the Son who effects His own resurrection."

5. A separation of the divine and the human nature is unseasonable here. It was in His divine-human nature that Christ had life, as the principle of immortality and revivification, in Himself, *i.e.* in personal principial independence, though it was communicated by the Father. In this life-power, as the Man of spirit from heaven (1 Cor. xv. 45), He could pass immediately, by transformation, from the first earthly form of existence into the second heavenly one. But He also had power to let His pure and holy body assume the death-form of natural humanity (not by a quiescence of its immortality, but by suffering the natural conditions of death, by humbling Himself as a man even to die as men do). He might die, but He could not see corruption; for He had power to take His life again, *i.e.* to cause the transformatory energy reposing in His spirit, now modified into a resurrective energy, to operate within His organism from which life had been expelled. This fact is a re-animation on the part of the Father, since the physical conditions of life, the omnipresent healing powers of God in nature, forthwith meet the spirit returning to life; it is a spontaneous resurrection, because, at the actual life-call of the Father, Christ from the other world performs the wonder of His self-quickening.

THIS COMMANDMENT, *i.e.* this known, universal law of life.

Christ never has but *one* law of life, for holy life is perfect simplicity. This ἐντολή is the voice of God in unison with His situation and His consciousness. It has a peculiar form for each moment, ch. xii. 49. Here, however, He has sketched it in respect of its ground-plan. It is the fundamental plan foretokened in the leading of all Old Testament saints through suffering to glory, and reflected in the lives of all the faithful. This ἐντολή has reference not merely to dying (Chrysostom), nor is it to be understood simply as a promise of new life (many of the ancients): it embraces both considerations, their indissoluble connection being precisely the main point.

Vers. 19–21. THERE WAS A DIVISION THEREFORE AGAIN.—The definite presentation of the characteristic features of Christ's redemptive work again occasions a division among the Jews, vers. 19–21; a division which is to be regarded as the final and most serious one, the foretoken of approaching separations. Be it observed that this division occurs among the "Jews" (not in the ὄχλος), *i.e.* among the pharisaic hearers with whom the Lord's last discussion was, ch. ix. 40. Πάλιν refers to ch. ix. 16.

The last words of Christ had indeed the effect of embittering and hardening the majority still more. They now advance the opinion: HE HATH A DEMON, etc.; still they dare not say it to His face. They propose, however, to treat Him as a madman, and pay no more attention to Him. On the other hand, the friendly minority seem to be intimidated in this instance also. It is patent that they are themselves impressed by the *words* of Jesus ("*These words are not the words*," etc.); but the only argument that they think will tell upon their adversaries is: CAN A DEMON OPEN THE EYES OF THE BLIND? Meyer: The miracle seemed to them too great to have been performed by such agency, although it results from Matt. xii. 24 that in former times even beneficent miracles may have been ascribed to demons. That passage, however, does not present a view prevalent among the Jews; it merely demonstrates that the spirit of blasphemy ventured to put an evil construction upon all the miracles of Jesus.

DOCTRINAL AND ETHICAL.

1. Symbolism of the Theocracy, the Church and the Christian Pastorate. *Christ the Door of the Fold, i.e.* the fundamental condition of a true pastoral life for all time.

A. FIRST PARABLE: *His relation to the shepherds: He is the principle, the spirit, and the goal of the pastoral office.* They are either real shepherds, or, with the appearance of shepherds, thieves and murderers. (*a*) Characteristics of genuine shepherds: In respect of their relation to Christ, to the porter, to the sheep. (They know the sheep; the sheep know them. They lead them out of

the fold to the pasture, from forms into life.) (*b*) Characteristics of false shepherds: In relation to Christ, to the porter, to the sheep. *Pseudo-Christianity* in the broader sense of the term: (1) Before the appearance of Christ; (2) after the appearance of Christ.

B. SECOND PARABLE: *His relation to the sheep* (to which the shepherds also belong). *He the Good Shepherd, the Arch-Shepherd.* Property of the Good Shepherd. Antithesis: the hireling and the wolf. False shepherds in collusion with declared enemies. Pseudo-Christianity in its transition to Anti-Christianity.

C. THIRD PARABLE: *Christ the Head-Shepherd. The other* sheep and their union with the sheep of the fold. The end: One Shepherd and One Flock. The condition: the sacrificial death of Jesus. The freedom of His self-sacrifice. The three periods of the divine pastoral office on earth: (*a*) *Christ the spirit and root of the pastoral office.* Applied pre-eminently to the Old Testament time. (*b*) *Christ the Arch-Shepherd.* Appearance, life, and work of Jesus. (*c*) *Christ the Head-Shepherd.* The New Testament church.

2. The dechristianized official life. How the thief gradually branches out into the hireling and the wolf. The thief and the robber. The render and scatterer. How he neither knows, nor will know, any door of the fold, either for ingress or egress. How he at last vanishes from the scene, and there is but One Shepherd, One Flock. When the right motive is absent, there are always false motives (egotistical worldly ones); where the true means of entrance are not, there are always false ones (simony in the fullest sense); where true pastoral labour is not, a destructive influence over the flock invariably takes its place.

3. Christ the Door of the Fold, or Old Testament Theocracy: (1) For protection from without during the night-time; (2) for removal to the pasture in the New Testament morning.

4. Church-life at the core a personal relation: (1) The Shepherd and the favourite sheep, and the sheep in general; (2) the sheep which understand His call—which at least know Him by the tone of His voice.

5. Decisive mark of the true shepherd: Love to the sheep, faithfulness, devotion to them unto death. The death of the Arch-Shepherd, the preservation of the sheep.

6. The end: One Shepherd, One Flock.

7. The mystery of the resurrective power in the dying Christ.

8. The opinion of enemies touching the shepherd's call of the Lord. The disagreement between friends and enemies progressing towards separation.—See, moreover, in reference to particular details—for example, the doctrine of excommunication—the above Exegetical Notes.

HOMILETICAL AND PRACTICAL.

Trial of the excommunication or ban-decree of the Pharisees on the part of the Lord.—Trial of the spiritual administration of office by the symbol of pastoral life.—Earthly pastoral affairs an image of spiritual pastoral affairs.—The three parables of Christ concerning the marks of genuine shepherds: (1) They are called through the pastoral spirit of Christ (by Him, in Him, to Him); (2) they are themselves sheep in Him, the Arch-Shepherd; (3) they rejoice at the union of the divided flock, the scattered sheep.—Christ's conception of the pastoral office.

The first parable, or Christ the Door of the fold. (1) What the passing by imports: (*a*) Denial of the door; (*b*) an arbitrary climbing in; (*c*) denial of the sheep; (*d*) stealing, strangling, destroying. (2) What the going in through the door imports: (*a*) Recognition of the door and the porter; (*b*) a calling of the sheep; (*c*) a leading of them out to the pasture; (*d*) the proving oneself to be a shepherd in the pasture also.—The voice of the shepherd and the voice of the stranger.—What Christ understands by the *voice* of the *pastor*.—The door to the church and the door to the hearts (to the fold and to the sheep) *one*.—The cordial understanding between shepherd and flock.

The second parable, or Christ the Good Shepherd. (1) His pastoral aim, ver. 10; (2) His pastoral mind, ver. 11; (3) His pastoral zeal. He removes the hireling, opposes the wolf, vers. 12, 13; (4) His pastoral joy, vers. 14, 15.—The hireling and the wolf in the flock of Christ: (1) In respect of their contrast; (2) in respect of their connection.—The sheep are His: (1) By original nature; (2) by divine appointment; (3) by virtue of His self-sacrificing fidelity.—The Good Shepherd knows His own: (1) By their attraction to Him; (2) by their tractableness.

The third parable: "And other sheep I have." (1) Sheep without a fold, without pasture, without shepherds, and yet His sheep, or the wonders of *gratia præveniens*. (2) Attested as sheep: (*a*) By His destination to die for them, and to be exalted to glory in order to lead them; (*b*) by the fact that they know His voice; (*c*) by their becoming under Him, the Shepherd, one flock with the former sheep.—"And there shall be *one* flock, *one* Shepherd."—The death of the faithful Shepherd, the revelation of the divine pastoral fields: (1) The sign of true shepherds and true sheep; (2) the salvation of the flock; (3) their union under the *one* Shepherd's staff of Christ.—The word of Christ: One Shepherd, one flock: (1) How it has already been invisibly fulfilled; (2) how its fulfilment shall one day be fully visible; (3) how it is continually being fulfilled more and more in great signs.—The One Shepherd is Christ alone, as believers alone constitute the one flock.—The freedom in the self-sacrifice of Christ: (1) As a power of love; (2)

as a power of life; (3) as a power of hope.—The mark of genuine, pious submission to God unto death, is the hope of resurrection.—True joyfulness in sacrifice is always at the same time an assurance of resurrection.—The death of Christ the consummation of the good-will of God to mankind in Him.—The death of Christ the unique great deed, 1 John iv. 9.—The communion of God a kingdom of personal life.—How the word of Christ concerning His faithfulness as a Shepherd itself severs the true members of His flock from His enemies (the prelude to the final future separation of sheep and goats).

STARKE: The church (theocracy) resembles a sheep-pen (a fold): (1) Unity of the sheep; (2) goats among them, hypocrites; (3) protection from cold, thieves, robbers; (4) of mean appearance; (5) in wildernesses yet fruitful places (or rather in solitary but grassy pastures). Considered significant of separation from the world; riches of the word of God, etc. (Ezek. xxxiv. 1; Jer. xxiii. 1; Matt. ix. 36; Isa. xl. 11, i. 23; Hos. vi. 9, etc.).—ZEISIUS: The mask must finally be torn away from unfaithful shepherds, wicked teachers.—The door of faith, of the mouth, of heaven, etc. All such doors must be opened to us by the Holy Ghost.—Shepherds and sheep are together; preachers must not sunder themselves from their hearers.—CANSTEIN: In all ages a true though invisible church has existed, which has not listened to seducers, but has followed Christ only.—QUESNEL: We never know better what is meant by good shepherds and hirelings than in times of persecution.—Men may flee not only in body, but also in spirit.—False prophets called dumb dogs, Isa. lvi. 10, Ezek. xiii. 5, who, as shepherds, assume a very bold front, and yet flee when they should stand.—ZEISIUS: O gracious, cordial, and blessed acquaintance of Christ and believers!—Who would count his life too dear when the honour and will of Christ demands it? Christ affords all men, at all times, and in all places, an opportunity of becoming sheep of His flock.

BRAUNE: Ps. lxxviii. 72; Ezek. xxxiv.—A hireling gradually becomes a thief and a murderer because he has not a shepherd's heart.—GOSSNER: Where do the thieves climb in? How do they enter upon the office of teachers, into the churches? Ambition and avarice, etc.—The harmony existing between Christ and the Holy Ghost.—They flee from him (the sheep from the stranger). They do not in addition, however, use violence towards him.—Hence the world's lamentations over the obscurity of the Bible: The porter does not open to them, because they are not sheep. But why do the simple understand? Because they are sheep.

HEUBNER: "He that entereth not in at the door." General import: He who does not enter upon his work as a teacher in the open way, pointed out by God Himself. Special import: He who fails to enter upon the office of a teacher through the Messiah

whom God has ordained, with faith in Him, in His strength, and in fellowship with Him—"But climbeth in some other way." The general meaning of this is: He who seeks to gain access to the people, and to obtain office and authority with them, by unlawful means, without inward calling and with carnal views.—A soul-murderer is far more horrible than a body-murderer.—False preaching, wolf's preaching, as Luther calls it.—Poor fools, who seek to press into hearts by their strength, art, or clamour.—Sheep, souls who already feel drawn to the Saviour, soon obtain a right discernment.—*He calleth His sheep by name.* In this see the special care of souls.—One's life is more edifying than one's doctrine.—Ver. 6. How many thousands of hirelings have read this text without noticing how it touches them!—*On the first pericope*, vers. 1–11: Comparison of false teachers and Christ.—How shall Christians learn to distinguish misleaders from true leaders?—The Good Shepherd. Love will run some risk.—The wolf. The devil and men resembling Satan.—An evil spirit has supplanted the old public spirit of faith.—The extent of the love of Christ.—Such a great, wide-embracing heart is proof of the wide-embracing spirit.—If we grow more like Jesus, our hearts also expand.—In Christ is the *centrum unitatis* of the churches.—*On the second pericope*, vers. 11–21 (Misericordias): The mutual fidelity of Jesus, the Good Shepherd, and His flock.—Ver. 18. The death of Jesus a voluntary self-surrender.

SCHLEIERMACHER: Those who are able to promote the outward prosperity of men should make use of this excellent gift; but they should neither believe themselves nor persuade others that they thereby give men the right and the true.—(Faithful following of Jesus): The bond of faithfulness which has held the little troop of believers together through all seasons of disgrace and persecution.—MARHEINEKE: The invisible rule of Christ over all human souls.—HÖPFNER: What relation does the Reformation sustain to the promise of the Lord: There shall be one flock and One Shepherd?—BURK: The acquaintanceship between Christ and believers.—RAUTENBERG: The dispersion of the flock of Christ.—ARNDT: The Good Shepherd knows His sheep, (1) by their faith; (2) by the Holy Ghost; (3) by the renewal of their lives; (4) by prayer.—FLOREY: In the pastoral office of the Lord the glory of His divine love is revealed.—AHLFELD: The Good Shepherd and His flock.

FOURTH SECTION.

THE SEPARATION BETWEEN THE FRIENDS AND FOES OF CHRIST, THE CHILDREN OF LIGHT AND THE CHILDREN OF DARKNESS.

CHAP. X. 22–XIII. 30.

(I.)

ANTITHESIS BETWEEN THE UNBELIEVERS IN JUDEA, WHO WISH TO KILL THE LORD, AND THE BELIEVERS IN PEREA, AMONG WHOM HE FINDS REFUGE. THE FEAST OF THE DEDICATION OF THE TEMPLE. THE FINAL CONFLICT BETWEEN THE FALSE MESSIANIC HOPE AND THE TRUE MESSIANIC WORK; FOLLOWED SPEEDILY BY THE STONING. THE TRUE AND THE FALSE DEDICATION OF THE TEMPLE. CHRIST THE SON OF GOD. THE ACTUAL REALIZATION OF THE DIVINE AND MESSIANIC FORMS OF THE OLD COVENANT.

CHAP. X. 22–42.

22 And it was at Jerusalem the feast of the dedication [Then the feast of
the dedication occurred at Jerusalem], and [*omit* and] it [It] was winter [,].
23 And Jesus walked [was walking, *περιεπάτει*] in the temple in Solomon's
24 porch. Then came the Jews round about him, and said unto him, How long
dost thou make us to doubt [agitate our souls, hold our minds in suspense]?
25 If thou be [art] the Christ, tell us plainly [frankly]. Jesus answered them,
I told you [spoke to you], and ye believed [believe] not: the works that I
26 do in my Father's name, they [these] bear witness of me. But [Neverthe-
less] ye believe not, because [for, *γάρ*] ye are not of my sheep, as I said unto
27 you.[1] My sheep hear [heed] my voice, and I know them, and they follow
28 me: And I give unto them eternal life; and they shall never perish, neither
29 shall any *man* [and no one shall] pluck [tear] them out of my hand. My
Father, which gave *them* me [who hath given *them* to me], is greater [some-
thing greater, *μεῖζον*] than all, and no man [no one] is able to pluck [tear]
30 *them* [*anything (at all)*] out of my Father's hand. I and *my* [the] Father
are one [Ἐγὼ καὶ ὁ Πατὴρ ἕν ἐσμεν].
31 Then the Jews [The Jews therefore] took up stones again to [in order
32 to, *ἵνα*] stone him. Jesus answered them, Many good works have I showed
you from my [the] Father; for which of those [these] works do ye stone
33 me? The Jews answered him, saying, [*omit* saying],[2] For a good work
we stone thee not; [,] but for blasphemy; and because that [*omit* that]
34 thou, being a man, makest thyself God. Jesus answered them, Is it not
35 written in your law, I said, Ye are gods? (Ps. lxxxii. 6.) If he called
them gods, unto whom the word of God came, and the Scripture cannot be
36 broken [made void]; Say ye of him, whom the Father hath [*omit* hath]
sanctified, and sent into the world, Thou blasphemest; because I said, I

[1] *καθὼς εἶπον ὑμῖν* probably erroneously considered a superfluous addition, on which account it is wanting in Codd. B, K, L, etc.

[2] *λέγοντες* must be dropped, in accordance with preponderant authorities.

37 am the Son of God? If I do not the works of my Father, believe me not.
38 But if I do [them], though ye believe not me, believe the works; that ye may know and believe [understand][1] that the Father *is* in me, and I in him [in the Father].[2]
39 Therefore they sought again to take [seize] him; but [and] he escaped
40 [passed out, went forth, ἐξῆλθεν] out of their hand, And went away again beyond [the] Jordan into [to] the place where John at first baptized [was
41 baptizing]; and there he abode. And many resorted [came] unto him, and said, John did no miracle [John indeed wrought no sign]: but all things
42 that John spake [said] of this man were true. And many believed on [in] him there.

EXEGETICAL AND CRITICAL.

Ver. 22. THE FEAST OF THE DEDICATION OF THE TEMPLE.—Christ, after His appearance at the feast of tabernacles, returned to Galilee (*Leben Jesu*, vol. ii. p. 1004), in order to prepare the great body of His disciples for the last decisive journey to Jerusalem. The proof of this is given above. According to the testimony of the Synoptists, Jesus was followed at His final departure from Galilee by great multitudes that accompanied Him through Parœa, whereas the greatest secrecy had been observed on the occasion of His journey to the feast of tabernacles. The charge of "harmonistic hypothesis," made against this assumption, is utterly without weight; πάλιν, ver. 40, assuredly has reference to the presupposition that Jesus had before sojourned in Peræa. Tholuck alleges, in opposition to the view of Paulus, Ebrard, P. Lange, and Neander, that the feast of the dedication of the temple *might* be celebrated out of Jerusalem; it, however, by no means follows that it *must* be celebrated out of that city. The evangelical history is made to exhibit a strange anomaly by the supposition that Jesus passed two entire months (between the feast of tabernacles and that of the dedication of the temple) in Jerusalem, without leaving any traces or reminiscences of His stay. This journey to the feast of the dedication may be regarded as an episode in the journey to the last passover,—the latter journey being begun with full decision of purpose, *as openly and at as early a period* as possible.

The feast of the dedication of the temple was by no means so insignificant: it must, from its nature, draw the Israelite, and hence the Lord individually, to the temple, so long as He had not come to a positive rupture with the temple. It was the feast of renovation (חֲנֻכָּה, ἐγκαίνια) instituted by Judas Maccabæus (1 Macc. iv. 36; 2

[1] Meyer, in company with Lachmann and Tischendorf, prefers the reading, ἵνα γνῶτε καὶ γινώσκητε, in accordance with B, L, X; supposing the γινώσκητε, on account of a failure to comprehend it, to have been changed into πιστεύσητε. But manifestly the *lect. recepta* might at an earlier period have appeared strange to minds of the Alexandrian school. Yet its sense, notwithstanding the objections raised against it, is rich and pertinent.

[2] Instead of ἐν αὐτῷ, B, D, L, etc., most versions, etc., read ἐν τῷ πατρί.

Macc. x. 6; Joseph. *Antiq.* x. 7. 6 [xii. 7. 7]) in commemoration of the purification and fresh dedication of the temple after its profanation by Antiochus Epiphanes; it was the type of the Christian festival of church dedication (which is also called ἐγκαίνια). The celebration lasted eight days, commencing with the 25th of the month Kislev (the middle of December); its jubilant pageantry resembled that of the feast of tabernacles; there was especially a general illumination of the city, and hence the feast was also called τὰ φῶτα, while from its fundamental idea it derived the name of ἡμέραι ἐγκαινισμοῦ τοῦ θυσιαστηρίου.

AT JERUSALEM.—Even if there was a general observance of the feast throughout the country, its centre was of course the temple.

IT WAS WINTER (-weather).—As this remark is designed as an explanation of what follows, it is not to be regarded (with Lücke) as merely denoting the wintry season, in order thus to explain why Jesus walked in a porch of the temple, particularly as the temple was ordinarily the constant resort of Jesus when He was in Jerusalem. The raw wintry weather is at the same time indicated (Matt. xvi. 3, Clericus, Lampe), very probably in explanation of the circumstance that Jesus was for the instant not encircled and protected by the customary throngs of faithful followers, when the Jews suddenly surrounded Him.

Ver. 23. IN SOLOMON'S PORCH [arcade, colonnade].—The στοὰ Σολομῶνος (Acts iii. 11) was, according to tradition, incorporated into the new temple-buildings as a venerable remnant of the temple of Solomon (Josephus, *Antiq.* xx. 9. 7). It was situated on the eastern side of the temple-porch (στοὰ ἀνατολική in Josephus). Exegetes direct attention to the trace of eyewitness-ship in this remark (comp. ch. viii. 20).

Ver. 24. THEN CAME THE JEWS AROUND HIM.—It is manifest that Jesus is at this time destitute of adherents,—a situation of which the hostile Jews promptly take advantage. He finds Himself unawares encircled by them. He must, however, have had His reasons for permitting the arrival of this moment. Here again are things spoken, by which their most secret thoughts are laid bare and exposed to the illumination of the word of Christ. As a matter of course, these Jews are Pharisees; the position assumed by them, and Jesus' answer to them, ver. 26, prove that they are likewise members of the Sanhedrin.

HOW LONG DOST THOU AGITATE OUR SOUL?—Not, How long dost thou take possession of our hearts? but, How long dost thou raise us up, excite us? How long dost thou hold our souls in suspense? See the illustrations from the classics and Josephus in Meyer.

IF THOU ART THE CHRIST.—The usual explanation, that they design from the first hypocritically to draw from Him some expression whereupon they may ground His condemnation, leaves unnoticed the ardent longing of the Jews for a temporal Messiah after their

own heart,—a longing which occupies a conspicuous place in the gospel history. Hypocrisy certainly is at work, but only inasmuch as they have a presentiment that He will not answer their chiliastic cravings. There is then a visionary longing as well as a fanatical irony in their question (comp. ch. viii.). The feast of the dedication was the festival of Judas Maccabæus, who had driven the heathenish Syrians out of Jerusalem. *On that day did the Jews wish more ardently than ever that a new Maccabee or Hammerer might arise and beat down the Romans.*

Ver. 25. I HAVE SPOKEN TO YOU.—The εἶπον ὑμῖν must not be translated, I have told you so; for that would be an unmistakeable affirmative, and would at once present to them the alternative either of paying Him homage as the Messiah, or of seizing and trying Him as a false prophet. The εἶπον might indeed be considered to have a positive reference to the foregoing εἰπὲ ἡμῖν παῤῥησίᾳ: "I have (plainly) told you, but," etc. Christ subsequently, however, sets forth His desire to be first acknowledged by them in the works that He does in the Father's name (not in the official Messianic name).—Therefore we read, "I have spoken to you—and ye believe not—the works," etc.; *i.e.* I have given you a token of what I am. This answer is not really evasive, for it is Christ's will to be known as the Messiah by what He is to them, and not by their Messianic idea in what He is. According to Meyer, Jesus had already told them many times that He was the Messiah, though not so directly as He had told the Samaritan woman. But the tragical part of this history, and the proof of how far a would-be orthodox theology may depart from the living word of God, is contained in the very fact that it was necessary for Him to lock up His Messianic name from them in His own heart, until the moment (Matt. xxvi. 64) when their fanatical Messianic conception condemns Him to the cross.

Ver. 26. FOR YE ARE NOT OF MY SHEEP.—A statement of the reason of their unbelief. Ye do not recognise me in my word and work, and, not knowing me, ye do not subordinate yourselves to me and trust in my guidance; on the contrary, ye desire a Messiah, that he may be the subservient tool of your passions.—AS I SAID UNTO YOU. The omission (see the *Text. Notes*) was probably occasioned by the fact that no verbal declaration to this effect is to be found. Such a declaration is, however, conveyed in intention by the parables of the Good Shepherd, ch. x. Hence we must not, with Euthymius and others, refer these words to the subsequent discourse of Jesus. And so much the less, since entirely new considerations are therein presented to us: (1) That the sheep follow the Shepherd; (2) that He gives His sheep eternal life, etc. Neither can any importance be attached to the doubts of Strauss and others concerning the probability of the assumption that Jesus is reminding His hearers of a parabolical discourse uttered by Him

two months before; and Meyer justly observes that it was not characteristic of Jesus to repeat His more lengthy discourses.

Vers. 27–29. MY SHEEP HEAR MY VOICE, etc.—Bengel: "*Tria sententiarum paria, quorum singula et ovium fidem et pastoris bonitatem exprimunt per correlata.*" But we apprehend the three correlative members somewhat differently, always placing the Shepherd before the sheep. In advance, however, comes the saying which embraces the whole: *The sheep that are mine, they hear my voice.* The unfolding of this personal connection: (a) *I know them, and they follow me;* (b) *I give unto them eternal life, and they shall never perish;* (c) *none shall tear them out of my hand: the Father gave them to me, and He is greater than all; none can tear them out of the Father's hand.*

In this arrangement of the propositions, Christ is the Shepherd, the principle of the relationship; with His personal conduct, the conduct and relationship of the flock correspond. The first proposition (*a*) declares the foundation and condition of salvation; the second proposition (*b*) declares the blessing, internally and externally considered: because Christ gives them eternal life, they shall never perish in the terrors of eternity, death, and judgment. The third proposition (*c*) is descriptive of the absolute protection which they enjoy. It has reference to the former word concerning the wolf. Exegesis, however, should not overlook the fact that the Jews at that time beheld the wolf in the Roman power, which threatened destruction to their nation. If, then, Jesus means to say that the spiritual safety of believers, as the church of Christ, should be secured in His hand, so too He says, that in the hand of the Father, who is exalted above every power of this world, they should at the same time be preserved from destructive oppression on the part of the Roman temporal power. Therefore, what the Jews in carnal and fanatical excitement sought in vain in their Messiah, they should really and truly find in Christ.

According to Augustine and Calvin, Christ's words declare the doctrine of the grace of final perseverance. Tholuck agrees, but insists upon the condition which Augustinian and Calvinistic divines imply, that the marks of a true sheep must be discoverable in them that are kept, and that, according to 1 John ii. 19, the apostate is regarded as not really belonging to the church, because of his failure to comply with the condition of walking in the light. Meyer, on the other hand, remarks, in accordance with the Lutheran belief, that the possibility of falling away is not excluded by the words of Christ. What is excluded is, above all things, the confounding of different stages: he who is awakened may fall away as an awakened man; he who is sealed is sealed. A dispute upon this subject, without distinction of the different stages, is a battle of words.

Ver. 30. I AND THE FATHER ARE ONE.—This grand saying of

Jesus serves primarily as a proof of the preceding statement; hence its primary signification is, I and the Father are one in the work of salvation. The heart of the Shepherd corresponds with the nature of the sheep, which nature the Father created by His *gratia prævenients*. The Shepherd's call of grace corresponds with the divine vocation in them. His eternal life that He puts into their hearts, corresponds with the destiny prepared for them by God—that they shall never perish. His spiritual preservation corresponds with the historical preservation ordained by God: the triumphant church of Christ is the triumphant kingdom of God. But this *soteriological* oneness of Father and Son in work and government is at the same time expressive of their *ontological* oneness in power and substance. This saying, therefore, has not a mere soteriological reference to the oneness of the *hand* or the oneness in *power*, as set forth in this syllogism: (*a*) No man can pluck them out of my Father's hand; (*b*) I and my Father are one; (*c*) consequently no man can pluck them out of my hand (Chrysostom, Calvin and others, Lücke). It is rather the unity of the whole parallel, "the co-operation of Father and Son in the whole economy of salvation" (Tholuck, after Tertullian and others; comp. 1 Cor. iii. 8). "In the Arian controversies, Alexander, Athanasius, and many others, made use of this passage against the Arians as a *dictum probans*, declaring it to mean the *unitas naturæ* of the Logos and the Father; while the Arians, on the other hand, held that it signified the *consensus voluntatis*. The interpretation of the Socinians, who regarded it as signifying the *unitas voluntatis et potestatis*, was not indeed rejected by the representatives of the church, but the latter considered the *unitas naturæ* to be implied by the *unitas potentiæ*. See Gerhard, i. p. 252; Lyser and others. Even Calvin—although on this account accused by Hunnius of a *scelus*—brought forward this argument. The point treated of by this saying is, in fact, not the Trinitarian relationship, but the relation of the Incarnate One to the Father" (Tholuck). Meyer is also of this opinion. In upholding this view, however, they overlook these facts: (1) That the economical Trinity points back to the ontological Trinity; (2) that the Jews apprehend this expression ontologically, and hence accuse Christ of blasphemy against God; (3) that Christ does not correct their ontological conception of His meaning, but favours it, and in conclusion, as they fully believe, confirms it, ver. 38.

Ver. 31. TOOK UP STONES AGAIN.—Again, as ch. viii. 59, and for a similar cause. The arrival of the decisive turning-point in their wavering mood is again induced by Christ's asseveration concerning His divine nature. They have no use for such a Messiah who contradicts their consciousness, that has become unitarian.—They have already caught up stones, and raised them high in air (ἐβάσταασαν); nevertheless the word of Jesus fetters their arm. It is the counteraction of the might of His Spirit; no doubt assisted, however, by

the want of a literal formula, upon the strength of which they might securely bring Him to trial. His words are everywhere peculiar to Himself, the Man of the Spirit, and they are for ever in doubt as to whether they have rightly understood Him. But the matter with which they think they can reproach Him, they subsequently declare.

Ver. 32. MANY GOOD WORKS HAVE I SHOWED YOU FROM MY FATHER.—*Jesus answers them;* that is, He replies to their sign-language. He has thoroughly understood them in their malice, but designates them as incomprehensible, in accordance with their own consciences, to which He appeals. Καλὰ ἔργα: (1) Works of love—Baumg.-Crusius; (2) *præclara opera,* excellent works—Meyer; (3) irreproachable works—Luthardt. Special importance attaches to the ἔργον itself. The ἔργον ἐκ τοῦ πατρός is a miracle. Similarly, the ἔδειξα without doubt contains the idea of sign-giving. Καλόν is indicative of moral beauty, beneficence.—FOR WHICH OF THESE WORKS DO YE STONE ME? The ironicalness of this expression is unmistakeable, and invites an elucidation of biblical irony in general (comp. 2 Cor. xii. 13. A principal passage is Ps. ii.). At the foundation, however, of this ironical speech lies the deeper meaning that He, in all His words and works, is but the representative of the Father; so that their every assault upon Him is a declaration of war against God Himself. Furthermore, these words seem to assume (1) that capital punishment should not be inflicted on account of a word; (2) that it should be inflicted on account of a work, only inasmuch as that work is proved to be deserving of death. Execution should be preceded by a regular trial. Above all things, we should fix our eyes upon the sublime composure of Jesus, as manifested by His ironical speech in this condition of affairs.

Ver. 33. FOR BLASPHEMY, AND BECAUSE THOU, BEING A MAN, MAKEST THYSELF GOD.—It is questioned whether the following καὶ ὅτι σύ, etc., is simply an explanation; according to Meyer, "For blasphemy, and that because." The καί would then be superfluous. They reproach Him with two things: first, that He places God on a par with Himself—and this they call blasphemy; secondly, that He makes Himself God—and in this they think they recognise the false prophet; although both ideas undoubtedly play into each other.

Ver. 34. IS IT NOT WRITTEN IN YOUR LAW, I SAID, YE ARE GODS? —In your law (see ch. viii. 17); a reference to Ps. lxxxii. 6. According to Tholuck and Ewald, the Psalm does not refer to angels or foreign princes, but to unjust theocratic judges. אֱלֹהִים, Ex. xxi. 6, xxii. 28 (comp. 2 Chron. xix. 5–7). "Moses uses it in a collective sense—Sept. τὸ κριτήριον τοῦ θεοῦ; here in the Psalm it is a personal appellation of individuals; in parallel with θεοί is υἱοὶ ὑψίστου" (Tholuck).—I SAID, εἶπα. Ewald explains this: I thought

ye were. Tholuck thinks it has reference to the institution of Moses; according to the subsequent explanation of the Lord, the expression refers to the fact that the λόγος τοῦ Θεοῦ came to them—that they were called to their office by the word of God. Full of meaning, then, is the idea of Cyril, who considers the passage as significant of the λόγος ἄσαρκος; and that of Theodor-Mopsuest. (and Olshausen), who take it to mean the word of God's revelations to the judges. In opposition to this, Tholuck remarks that revelations were attributed only to the lawgiver as judge. This latter view is, however, contrary to the Old Testament: every judge in the time of the judges was called by a λόγος Θεοῦ; David and Solomon were so called, and every royal or priestly Mashiach was assumed to have received such a call, inasmuch as he did at least receive it through the typical anointing. A principal consideration is this: the theocratical callings came by the Angel of the Lord, *i.e.* by Christ in the Old Testament, the λόγος ἄσαρκος; and hence those who were called received the name of Elohim.

Ver. 35. IF HE CALLED THEM GODS.—Conclusion: *a minori ad majus.* In what respect: (1) From those blameworthy judges and their lofty title, to Christ (Bengel, Lücke); (2) from those who derived their dignity from the Mosaic institution, to Him whom God hath sanctified (Gerhard, Tholuck); (3) from those to whom the λόγος τοῦ Θεοῦ did but come, to Him whom God sanctified and sent into the world, *i.e.* whom He has actually made His λόγος to the world: the Logos-nature of Christ is here implied though not expressed (Cyril, etc.). This last we hold to be the only correct conception, the only one satisfactory to the Old Testament Christology.

AND THE SCRIPTURE CANNOT BE BROKEN: λυθῆναι, Matt. v. 19; John v. 18, vii. 23. Be made invalid, subverted. Meyer: "The *auctoritas normativa et judicialis* of the Scripture cannot be done away with. Note here the idea of the unity of the Scriptures." This practical sense of the Scripture certainly prevails here, although it is founded upon the inspiration of the sacred writings (Gaussen, Stier). Inspiration is undoubtedly modifiable, though not by the distinction of important and "unimportant" words.

Ver. 36. WHOM THE FATHER HATH SANCTIFIED, etc.—Interpretations: (1) Melanchthon and others: The *unctio* with divine gifts and attributes. (2) Tholuck: Consecration to the Messianic office, one with the σφραγίζειν, ch. vi. 27, etc. (?). The meaning, in accordance with the idea of sanctification, is as follows: He has taken Him out from the world in order to appropriate Him to the world; *i.e.* He has made Him the God-man, the new Man, the wonder of the new life, and has also accredited Him to you by His sinlessness and miraculous works. This is spoken in antithesis to the typical sanctification, or consecration to office, enjoyed by the Old Testament judges or messiahs. They were *consecrated* by men, by means

of outward anointing or calling; He is *consecrated* by the Father, by the anointing of the Spirit and the attestation of works. This circumstance, then, contains the strongest intimation that He is in truth the Messiah, and at the same time furnishes the most conclusive evidence that He is no *typical* Messiah, but *the real Messiah.*

I AM THE SON OF GOD.—Christ's reasoning receives additional force from the antithesis between the real dignities and the titles. In respect of the dignities He proceeds *a minori ad majus;* in respect of the title, *a majore ad minus* (*gods, Son of God*), *i.e.* at least according to the literal expression as apprehended by them. This expression is also an explanation of the words: I and my Father are one. The conclusion, ver. 38, proves that the υἱὸς Θεοῦ might, in accordance with rationalistic interpretation, be primarily understood as a mere official name.

Ver. 37. IF I DO NOT THE WORKS.—The works of Christ are the Father's works as new works, creative works, such as He can do only in oneness with the Father, ch. ix. 3.—BELIEVE ME NOT. A conditional absolution from belief, at once real and ironical.

Ver. 38. AND YE BELIEVE NOT ME (might not, are not able to believe).—Distinction of a gradation in faith. They cannot, perchance, soar up to the direct view of His personality. This flight of faith is not allotted to every one. But they *are* able and are morally bound to set foot upon the first step of faith, to recognise the divinity of His mission by His works. Hence they will derive the *knowledge* that Christ stands in the closest communion with God, and thus a higher *belief* in His personality will be produced in them. There would hardly be an immediate *knowledge* on their part of His divine personality; and this also is unfavourable to the reading quoted above, and recommended by Meyer.

THAT THE FATHER IS IN ME.—This is not the full import of that oneness with the Father declared by Christ, ver. 30, but the living manifestation of it in His works: if they would not harden themselves, they would be in a condition believingly to take knowledge of that revelation, and their further progress in faith would be assured. In a sense, then, the περιχώρησις *essentialis* is but intimated here. Christ in His character as the Redeemer is in the Father by submersion, contemplation, by the seeing of His works; the Father is in Christ by revelation, appearance, co-operation in the works of Christ.

Ver. 39. AGAIN TO TAKE HIM.—(See ch. viii. 30, 32.) This denotes a milder ebullition of their rage, in comparison with their previous attempt to stone Him. The apparently obscurer and more indefinite saying of Christ seemed to demand a preliminary trial.

AND HE ESCAPED OUT OF THEIR HANDS.—"Something in this of a miraculous nature (a rendering of Himself invisible), although assumed by many ancient exegetes, and still by Baumg.-Crusius

and Luthardt, is not intimated by John" (Meyer). But John has just shown that Christ was able so to impress His enemies as to render them powerless.

Ver. 40. AGAIN BEYOND THE JORDAN.—Peræa. See Note on ver. 22. In thus doing He has not given up the people, but He withdraws into a region of greater susceptibility. He was still bound to the last trial, as to whether the dynamical power of His friends would overcome that of His enemies or succumb to it, when the whole nation should be assembled at the paschal feast. He remained in that place from the time of the feast of the dedication until His journey to Bethany.

Ver. 41. AND MANY RESORTED UNTO HIM.—Bengel: *Fructus posthumus officii Johannis.* But we must not overlook the fact that Christ had before sojourned in Peræa and worked there.—JOHN DID NO MIRACLE. Nevertheless he is attested by Christ Himself in what He said of him. And thus his testimony to Christ lives again and continues working to the furtherance of faith.

STARKE: The different dedications of the Jewish temple: (1) Under Solomon, 1 Kings viii. 2; (2) under Hezekiah, 2 Chron. xxix. 17, 19; (3) by Zerubbabel, Ezra vi. 16; (4) by Judas Maccabæus, 1 Macc. iv. 41, 2 Macc. x. 1; (5) in the time of Herod. Joseph. *Antiq.* xv.

DOCTRINAL AND ETHICAL.

1. See the EXEGETICAL NOTES, vers. 24–30 and ver. 34.

2. The longing of the Jews for a Messiah in its relation to the temptation of Jesus in the wilderness, to ch. vi. 15, and to similar moments in the evangelical history.

3. The temptation of Christ by the Jews, in connection with the temptation, ch. viii. 1–11, and the temptation in the history of the passion.

4. Christ here also evades their Messianic idea in order, on the other hand, to establish His own.—*The life of Christ the ideal realization of Maccabæan heroism, and of the new dedication of the temple.*

5. The sheep of Christ, or the germs of the New Testament biblical doctrine of election, predestination, and vocation, Rom. viii. 29.

6. "*I and the Father are one*" (ver. 30). The soteriological foreground, the ontological background of this word. The distinction of person—*We;* the oneness of substance—*One.*

7. *The authority of Holy Scripture.* Be it observed that Christ by His quotation also reminded the unjust judges who stood opposed to Him of the threat in the Psalm cited: *ye shall die.*

8. Foretokens of the doctrine of the divinity of Christ in the

Old Testament. Whom the Father hath sanctified, *i.e.* really consecrated by the anointing of the Spirit (after Ps. ii.), in antithesis to the typical consecrations under the Old Covenant.

9. *The majestic escapes and flights of Christ.*

HOMILETICAL AND PRACTICAL.

The Jewish dedication of the temple: (1) In respect of its noble destination; (2) in respect of its degeneracy; (3) in respect of its terrible end in our text.—The degeneration of Christian church dedications. Its gradation: (1) The church is glorified more than Christ its Lord; (2) the festival is more a cause of rejoicing than the church; (3) attempts are finally made to cast out the Lord as the disturber of this joy.—Nevertheless, church dedication, as the birth-day feast of individual congregations of the Reformation, has the qualities of a delightful festival.—Christ suddenly surrounded by enemies in Solomon's porch: provocative of a query as to the whereabouts of His friends.—Hindrances of Christians from the public assembling around the Lord, a measure of their fervour and faithfulness: (1) Wind and weather; (2) amusements; (3) contagious example.—Enemies around! The ever fresh experience of the always victorious Christ.—How long dost thou make us to doubt? or the wicked, temptatious ambiguity of the Jews' question: (1) The old and fading desire that He might become a Christ in their sense; (2) the ever new and ever higher blazing enmity unto death.—Christ's presence of mind at the moment when He sees Himself surrounded by enemies: (1) In His cautious and yet decided reply to their question, vers. 25–28; (2) in the calm and triumphant answer and threat, vers. 31, 32; (3) in the profound and yet clear response to their charge of heresy, vers. 34–38; (4) in the majestic answer in deed to their attempt, vers. 39, 40.—The import of Christ's answer, ver. 25 ff.: I am not a Christ in your sense, but the Christ in the name of the Father.—They do not know the Shepherd because they are not His sheep.—The word of Christ concerning His sheep a presentation of their cordial reciprocal conduct: (1) He is their Shepherd; they hear His voice: (2) He knows them; they follow Him: (3) He gives them eternal life; they do not perish: (4) He keeps them securely in His hand; they rest safely through Him in the Father's hand.—The great word of Christ: I and the Father are one—how it holds good: (1) Of His work of redemption in the life of His people and in the world; (2) of His redemptive impulse and His consciousness; (3) of His divine essence in the eternity of God.—"Ye are gods," or the presages in the Old Testament of the doctrine of the divinity of Christ.—"The Scripture cannot be broken." In particular, not in its testimony to Christ. Christ sanctified by the the Father. This, to a comprehender of the Old Testament, pre-

sented the following meaning: Consecrated and anointed by the Holy Ghost as the real Messiah, in accordance with Ps. ii., Isa. lxi. 1.

The fearful contradictions in the conduct of fanatical passion: (1) First flattering, hypocritical questions, then murderous threats and assaults; (2) first the stoning, then the accusation; (3) first the charge of blasphemy, then the proposal of investigation (wished to take Him).—The charge of blasphemy brought against the Lord by the Jews, on account of the holy revelation of His divine consciousness of being one with the Father.

The three great vouchers for the divinity of Christ: (1) The Scriptures; (2) His works; (3) the direct impression of His personality.—The separation between the friends and enemies of Christ.

The retreat of Christ into Peræa a prelude to the flight of the Christians into Peræa before the destruction of Jerusalem.—Peræa, or the mountain sanctuaries of the church of Christ (in the Piedmontese mountains, the mountains of Bohemia, the Cevennes, the Scottish hills, the mountains of Switzerland; but principally in spiritual hill-countries, or in a popular life in which the heights of spirituality and the depths of simplicity and humility are united).—The believers of Peræa, or how John's work revives, glorified, in the work of Christ.—The flights of Christ lay the foundation for the refuge of sinners.

STARKE: *Nova. Bibl. Tub.:* Church dedication an old but abused custom.—ZEISIUS: A Christian can, in pursuance of his Saviour's example, with a good conscience observe those festivals which, though instituted by men, have a single aim to the glory of God and the edification of the church.—QUESNEL: The walks of our Saviour are not idle ones, etc.—The concourse of many men even to a holy place is not invariably an indication of zeal for learning.—As Christ proved by His works that He is the Messiah and Son of God, so shouldest thou prove by thy works that thou art a Christian and a child of God.—ZEISIUS: Believers may be entirely certain of the divine favour, and of their salvation in this world and the next, Rom. viii. 31–39.—CRAMER: Stedfastness in the faith does not rest in human strength, but we are by the grace of God preserved unto salvation.—The hand of the Father is God's omnipotence.—*Ibid.:* The Father is one person, the Son is another; and yet Father and Son are not divided, but are one in substance. See the mystery of the Holy Trinity.—Holy Scripture is the sword wherewith we may strike our adversaries.—On ver. 35. Magistrates are endued by God Himself with a lofty title; hence they must not be despised, but honoured.—MAJUS: Christ goes from one place to another with His gospel.—*Ibid.:* Yet truth triumphs finally.—ZEISIUS: Godly meditation upon the strange and wonderful things that formerly came to pass in this or that place, may be a powerful incentive to repentance and faith.

GERLACH: He and the Father are not εἷς, one person, but ἕν, one Divine Being. — LISCO: Since He (the Father) is greater, mightier than all, than all hostile powers, Christ's friends are *safe* under the protection and guidance of the Almighty, nay, safe under the protection of both (Father and Son).—It is only malefactors that are usually persecuted; why then do ye persecute me, who have conferred only benefits upon you?—BRAUNE: He believes the *works*, who through them experiences suggestions and presentiments of the divine in Jesus; he believes *Jesus*, who knows that God is truly in Him.—GOSSNER: *If thou be Christ, tell us plainly.* —*Ye are not of my sheep:* ye are *in* the church, but not *of* the church. —*I know my sheep.* The whole world may judge them as it will: He knows what to think of them.—*My sheep follow me.* It is the magnet of love that draws and drives, voluntarily on both sides. —ETERNAL LIFE. Who can resist the hand of the Almighty, or despoil it of anything?—How sweetly and securely, then, may we repose in His hand!—The salvation of the chosen sheep of Christ stands firm: for (1) they belong to Christ, from whom no violence can ravage anything; (2) they are the gift of the Father, a gift of infinite love, presented by Him to His Son; (3) they are an irrevocable gift, that can never be taken back; (4) they are the gift of a Father who is mightier and greater than all creatures.—To their stony reply He makes a right loving rejoinder.—As they caught up stones, He once more laid hold of their hearts.—Can it be wondered at, that the holiest truths we preach are railed at as errors and fanaticism, when Jesus Christ Himself was treated as a blasphemer because He spake the truth?—On ver. 37. A ghostly man must be ghostly-minded, a Christian must have the mind of Christ, a child of God must be godly-minded; they must lead lives spiritual, Christian, and worthy of God, or make no professions so to live.—*He escaped out of their hands,* but they shall not escape Him.—He stays as long as He can—until they begin stoning Him, until He finds everything walled up and petrified.

HEUBNER: The church is permitted to institute festivals in commemoration of great benefits from the Lord (festival of the Reformation; days of prayer and humiliation, of thanksgiving). —Ver. 23. He who here walked in a porch was more than all the Peripatetics and Stoics.—Jesus reveals Himself only to still and deep souls.—Many scoff at the figure: "Sheep, flock of Jesus." Oh were they but sensible of the warmth and tenderness of that love which chose the figure!—A believer must lose his faith in Jesus before he can be torn away from Him.—The enemy can disperse and scatter outward societies, but not the confederation of hearts.—Ver. 33. They themselves were the blasphemers.—Ver. 41. *John did no miracles.* In this very thing Jesus was to have the pre-eminence over John.—Ver. 42. Thus John's preaching is working even to this day.

SCHLEIERMACHER: Art thou the Christ? No doubt they said, as did others: Never man did such miracles before, etc. But because they found in Him no food for their carnal natures, no encouragement for their lust of outward distinctions among men, their souls were kept in suspense: they wavered and fluctuated between faith and unbelief,—nothing firm took form in them. Hence *they demanded only the letter, and hoped for good from it.* (All their fanatical claims, however, were attached to the letter; they held that if Jesus were the Messiah, He must be a Messiah in their sense of the term, *opposed as that sense was to the divine word.*)—But why did the Redeemer keep from them this trifling gift of the letter? In the first place, He would permit nothing to turn Him from the path on which He had once entered; secondly, the time was approaching when (at a formal trial) the Lord should hear this same question from those who, as the spiritual superiors of the people, deriving their superiority from the gradual conformation of time, had a right to demand of Him the decisive letter. So for that occasion He reserved it. Then that letter, being in the right place, also possessed the highest fulness of *spirit* and *life.*

(II.)

ANTITHESIS BETWEEN THE BELIEVING AND THE UNBELIEVING JEWS OF JUDEA AND JERUSALEM AT THE GRAVE OF LAZARUS. CHRIST, IN CONSEQUENCE OF HIS RAISING OF LAZARUS FROM THE DEAD, HIMSELF DEVOTED TO DEATH. SYMBOLISM OF DAY'S WORK AND OF SLEEP. THE RESURRECTION FROM THE DEAD.

CHAP. XI. 1–57.

(*a*) CHRIST'S DEATH-BRINGING JOURNEY TO BETHANY TO RAISE HIS FRIEND FROM THE DEAD. SYMBOLISM OF DAY-LIFE AND NIGHT-LIFE. SYMBOLISM OF SLEEP.

VERS. 1–16.

1 Now [But] a certain *man* was sick, *named* Lazarus, of [from] Bethany,
2 the town of Mary and her sister Martha. (It was *that* [the] Mary which
[who afterwards] anointed the Lord with ointment, and wiped his feet
3 with her hair, whose brother Lazarus was sick.) Therefore his sisters sent
4 unto him, saying, Lord, behold, he whom thou lovest is sick. When Jesus
heard *that*, he said [And Jesus hearing it, said], This sickness is not unto
death, but for the glory of God, that the Son of God might [may] be
glorified thereby.
5, 6 Now Jesus loved Martha, and her sister, and Lazarus. When he had
heard therefore [When therefore he heard] that he was sick, he abode two
days still in the same place where he was [he then remained in the place
7 where he was two days]. Then after that saith he [Then after this he

8 saith] to *his* [the] disciples, Let us go into Judea again. *His* [The] disciples
say unto him, Master, the Jews of late sought [just now were seeking, νῦν
9 ἐζήτουν] to stone thee; and goest thou thither again? Jesus answered,
Are there not twelve hours in the day? If any man walk in the day, he
10 stumbleth not, because he seeth the light of this world. But if a man walk
11 in the night, he stumbleth, because there is no light in him. These things
said he: and after that [this] he saith unto them, Our friend Lazarus
sleepeth [hath fallen asleep]; but I go that I may awake him out of sleep.
12 Then said his disciples [The disciples therefore said to him],[1] Lord, if he
13 sleep [hath fallen asleep], he shall do well [become whole, recover]. How-
beit Jesus spake [But Jesus had spoken] of his death: but they thought
that he had spoken of taking of rest in sleep [he was speaking of the rest
14 of sleep]. Then [Then therefore] said Jesus unto them plainly, Lazarus is
15 dead. And I am glad for your sakes that I was not there, to the intent ye
16 may believe; nevertheless, let us go unto him. Then said Thomas, which
[who] is called Didymus [*i.e.* twin child], unto his fellow-disciples, Let us
also go, that we may die with him.

EXEGETICAL AND CRITICAL.

In the raising of Lazarus from the dead, the most stupendous of the revivifying (quickening) miracles of Jesus, we see at once the ultimate occasion of His death, and the first foreshadowing of His resurrection. Bayle relates of Spinoza: "*On m'a assuré qu'il disait à ses amis, que s'il eut pu se persuader la résurrection de Lazare, il aurait brisé en pièces tout son système et aurait embrassé sans répugnance la foi ordinaire des chrétiens.*"

The special plea of modern criticism against the reality of this miracle is the silence of the Synoptists. This fact may be explained: (1) By the character of the Gospels, each one of which being a particular view of the life of Jesus, uses only such historical matter as suits its total; (2) by historical circumstances which made it seem advisable to the Synoptists, who wrote earlier, to omit from their records the history of the family of Bethany, probably in order to avoid attracting to it the attention of Jewish fanatics in Jerusalem (see *Leben Jesu*, ii. 2, p. 1132); (3) by the preponderance of Galilean tradition in the Synoptists, which may well be connected with the fact that a great portion of this tradition was derived from narratives of the life of Jesus addressed by the earlier disciples of Galilee to the later disciples at Jerusalem. We have proof in the writings of the Synoptists that they were well aware of the frequent sojourn of Jesus at Jerusalem: Matt. xxiii. 37; Luke x. 38.

Ver. 1. BUT THERE WAS A CERTAIN MAN SICK.—The δέ indicates that Jesus' stay in Peræa was terminated by the sickness and death of Lazarus.

[1] Lachmann, αὐτῷ οἱ μαθηταί, in accordance with Codd. D, K; Tischendorf simply αὐτῷ, in accordance with Cod. A, etc.; according to Meyer, the latter might be the original reading.

LAZARUS FROM BETHANY.—The designation of Lazarus, *from* Bethany, as also the designation of Bethany as THE TOWN OF MARY AND MARTHA HER SISTER (comp. ch. i. 44), presupposes the acquaintance of the readers with the family of Bethany, and places Mary, as the most prominent personality of the group, in the foreground. After her, mention is made of Martha as her sister; after both, Bethany is designated; after Bethany, Lazarus.

BETHANY on the Mount of Olives, distinct from the Bethany beyond Jordan, in the environs of which Jesus is now probably again abiding (see ch. i. 28), is distant three-quarters of an hour [about two miles] from Jerusalem, in a south-easterly direction, on the other [eastern] side of the Mount of Olives, over whose southern portion the road leads. From its situation on the declivity of the mountain, Simonis thus construes it: בֵּית עַנְיָה, *locus depressionis, Low Borough, Valley Borough.* With more probability, however, Lightfoot, Reland, and others hold that it derives its name from its date-palms: בֵּית הִינֵי, *locus dactylorum, House of Dates, Date Borough* (see the palm-entry, Matt. xxi.). In the history of the Passion, Bethany appears as a peaceful refuge for the Lord from hostile Jerusalem, Matt. xxi. 17, xxvi. 6, etc.[1]

Ver. 2. IT WAS THE MARY WHO (afterwards) ANOINTED THE LORD WITH OINTMENT, etc.—John supposes the history of the anointing to be familiar through the evangelical tradition; and this trait shows the vividness and copiousness of that tradition, and at the same time the historical character of this Gospel. In the next chapter he proceeds to relate the history of the anointing itself. The evangelist designs here to bring into view the friendly relation existing between Jesus and the brother and sisters of Bethany, in explanation of the following history. Comp. Com. on *Matthew*, ch. xxvi.; *Luke*, ch. x. Touching the vast difference between Mary of Bethany and the great sinner or Mary Magdalene, comp. the art. *Maria Magdalena* in Herzog's *Real-Encyklopædia.* On the character of the two sisters, comp. the Com. on *Luke*, ch. x. Hengstenberg's romance, founded upon the story of the family of Bethany, is well known.

Ver. 3. LORD, BEHOLD, HE WHOM THOU LOVEST IS SICK.—If we read in these words the indirect expression of a *positive entreaty* that Jesus would come, possibly we overlook the situation of the parties. It is as evident to the sisters in Bethany as to the disciples, that imminent peril of death threatens the Lord in Jerusalem and its surrounding country. We are not warranted in assuming that they rated the sickness of their brother higher than the deadly peril impending over Jesus. In fact, in their very appreciation

[1] With respect to the Bethany of the present day, see Notes on *Matt.* ch. xxi.; art. B. in Winer; the books of Eastern travel. The legends on Lazarus, see in Thilo, *Cod. Apocr.* p. 711; Fabric. *Cod. Apocr.* iii. p. 475. On the name of Lazarus, see Com. on *Luke* xvi. 20.

of His danger, we read the explanation of their tender message in its delicate historicalness. They give emphasis to their communication thus: *whom Thou lovest.* It is the expression of an ardent, heartfelt desire wherewith they inform Him of what may happen.

Ver. 4. JESUS HEARING IT SAID, THIS SICKNESS, etc.—In the lack of ἀπεκρίνατο (replied), there is no warrant for the assumption that these words did not form part of a message sent to the sisters, although they were addressed to the disciples also. It was, in reality, His prophetic utterance concerning the entire sickness.—IS NOT UNTO DEATH. The expression was an ambiguous one, and involved a trial of faith for the sisters. They might thus understand it: The sickness will not result in death, will not be fatal. And to this interpretation the rest of the sentence might seem to point: FOR THE GLORY OF GOD, etc. From these words it was possible to draw the inference that Jesus would at all events preserve Lazarus from death; perhaps by an exercise of healing power from afar. But this was not His meaning. The certainty and the necessity of the death of Lazarus were manifest to Him from the beginning; He foreknew also that He should raise him from the dead. In this sense, therefore, we are to understand His words: The end and aim of this sickness is not death, but the glorification of God by a raising of the dead, which shall also glorify the Son of God. Therein lay a trial of faith for the sisters (Brenz, Neander). A human instrumentality in order to the divine awakening of the dead was also thus ordained. The sick man and his sisters waited hopefully for the Lord even until the coming of death; then, if they would not be perplexed by the promise of Jesus (see ver. 40), on which their hopes were based, they must take refuge in the mysterious expression: to the glory of God. Not only does the text afford no ground for the supposition that a second message concerning the further progress of the malady was sent to the Lord, informing Him of the incorrectness of His favourable opinion (Paulus, Neander); but such a supposition is directly contrary to the text (see ver. 14).—THAT THE SON OF GOD MAY BE GLORIFIED THEREBY. This was the purpose of God. Not that God should be glorified by the glorification of Christ (Meyer), but that the glorifying of God through the miracle wrought in His name should also glorify the Son of God; and this in a striking manner, in the presence of a great multitude, and in the vicinity of Jerusalem. They who accused Him of working miracles by the power of Satan should be witnesses to this astounding miracle, performed by Him after a solemn invocation of that God whom they called their God, and as the blasphemer of whom they denounced Him. It is noteworthy that after this fact He is no more charged with having a demon, and working miracles by the assistance of Beelzebub. Christ's prayer to God at the grave of Lazarus was,

however, introduced by the sending of the man who was born blind to the pool of Siloam, that being the property of the temple, and of the God of the temple.

Ver. 5. NOW JESUS LOVED MARTHA, AND HER SISTER, AND LAZARUS.—Reference of these words: (1) De Wette: Explanatory of ver. 3. (2) Meyer: Explanatory of the consoling assurance contained in ver. 4. (3) Baumgarten-Crusius: Preparatory to ver. 6. "Although He loved them all, He tarried." Why is Martha here the prominent person, and Mary simply designated as *her sister?* Martha stood in peculiar need of a still greater trial of faith, of purification from her petty cares; and in order to these results, death must be felt in all its terrors, and deliverance in all its rapture. In this sense Jesus loved her. Thus the connection with ver. 6 might also be expressed by a "*therefore*," etc. But since the evangelist has not specified this connection more positively, room is left for both conjectures ("although" and "therefore"). The expression ἠγάπα, not ἐφίλει (as ver. 3), may not have been chosen solely "on account of the therewith mentioned sisters" (Meyer), but also on account of the loftily severe conduct of the love of Christ.

Ver. 6. WHEN THEREFORE HE HEARD THAT HE WAS SICK, THEN (AT THAT TIME) INDEED HE REMAINED TWO DAYS.—Τότε μέν. The μέν leads us to expect a δέ after ἔπειτα, which has, however, been omitted in order that the conclusion of the sentence might appear independently in all its significance. Explanation of the delay of Jesus:

1. In order to test the faith of the interested parties (Olshausen after the ancients). This motive cannot be rejected as "inhuman arbitrariness" (Meyer). It was undoubtedly influential, although not exclusively so.

2. Jesus was detained in Perœa by important business (Lücke and others). Here, without doubt, we have the grand motive and the foundation of the previously mentioned one, for it would have been an utter impossibility for Jesus to remain two days away from Bethany in *inactivity.* Meyer objects to this explanation, on the ground that nothing of the kind is stated in the text. But it is implied everywhere that Jesus was never inactive, and that He had days' works, times (καιροί) and hours, appointed Him by God.

3. Meyer: The motive is indicated, ver. 4: the glorification of God through the miracle. This was undoubtedly a final and supreme motive,—one, however, that never stands alone; it is invariably associated with concrete moral motives. Assuming this to be the sole motive, the delay of two days was totally unnecessary, since Lazarus had already been dead a long time.

Bretschneider and his followers have based their arguments against the authenticity of the history itself upon this delay, which they did not comprehend. We must further beware of the false

idea that Jesus first suffered Lazarus to die, and then went to raise him from the dead. As Lazarus had already lain in the grave four days when Jesus arrived at Bethany, he would (assuming the distance to have been a day's journey) have been two days in the grave if Jesus had set out for Bethany immediately upon receiving the message. Hence He caused no fruitless waiting by the bedside of the sick man. The sisters had deferred sending the message to Jesus until Lazarus was at the point of death, because they knew the danger attending the return of the Saviour to Judea. *So fine a historical trait cannot have been invented.*

TWO DAYS.—On the great activity of Jesus in Peræa, see the Com. on *Matthew.* He was to depart from a province in which there were many that believed on Him.

Ver. 7. LET US GO AGAIN INTO JUDEA (from Peræa), etc.—He does not say, to Bethany. To Judea, "to the land of unbelief and deadly enmity." The πάλιν is doubtless indicative of the fact that Jesus had previously journeyed with the disciples from Peræa to Judea, to attend the feast of the consecration of the temple.

Ver. 8. BUT JUST NOW THE JEWS WERE SEEKING TO STONE THEE. —Dissuading, in view of the obvious peril of death. In this connection the form of the message sent by the sisters is to be explained. These words, as well as ver. 16, prove that the disciples were not apprehensive as to their own safety merely, but that the Lord was the principal subject of their anxiety.

Ver. 9. ARE THERE NOT (fully) TWELVE HOURS, etc.?—"In Palestine, where the days are of nearly equal duration, they are divided, the whole year through, into twelve hours" (Gerlach). Jesus probably uttered these words in the early morning, in view of the rising sun, just as the day was beginning; in like manner the words, I must work as long as it is day (ch. ix. 4), were spoken in face of the setting sun. In the first place, this was not said to allay the apprehensions of the disciples on their own account (Chrysostom, Neander); it had reference to the life-journey of the Lord Himself. Christ employs, however, such general terms that the words are applicable to the life-journey of the disciples also. Under the figure of the *day*, the idea of the *life-day* of the individual, and of the *day's work* appointed him, is again presented, as in ch. ix. 4 f. Here, however, the God-given, fully meted out day of life is the main point. If there the meaning be, I must work with speed, for my day draweth near its close, there is but little time remaining—the twelve hours will soon be over; so here the signification is: I can still work without peril of death; I can still make the journey thither,—my twelve hours are not yet at an end. The determination of the day to twelve hours has led Grotius and others to this explanation: Are there not *only* twelve hours?—contrary to the sense of the figure, which portions out the *one* day into twelve assured sections. Lyra and Luther have discerned in the

twelve hours the image of the changing moods of men: "The hearts of the Jews are fickle." This is, at all events, an import of minor weight and prominency. Entirely arbitrary and gratuitous is the interpretation of Augustine: according to him, the twelve hours are the twelve apostles, who must follow the Lord as the hours follow the sun.

But now arises the question, whether by the twelve hours Jesus intended to express simply His present safety from mortal peril, or whether He would intimate at the same time that, in the future, death was inevitably prepared for Him; that a time of suffering and death was impending, when He must desist from active work. That we are to understand Him as having reference to both facts, the subsequent sentence proves: *But if any man walk in the night*, etc. The one consideration does not exclude the other; on the contrary, they form together a higher unity. To walk and to work as long as the assured day of life lasts, but after that to rest, and not, by wilful working in the night of suffering and death, to plunge into danger and ruin,—such is the teaching of the outward life-regimen, prescribed to us in the distinction of day and night.

But again, the expression, and particularly the "stumbling in the night," points to a still higher antithesis: As the day was made to symbolize the day of life, so the day of life becomes the symbol of duty and of heavenly light in divinely appointed duty; and the evening and night of life are an image of the darkness outside of duty. This was especially applicable to the disciples. Now, when the day of life was still assured to them, they would willingly have abstained from walking and working; but when the Saviour's night of suffering arrived, then they desired to walk and to act. Judas walked, stumbled, and fell into bottomless perdition; Peter walked, and fell after the most perilous fashion. I walk in the day, and as long as the day lasts, in perfect security; take care that ye do not now desire prematurely to rest, and then at an unseasonable time, when the night has come, to walk.

Meyer admits only the former apprehension: "The working time appointed me by God has not yet passed away: so long as this lasts, no man can prevail against me; but when it has expired, I shall fall into the hands of my enemies, just as he who walks at night stumbles, because he is destitute of light" (and thus Apollinaris, Jansen, and others). Tholuck apprehends in this the symbol of working as predominant over that of walking, with reference to the περιπατεῖν, which undoubtedly implies such an idea, because now the work of Jesus was a walking to Bethany. Nevertheless this is not the prevailing view; to warrant its adoption as such, another verb would be requisite. With the primary figure of the day of life, Lücke, after Melanchthon, has rightly connected the figure of the day of duty. Luthardt: "He who moves

within the bounds of duty, does not stumble, makes no false steps; for the light of the world, *i.e.* the will of God, enlightens him. But he who walks, *i.e.* is active, outside of the limits of his vocation, will err in what he does, since not the will of God, but his own pleasure, is his guide." And still further, beyond even this second figure, has the spiritual interpretation of this saying been carried out. Chrysostom and others: The walking by day is that blameless conduct wherein one has nought to fear. Erasmus and others: It is fellowship with Christ. De Wette: It is a pure, guiltless, clear course of action;—the twelve hours being the ways and means of activity; the night, deficiency in wisdom and integrity. All these considerations, however, are included in a just perception of the antithesis of day and night.

The great law of *physical* life: The day-time for walking and working, the night-time for resting and sleeping, is a symbol of the law of *moral* life; during the whole day of life to fulfil with joyous and fearless activity the whole duty, and then, in the night of suffering and death, to submit calmly to God's providence, and rest and cease from labour in Him. But this law of *moral* life is conditioned by that of *religious* life: to work in the day of the light of God and Christ; not in the night of self-will, whereby we should prepare for ourselves a fall into perdition. And thus this thought also is indicated: that a false prolongation of life by evasion of duty is the immediate preparation for a night in which one must of necessity stumble and fall; while a resigned and passive demeanour in the divinely appointed night of death becomes a walking in a loftier sense, a going to the Father (*Leben Jesu*, ii. 2, p. 1118). Still this is but the result of the ethical idea, not the immediate sense of the figure itself.

Twelve, brought forward with emphasis, signifying objectively, life full-measured, rich, with its manifold appointments; subjectively, Christ's joyful assurance of life.

IF ANY MAN WALK.—The living man a walker and worker, a pilgrim and workman of God.—IN THE DAY. The present day a symbol of the day of life, which, together with its day's task, is appointed to man.—HE STUMBLETH NOT. As men run against objects at night. He does not stumble upon an occasion of his death.—FOR HE SEETH. The light shines upon him so that he avoids the stumbling-blocks that obstruct his road even in the day-time. Thus, in a moral sense, man sees in the light of his calling the dangers which he can and should avoid, without being obliged to abandon his vocation.

BUT IF ANY MAN WALK IN THE NIGHT.—The exceptions to the law of physical life (nocturnal working and walking) do not here come under consideration. Such is the rule in the physical life,—a rule which obtains in a still greater degree in the moral life. A self-seeking excitement—tumultuous living—of life prepares for

itself death in the twilight of suffering, and destruction in the night of death. As Jesus has no desire to walk = work in the night, this remark is intended especially for the disciples.—HE STUMBLETH. See the account of the disciples in the history of the Passion.—THE LIGHT IS NOT IN HIM. No daylight from heaven, no light in the eyes: this holds good both in a physical and in a symbolical sense. The weakening of the antithesis of day and night to *tempus opportunum* and *inopportunum* (Morus, Paulus, etc.) is not incorrect, but altogether insufficient.

Ver. 11. AND AFTER THIS.—After the tranquillizing words a pause.

OUR FRIEND LAZARUS.—Thus Christ was acquainted with his sickness, with the hour of his death and the nature of it, by virtue of His divine-human consciousness.—OUR FRIEND. An expression of hearty love and fellowship, in which they also do and should share.

HATH FALLEN ASLEEP.—This expression is not selected simply in view of the approaching awakening. Comp. Matt. ix. 24; 1 Thess. iv. 13. It is the kinship of sleep and physical death that Christ here proclaims. Sleep is the periodical death on earth; death is the final sleep for earth in the period of its present existence; sleep is the concentration of outward life to the interior, in the nocturnal consciousness and vegetation of the body; death is the concentration and internalization of life in the transit of the soul to another state of existence.—BUT I GO. The confidence of the Lord in His mission.

Ver. 12. HE SHALL BE RESTORED (be saved), *i.e.* recover by means of sleep as a health-bringing crisis. Their misapprehension of the Lord's words, and their application of them to bodily sleep, have a psychological connection with their repugnance to the journey to Bethany. According to Bengel and Luthardt, they thought that the sleep had been produced by the agency of Jesus while yet absent (to which the πορεύομαι is considered to refer); according to Ebrard, that a cure had already been effected by the same agency (after ver. 4). The text affords no ground for either assumption.—OF THE REST OF THE SLEEP. Of the rest of dream-life, *i.e.* of real sleep in antithesis to the sleep of death.

Ver. 14. PLAINLY, LAZARUS IS DEAD.—Παρρησίᾳ here, without circumlocution, vers. 10, 24.

Ver. 15. I AM GLAD FOR YOUR SAKES.—He is glad that *He was not there.* This does not mean, glad that He was not there to see Lazarus die, because his death might have raised doubts in the minds of the disciples (Paulus; against this construction Bengel remarks, that none ever died in presence of the Prince of Life); but glad because now the greater miracle of a raising of the dead should take the place of a healing of the sick. He rejoices, not at his death, but in anticipation of the sign from God.—THAT YE

MAY BELIEVE. With reference to their still weak faith, and to the trials of faith which they are about to encounter. Meyer: "Every new step of faith is in measure a new believing." Comp. ch. ii. 11. —BUT LET US DEPART. The ἀλλά terminates the conversation in order to the departure, as ch. xiv. 31.

Ver. 16. THEN SAID THOMAS.—תְּאוֹמָא = תְּאוֹם, corresponding to the Greek Δίδυμος, *twin*. In the Gospels (Matt. x. 3; Mark iii. 18; Luke vi. 15) he is mentioned in connection with Matthew, in the Acts (i. 13) with Philip. He was probably a Galilean, as he is mentioned John xxi. 2 together with the Galilean fisher-apostles. Tradition has made him a veritable twin, and bestowed the name of Lysia on his sister. In yet another relation he was pronounced a twin. According to Eusebius, *H. E.* i. 13. 5, he was called Judas; he is also designated in the *Acta Thomæ*, and has doubtless in this way been confounded with Judas "the brother of Jesus." Tradition assigns Antioch as his birth-place, states that as an apostle he preached Christianity among the Parthians, and that he was buried at Edessa. According to later authority (as early, however, as Gregory of Nazianzen), he made an apostolic journey to India, and there, after the latest tradition, suffered martyrdom. Apocryphal literature has appended his name to an *Evangelium Thomæ* and the *Acta Thomæ*.

His characteristics are vividly portrayed in the sayings preserved by St. John; thus here, ch. xi. 16, xiv. 5, xx. 24 (xxi. 2). In ecclesiastical tradition he is one-sidedly designated as sceptical, from his conduct in the moment of temptation. For various delineations of his character, see the art. *Thomas* in Winer. According to Winer, he had a bias towards the visible and comprehensible; he was, above all things, desirous of seeing clearly, and was then rashly, even violently, decided. According to Tholuck, he united a mind inclining to doubt and despondency with intense acuteness of sensibility. From the passages cited, it would appear that his doubting was the result of profound earnestness approaching to melancholy, and allied to a yearning after truth: hence he became the critical spirit of the circle of apostles; and hence, too, he displays the utmost decision in living in conformity to his convictions (see *Leben Jesu*, ii. 2, p. 697; Com. on *Matthew*, p. 183).

Ver. 16. LET US ALSO DEPART, THAT WE MAY DIE WITH HIM.—With reference to Jesus, not to Lazarus (Ewald, following Grotius). Thomas foresees, as he believes, that Jesus is going to His death, and is ready to die with Him. Weak faith, strong love; an unequal relationship which is thus explained: a vigorous germ of faith, reflected in his not yet purified and glorified love to Jesus; a weak, dull development of faith, held in check by the carefulness of his hitherto empirical view of the world.

DOCTRINAL AND ETHICAL.

1. *The raising of Lazarus, the death of the Lord.* Christ as dying for the resurrection of the world.

2. The *three dead-awakenings* of Christ in their gradation: The child on its death-bed,—the youth on his bier,—the man in his grave; the awakening in the hushed circle of friends,—in presence of a funeral procession of acquaintances,—in the midst of the Jews.

3. How the opinion of Jesus concerning the *sickness* of Lazarus applies in a *broader* sense to every sickness, considered with reference to its final aim, and so in a peculiar sense to the sickness of the believer.

4. The *love* of the Lord to His friends is holy, and therefore manifoldly and inscrutably deep and mysterious in its manifestation, like the providence of God itself.

5. The *delay* and *haste* of Jesus.

6. *Symbolism of day-life* and *night-life.* The duty of the day is the day of the duty. This is applicable to the day of life as well as to the individual day.

7. *Symbolism of sleep.* Christ has changed death into sleep; but as the death of His people is sleep, so is the spiritual sleep of unbelievers death.

8. The noble and therefore open *doubt* of *Thomas,* in antithesis to the wicked, secret, and reserved doubting of *Judas.*

9. The mysterious *rapport* of spirit and life between the praying Christ in Peræa and the praying household in Bethany.

HOMILETICAL AND PRACTICAL.

THE THREE SECTIONS from vers. 1–57 together, as a homiletical trilogy: (1) The journey of Jesus to Bethany to the grave of His dead friend; or the journey into peril of death, in order to the raising of the dead; (2) the miracle at Bethany, or the raising of the dead in the face of mortal enemies; (3) the message from Bethany, or the death-fate impending over the Lord in consequence of the message of the Prince of Life.—"Now there was one sick;" or, how the distress of His people draws the Lord unto them: (1) Down from heaven into human misery; (2) over the Jordan into peril of death; (3) for ever back from the rest of heaven into the conflict of earth; (4) in the future, from the throne of glory to the judgment-seat.

OUR SECTION, vers. 1–16. The pious household of the sick man. —The fellowship of a believing family: (1) A relationship of blood and spirit; (2) fellowship of suffering and triumph.—The imperishable glory and blessedness of the names of the just. How they shine eternally in the light of the love of Jesus.—"That the

Son of God may be glorified thereby;" or, how Christ has always in the highest sense made a virtue of necessity: (1) Of oppression, deliverance; (2) of danger, a triumph; (3) of temptation, a victory; (4) of misery, redemption; (5) of death, a festival of resurrection. —Brothers and sisters after the flesh, as spiritually kindred in Scripture and history.—The message from Bethany: (1) How strong; (2) how tender.—Christ, the Master, over against His people: (1) They call, and He tarries; (2) they dissuade, and He goes.—Christ's heavenly knowledge of the earthly circumstances of His people.—"Let us go again into Judea;" or, Christ returns in spite of His enemies.—The twelve hours of the day, or lifetime and life's duty in their indissoluble unity: (1) The certainty of life within the bounds of duty. The servant of God does not die until his work is performed. (2) The sacredness of duty within the bounds of life.—Day and night in relation to the life of duty: (1) Within, day; (2) without, night.—The order of the antithesis between day and night, an image of the antithesis between life-time and death. (Now, work; then, rest.)—The inverters of this order, who pass their time in idleness now, shall then incur fearful pains.—Our friend Lazarus sleepeth. How this is applicable to every departed believer: Our friend sleeps.—This also is true: The Awakener is already on the way.—The misunderstanding of the disciples.—"Let us go!" Or the same words in their twofold meaning: (1) In the mouth of Christ; (2) in the mouth of Thomas. —The three expressions of doubt proceeding from Thomas, and the victory of his faith. A. The expressions of doubt: (1) A doubt as to the victory of life; (2) a doubt as to the way to heaven (ch. xiv.); (3) a doubt as to the certainty of the resurrection (ch. xx.). B. The victory of his faith: (1) Prepared by his ardent love to Jesus and to the brethren (ch. xi.); (2) introduced by his longing desire for a higher disclosure (ch. xiv.); (3) decided by his joy at the manifestation of the Risen One (ch. xx.).

STARKE, MAJUS: In distress and misery, we should despatch sighs and tears as our messengers to Christ, and remind Him of our covenant that we have made with Him.—ZEISIUS: Not to the physician of the body, as is the general custom, but to Christ, the omnipotent Physician of soul and body, should the sick first of all resort. Ps. cxxxiii. 1.—CRAMER: We pray well when we ground our petitions on the love of Christ, that is, on His love to us, not on ours to Him.—HEDINGER: To be sick and to be a dear child of God go well together.—When we pray, we must not limit the Lord in respect to time and method.—QUESNEL: God's manner of regarding sickness and prayer for the sick often differs materially from that of praying relatives and friends. He is concerned for His honour and the eternal salvation of the sufferer, Rom. viii. 28; Phil. i. 20.—HEDINGER: Help is oftentimes delayed, only that deliverance may be all the more glorious.—QUESNEL: God sometimes

denies us a small favour, that He may show us a greater one.—There is no believer who is not at times forced to cry out: O Lord, how long! Ps. xiii.; Matt. xxvii. 46.—MAJUS: Jesus does not forget His own, although it sometimes seems as if He did; before they are aware, He is with them.—When God calls a man to venture something, he must shun no danger.—They who seek to escape the cross are never at a loss for excuses.—HEDINGER: Death a sleep, Isa. xxvi. 19, lvii. 2.—The ways of the Lord, which apparently militate against faith, must often serve to strengthen it.—*Ibid.:* It is well if thou be ready to go with Christ unto death.

BRAUNE: In no narrative is the Lord's fulness of love more clearly and richly revealed, and nowhere is the heart of the Redeemer more fully unveiled to us.—Ver. 4. Honour, therefore, the Christian, and ye honour God; the two things are inseparably connected.—Ver. 14. Jesus rejoiced when men wept; He may likewise be angry when men are glad.

GERLACH: The dead man was not a stranger to Him, like the young man of Nain and the daughter of Jairus (although it is a question whether these were essentially strangers to Him), but he believed on Him.—In all such cases Jesus proceeds in precisely the same manner as divine providence, which generally affords relief in the most wonderful ways only when the utmost need is reached. Thus, forsooth, dares no human helper act, who holds not the issues in his power.—When God carries the torch before us and bids us follow, we may courageously advance, even though menaced on all sides by death.

GOSSNER: The church of Jesus resembles this house where Jesus stopped. It has Marys, clinging with ardent devotion to the Lord; it has Marthas, active and fruitful in good works; it has Lazaruses, sick or even dead (better: it has suffering and dying members), but who are healed and raised up by the word of Jesus.—Love and a cross; man cannot make the two rhyme, but it is thus that God always rhymes.—HEUBNER: We can distinguish a threefold love in Jesus: (1) Towards all men; (2) towards believers on Him; (3) towards individuals: a peculiar friendship for them, as here for this family, and for John.—Happy the household, the hearts of whose members love to Jesus unites.—One of the three was sick; the others suffer with him.—The sickness of loved ones is a means of strengthening and intensifying the bonds of love.—"Lazarus, by his weakness and death, assists in the accomplishment of a greater and more glorious work than if he had personally preached in all the world" (Sutellius).—Before God all the discord of suffering humanity is already melted into harmony.—*Habet Dominus suas horas et moras.*—As sleep is the withdrawal of life inwards, for the gathering of new strength, so likewise is death, etc.

SCHLEIERMACHER: But two houses are mentioned, in which

Jesus was peculiarly at home: one was the house of Peter (Matt. viii. 14), when He began to dwell at Capernaum, and as often as He abode there afterwards; the other is the house of Lazarus and his sisters at Bethany, in the vicinity of Jerusalem. (The third is doubtless the country house of Gethsemane; the fourth the house in Jerusalem where He kept the passover; but a veil hangs over the respective families.)—We may be right in believing that He would not leave this region (Peræa) so suddenly, without saying farewell to those that believed on Him, leaving with them yet other sound words of doctrine, and establishing more firmly their faith and love. All this He must do before He could depart thence with a good conscience and tranquil heart.—From the raising of Lazarus they were to derive the hope that the promise, so frequently heard by them, and so deeply graven on their hearts, should in like manner be fulfilled in the case of the Lord.

SCHRÖDER: The brother and sisters of Bethany — Lazarus, Martha, Mary. Was it not, perhaps, a step-ladder of spiritual life? Well, if we take Lazarus for the beginning, Martha may be our point of transit, but Mary ever our aim and end.—Vers. 3–5. The love of the Lord a tabernacle of God among men. The outer court (ver. 3), the Holy Place (ver. 4), the Holy of Holies (ver. 5). —Vers. 6–10. The way of Jesus: He acts in darkness, He walks in light.—Vers. 11–13. The death of His friends a sleep. They fall asleep, they rest, they awake.

(*b*) THE RAISING OF LAZARUS. THE TRIAL AND VICTORY OF FAITH AT THE OPEN GRAVE. THE HEART OF JESUS. THE GLORY OF THE GOD OF ISRAEL AND THE GLORY OF JESUS UNITED IN A GLORIOUS WORK, FOR A SIGN FOR THE JEWS FROM JERUSALEM.

VERS. 17–44.

17 Then, when Jesus came, he found that he had *lain* [been] in the grave
18 four days already. Now Bethany was nigh unto [near] Jerusalem, about
19 fifteen furlongs off: And [But][1] many of the Jews came [had come] to Martha and Mary,[2] to comfort them concerning their brother [the brother].[3]
20 Then Martha, as soon as she heard that Jesus was coming, went and met him [when she heard that Jesus was coming, went to meet him]: but Mary
21 sat *still* [omit *still*] in the house. Then said Martha unto Jesus, Lord, if
22 thou hadst been here, my brother had not died.[4] But I know, that even now [And even now I know that][5] whatsoever thou wilt [mayest] ask of
23 God, God will give *it* thee [will give to thee]. Jesus saith to her, Thy

[1] Lachmann, Tischendorf, read πολλοὶ δέ instead of καὶ πολλοί, in accordance with important authorities.
[2] Lachmann, in accordance with B, C, L, reads, πρὸς τὴν M., etc.
[3] Tischendorf omits αὐτῶν, in accordance with B, D, L.
[4] Different placings of the words. Tischendorf: οὐκ ἂν ὁ ἀδελφός μου ἐτεθνήκει.
[5] ἀλλά is wanting in B, C, etc.

24 brother shall [will] rise again. Martha saith unto him, I know that he
25 shall [will] rise again in the resurrection [of all] at the last day. Jesus
said unto her, I am the resurrection, and the life: he that believeth in me,
26 though he were dead [should die], yet shall he [he will] live: And whoso-
ever [every one that] liveth and believeth in me shall never die [lit., will
27 not die for ever]. Believest thou this? She saith unto him, Yea, Lord:
I believe [have believed, become a believer] that thou art the Christ, the
28 Son of God, which should come [who cometh] into the world. And when
she had so said [having said this], she went her way [away], and called
Mary her sister secretly, saying, The Master is come [is here], and calleth
29 for [*omit* for] thee. As soon as she heard *that* [*it*], she arose quickly, and
30 came unto him. Now Jesus was [had] not yet come into the town, but
31 was [still] in that [the] place where Martha [had] met him. The Jews
then [therefore] which [who] were with her in the house, and comforted
[were comforting] her, when they saw Mary, that she [saw that Mary] rose
up hastily and went out, followed her, saying, She goeth unto the grave
32 [thinking that she was going to the tomb] to weep there. Then when
Mary was come where Jesus was, and saw him [Mary therefore, when she
came . . . seeing him, or, as soon as she saw him], she fell down at his
feet, saying unto him, Lord, if thou hadst been here, my brother had not
33 died [comp. vers. 21, 22]. When Jesus therefore saw her weeping, and
the Jews also weeping which [who] came with her, he groaned [was deeply
and indignantly moved, stirred up] in the [his] spirit, and was troubled
34 [troubled himself], And said, Where have ye laid him? They say unto
him, Lord, come and see.

35 Jesus wept.

36, 37 Then said the Jews, Behold how he loved him! And [But] some of
them said, Could not this man, which [he who] opened the eyes of the
blind [man; see ch. ix.], have caused that even this man should not have
38 died [die]? Jesus therefore again groaning in [deeply moved within]
himself, cometh to the grave [tomb]. It was a cave, and a stone lay upon
39 it [against it]. Jesus said [saith], Take ye [*omit* ye] away the stone.
Martha, the sister of him that was dead,[1] saith unto him, Lord, by this
time he stinketh: for he hath been *dead* four days [he hath his four days].
40 Jesus saith unto her, Said I not [Did I not say] unto thee, that, if thou
wouldest [*omit* wouldest] believe, thou shouldest [shalt] see the glory of
God?

41 Then they took away the stone *from the place* where the dead was laid
[omit *from the place* where the dead was laid].[2] And Jesus lifted up *his*
[the] eyes [to heaven, or upward, ἄνω], and said, Father, I thank thee that
42 thou hast heard me. And [Yet] I knew that thou hearest me always: but
because of the people [for the sake of the multitude] which stand by
[around] I said *it*, that they may [might] believe that thou hast sent [didst
43 send] me. And when he thus had [had thus] spoken, he cried [out] with
a loud voice, Lazarus, come forth.

[1] τετελευτηκότος, established by A, B, C*, Sin., etc., against the τεθνηκότος of the Recepta.

[2] In accordance with B, C*, Sin., and others, the sentence οὗ ἦν ὁ τεθνηκὼς κείμενος must be omitted.

44 And he that was dead [the dead man] came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

EXEGETICAL AND CRITICAL.

Ver. 17. FOUR DAYS ALREADY.—Jesus comes into the vicinity of the place, and learns that Lazarus has already been buried four days. The journey from Peræa to Bethany is estimated at ten hours—a day's journey. One day, therefore, is consumed by His journey, two days by His stay in Peræa after the receipt of the message, and still another day by the journey of the messenger. Hence it results that Lazarus, who, in conformity to the Jewish custom, was buried on the day of his death, died shortly after the departure of the messenger, or while he was preparing to depart. The first and last days enter into the computation as parts of days. And so, when Lazarus died, his sisters must have known with perfect certainty that their messenger had not yet reached the Lord, or, at all events, that Jesus could not so soon be with them. They could not therefore, with the feeling common to humanity, attribute the death of Lazarus to any delay on the part of Jesus; on the contrary, it is far more probable that they reproached themselves with delay in despatching the messenger. But this very trait, like their timid message, finds its explanation in the condition of affairs; they were well aware of the peril involved in His coming. Be it also observed that plain-spoken Martha says, "If Thou hadst been here, my brother had not died," and not, "If Thou hadst come sooner."

Ver. 18. ABOUT FIFTEEN FURLONGS (stadia) OFF.—A stadium (*στάδιος*, and in the classics also *στάδιον*), a distance of 125 paces. The fifteen stadia about three-quarters of an hour [about two miles]. Ancient construction (Tholuck): Trajection of the preposition *ἀπό*, which relates to Jerusalem. In opposition to this, Winer [p. 518]: The *ἀπό* designates the locality beyond the fifteen stadia, and is to be considered as referring to the stadia. The latter construction seems far-fetched. The short distance is mentioned in order to account for the presence in Bethany of so many Jews from Jerusalem. The use of the preterite (Bethany *was*) is to be explained by its connection with the historical narrative.

Ver. 19. MANY OF THE JEWS, *i.e.* not necessarily members of the Sanhedrin (ver. 46), but people of pharisaic or Judaistic views. Possibly they wished to regain this family in the absence of Jesus, whose friendship for them may have been known. However, many of the kindred of the family may have been among these Jews, and we have no grounds for representing all who came to condole with them as miserable comforters.

TO MARTHA AND MARY.—*Πρὸς τὰς περὶ* M. *κ.* M. Properly, to

the two sisters, with the persons about them. According to later Greek usage, it might be indicative simply of the two sisters. "But the New Testament contains no instance of its use in this sense, and there is here an especial *decorum* in the expression, since those who came to them were *men*. It reveals, moreover, an establishment of the better class" (Meyer). But the more obvious and definite allusion is probably to the company of mourners and wailing women.

TO COMFORT THEM.—The conventional condolences and consolations lasted seven days, according to 1 Sam. xxxi. 13; 1 Chron. x. 12; Maimonides, *de luctu*, cap. xiii.; Lightfoot, and others.

Ver. 20. THEN MARTHA, WHEN SHE HEARD, etc.—She appears as mistress of the house, and receives the message. She goes without delay to meet the Lord, and does not first communicate the news to Mary; ver. 28 also leads us to suppose that such was the case (Meyer, in opposition to Tholuck).—BUT MARY SAT IN THE (interior of the) HOUSE, "because, according to Geier, *de luctu Hebr.*, and others, it was the custom to be seated in receiving condolences," or "sitting was a part of the mourning rite with the Greeks and Hebrews." But certainly not for this reason alone. The different conduct of the two sisters in our Gospel is in perfect accordance with the characters in Luke x. 38–42.

Ver. 21. LORD, IF THOU HADST BEEN HERE.—Meyer translates: If Thou *wert* here—not abiding in distant Peræa. That would mean: if this were Thy constant place of abode. This would convey an excellent sense if Bethany had ever been the permanent dwelling-place of Christ. This, however, was not the case.—MY BROTHER WOULD NOT HAVE DIED. Strongly expressed: ἐτεθνήκει.

Ver. 22. AND EVEN NOW, I KNOW THAT, etc.—She still retains this assurance. She gives strong expression to her confidence: (1) *Whatever Thou mayest ask God*, (2) *God will give it to Thee*—in the original the "give" takes precedence of the rest;—(3) the name of God twice mentioned. Certainly an indirect expression of the boldest hope, to which she dares not verbally give utterance,—a hope, namely, of the raising of the dead man. The sisters at Bethany were acquainted with the raising of the daughter of Jairus and of the youth at Nain. Martha also remembered the promise (ver. 4) contained in the message of Jesus (Tholuck, Meyer). Hence not simply, if Thou wilt implore consolation (Rosenmüller); or, that Lazarus may not be cast away (Euthymius); or only an assurance: Nevertheless, I consider thee a favourite of God (Paulus). We must not, however, convert this indefinite and sifting expression into a confident expectation of the raising of the dead man—as results also from the words: WHATEVER THOU MAYEST ASK.

Ver. 23. THY BROTHER WILL RISE AGAIN.—A grand promise, though corresponding with the indefinite hope in being indefinitely

worded; not, I will *now* raise him up. She might understand Him as referring to the general future resurrection. And besides, specific faith in the raising of the dead must issue from a general faith in their resurrection. It was an ambiguous expression, designed for the trial and development of her faith.

Ver. 24. I KNOW THAT HE WILL RISE AGAIN, etc.—Her meaning is obvious: I acquiesce in that, but I hope for something more. Her words are expressive not merely of a sad resignation, but of an indirect query: she is feeling her way (De Wette).

Vers. 25, 26. I AM THE RESURRECTION.—I, *i.e.* the future resurrection is not an impersonal fate that is to take place at some future time, but a personal effect proceeding from me, who am present with you. It is even now present and active in me. —AND THE LIFE. Life in the absolute sense, in its power to awaken spirit and body. Hence as well the principle of resurrection (Hunnius, Luthardt) as its essence and result (Meyer). As the vital principle of the resurrection, He exerts a purely quickening influence, which branches into two forms: (*a*) *He who believes on Him, if he have died, shall live,* shall continue to live, shall rise again; (*b*) *He who is still living,* who through belief on Him becomes truly alive, *shall never die, i.e.* shall not become a prey to death and the sense of mortality. The life of Christ is the author of the resurrection in a twofold sense; it is the root of the waking of the physically dead, because it is the power which effects the moral awakening—the power which rouses into spiritual life. They that live in Him shall not die; and the dead are not dead, but live again. In both cases, undoubtedly, the saying has reference to the same believer; the two propositions do not resolve themselves, as ancient commentators declare, into the parallel: "For *dead* believers I am the resurrection, for *living* ones the *remedium mortis.*" It is true, however, that the two propositions indicate, after Euthymius and others, the twofold point of view; whether one be already dead (Lazarus) or still living (Martha, Mary). In both cases, the *spirituo*-physical or whole life-agency of Christ is meant. The dead rise spiritually and corporeally to the new life of the resurrection. The living are not swallowed up in the death of the world, either spiritually or bodily (inasmuch as they transport with them the germ or the concrete body of the resurrection).

Therefore we are not to attach a merely spiritual meaning to the two propositions, just because Jesus is speaking of faith,—as, for instance, He that believeth on me shall rise again spiritually, and he that hath received life shall retain it for ever; which would, *implicite,* involve the idea of the resurrection (Calvin). Neither is the first sentence to be referred to the resurrection of the body, and the second to that of the spirit (Lampe, Olshausen, Stier). Comp. eh. vi. 51, viii. 56.

BELIEVEST THOU THIS?—Christ had said, *Every one* that liveth and believeth, and had thus laid down a general rule. Now comes the application of it to her. If she believes this, she believes on Him.

Ver. 27. I HAVE BELIEVED THAT THOU ART THE CHRIST, THE SON OF GOD.—It is apparent that Martha does not thoroughly comprehend the grand thoughts in the words of the Lord. She, however, takes for granted that He is designating Himself as the Raiser of believers from the dead, and perceives that this is involved in a belief on the Messiah. She therefore utters a joyful confession of her faith in Him: Ἐγὼ πεπίστευκα, with emphasis. She does not believe this now for the first time; she has already become a believer, being convinced (*a*) that He is the *Christ*, (*b*) as the Christ *the Son of God;* she believes in the full sense of the term, not simply in accordance with the theocratic idea of belief (Meyer), although she has not yet attained to a developed Johannean knowledge; (*c*) *that cometh into the world* (present), that is, Who is even now continually engaged in the unfolding of His Messianic glory and work. Observe the truthfulness of Martha, which will not permit her to repeat Christ's expressions word for word, but moulds her confession into conformity with the measure of her faith. And yet this is enough. Confessions differing in outward form or expression may agree internally and in substance.

Ver. 28. AND WHEN SHE HAD SO SAID, SHE WENT AWAY.—Martha knows enough for the moment. With womanly instinct (such as especially belongs to her practical nature), she does not enter upon a deeper investigation of the great thoughts of Jesus; sufficient for her is the practical thought that He meets her boldest hopes with the assurance that the resurrection is not merely a *distant resurrection-time*, but rather a *present resurrection-power* resident in His person.

AND CALLED MARY HER SISTER SECRETLY.—On account of the Jews who were present. It appears that Mary was still sitting in the interior of the house, surrounded by the Jews. Therefore Martha called her *secretly*,—λαθρᾷ, a word, no doubt, indicative of a whisper; therefore she simply said, THE MASTER IS HERE—which Mary well understood; and therefore HE CALLETH THEE. She was to go out to Him. The prudence of Jesus, who remained standing outside, is met by the prudence of Martha. Common fear, however, is not to be attributed to either. He must remove His disciples from the influence of the Jews; and they, by going out to Him, must make confession of their faith in Him. It was, moreover, the rule of the Lord to avoid making a parade of His miracles, though He did on this occasion finally welcome the *eventual* notice of the Jews. Remarkable consonance of human prudence and divine assurance. We must not suppose that Martha simply gathered the mandate, *He calleth thee*, from the expectations that

Jesus excited in her own breast (Chrysostom, Tholuck); she tells of a behest of Jesus (Lücke, Meyer).

Ver. 29. AS SOON AS SHE HEARD THAT.—Mary, as the more important personality, now steps into the foreground, although Martha, as we see from ver. 39, again makes one of the group.

Ver. 30. NOW JESUS WAS NOT YET, etc.—See note to ver. 28. Jesus might have been assured from the circumstances of the case, that there were Jews in the house of mourning; it was needless for Martha to apprise Him (after Meyer) of the fact.

Ver. 31. THE JEWS . . . FOLLOWED HER, THINKING THAT SHE WAS GOING TO THE TOMB TO WEEP THERE.—It was a custom much practised among the Jews and Greeks, to sit down and mourn by the graves of their dead (Wetstein, on this passage; Geier, *de luctu Hebr.*). They therefore went with her, doubtless regarding the scene of mourning which they expected to witness as a ceremony that had to be performed in compliance with Oriental custom. Even in these points the false way of the ancient world, which gratified its feelings by a common lamentation over the dead, stands contrasted with the truth of life, which demands solitude for its grief. Of course, the too great isolation of mourners is to be guarded against as much as the other extreme.

Ver. 32. MARY . . . FELL DOWN AT HIS FEET.—The first stroke of character which distinguishes her from Martha. The second is, that she says nothing further than, LORD, IF THOU HADST BEEN HERE, MY BROTHER HAD NOT DIED. While Martha added to these words, *and even now I know*, etc. (ver. 22), Mary bursts into tears. Martha may at first strike us as the one who possesses the greater joy in believing, but Mary is the more human and warm in her feelings, and there is more of devotion in the expression of her faith. Her kneeling posture and her tears are more eloquent than the words of Martha. The saying that both utter constitutes a precious trait from life. They made this remark to each other over and over again at the death-bed of Lazarus: *If He were here*, etc. Bengel: "*Ex quo colligi potest, hunc earum fuisse sermonem ante fratris obitum: utinam adesset Dominus Jesus!*"

Ver. 33. HE WAS VEHEMENTLY (INDIGNANTLY, ANGRILY) AFFECTED (STIRRED UP) IN (HIS) SPIRIT, AND TROUBLED HIMSELF.—He was deeply perturbed in spirit. The ἐνεβριμήσατο τῷ πνεύματι (see Matt. ix. 30; Mark i. 43, xiv. 5) makes the passage one of exceeding difficulty. The affection here depicted is explained in three ways: (1) as anger, (2) as grief, (3) as a general affection of the mind, in which there is a combination of different emotions.

1. Of ANGER.—"Βριμάομαι, with all its compounds, has in the classics as well as in the Fathers of the church (and the Byzantines) the signification *to snort* (of horses), *to mutter* (of Hecate), *to express anger, to threaten angrily.*" But again, anger is variously understood:

(*a*) He was angry, in respect of His divine nature, with His human spirit (πνεῦμα) in its passionate emotion (πάθος). So Origen, Chrysostom, recently Merz. This conception is doubly untenable: in the first place, it condemns the human sentiment of grief; and secondly, it creates a conflict in the consciousness of the Lord. Hilgenfeld and others fall upon the same interpretation, with a different conception of it, in imputing a gnostic Christology to this Gospel.

(*b*) He was angry at the power of sin and death (Augustine, Erasmus and others, Luthardt). Not to be excluded, but too abstract by itself.

(*c*) At the unbelief of the Jews, and also the sisters (Theodor of Mopsueste, Lampe). But the sisters were *not* unbelieving.

(*d*) That He was unable to avert the death of Lazarus (De Wette). This would be impious, and is contrary to the connection.

(*e*) At the misconception of His enemies and the want of comprehension displayed by His friends (Brückner). There was, at the moment, no special occasion for such a feeling.

(*f*) At the mingling of the hypocritical tears of the Jews with the true tears of Mary (Meyer). Against this, comp. ver. 45.

(*g*) This description of anger has, in the interest of negative criticism, been caricatured by Strauss and others.

2. Of GRIEF.—In the passages, Matt. ix. 30, Mark i. 43, anger is out of the question. Tholuck: "This verb is equally comprehensive with the corresponding German '*grimmen*,' *i.e.* originally an inward convulsive emotion of anger, grief, etc. Hence Luther renders *Er ergrimmete*, which he himself explains by σπλαγχνίζεσθαι." Yet Tholuck observes that the signification of *grief* is not supported by usage, but only by analogy. In favour of this view are—Nonnus, Buzer, Grotius and others, Lücke. Tholuck, in the early editions of his Commentary, and Ewald: An emotion of great strength, analogous to the στενάζειν τῷ πνεύματι of Jesus, Mark vii. 34 (comp. Mark viii. 12).

3. A GENERAL AFFECTION of the spirit, in which different sentiments combine and alternate.[1] This construction is supported (1) by the choice of the expression, since the evangelists are familiar with other terms for the definite emotion either of anger or of grief; (2) by the addition, τῷ πνεύματι. The nature of the *spirit* renders it impossible for any single *psychical* emotion to rule within it; the spirit is the all-embracing unity of the many-parted life of the soul. (3) By the psychological experience, that when the soul

[1] [Dr. Lange has more fully demonstrated this comprehensive interpretation in a treatise on the words ἐνεβριμήσατο τῷ πνεύματι, in his *Miscellaneous Writings*, vol. iv. p. 194 ff. (originally published in the *Theological Studies and Criticisms* for 1836); comp. also his *Leben Jesu*, ii. 2, p. 1125. Tholuck (7th edition) substantially adopts Lange's interpretation: "We shall, then, include a feeling of horror also, etc. Hence we assume κινεῖσθαι to be the established philological signification, as one of the most ancient commentators, the translator of the Peshito, has done."]

is in a state of intense excitement, it is seized at once by the most diverse emotions (see the quotation from Göthe's *Iphigenie: "Es wälzet sich ein Rad von Freud' und Schmerz durch meine Seele"*—"A wheel of joy and grief revolveth through my soul."—*Leben Jesu,* p. 1125). (4) By the situation. The weeping of Mary could excite nought but the most heartfelt sympathy. But the tears of the better sort among the Jews were mingled with the tears of the unbelieving. A scene of human lamentation over death presented itself; sympathy in view of the power of death was aroused. Jesus had not to bar out this sympathy; still it was necessary that He should stand on His guard against it, and arouse Himself in indignation against it. Thus His emotion was converted into an ecstatic anticipation of victory. I had at first chosen the expression *Er schütterte sich: He convulsed—agitated Himself.* It is significant of violent agitation. But the one upon which I finally settled seems preferable: *Er regte sich tief auf—He stirred Himself up from the deep.* He moved Himself in the spirit to such a degree that the disciples perceived His agitation in His bodily appearance; hence *He convulsed Himself; He billowed up—He surged up.* A divine storm of the spirit [*ein Gottesgewitter des Geistes*] passed through His breast, under which His human nature quaked. The *fremere* invariably arises out of the depths.

Ver. 34. WHERE HAVE YE LAID HIM?—Manifestly, the impulse to work the miracle is completed by what has been going on in His inner life.—COME AND SEE. The answerers—Martha and Mary.

Ver. 35. JESUS WEPT.—Two little words: a whole verse, of infinite value. Significant and pertinent verse-division. On the way to the grave, Jesus weeps. After He has troubled Himself in spirit, and has made good His stand against all sympathy with Jewish lamentations for the dead, He is at liberty to give Himself up to His fellow-feeling with the sisters; the tear follows His passion, as a summer rain succeeds the thunder-storm. The objection that Jesus could not weep if He had a real presentiment of the miracle that He was about to perform, carries with it a doubt as to the compatibility of the divine and the human nature; it is also contradicted by human experience itself. Not only the succession of feelings, but likewise the truth and disinterestedness of feeling, are explained by a fact, in accordance with which the deepest grief may invade the mind when it is occupied with the anticipation of joy, and *vice versâ.* Nay, more: these opposite emotions may even succeed each other with the rapidity of lightning, like a "wheel of fire" in swift revolution. "Chrysologus supposed that Jesus wept for joy; Isidorus Pelus., because the raising of Lazarus would summon him from repose back to the unrest of life (this was the decision even of the *Concilium Toletanum*), etc. All these explanations of the Fathers of the church are utterly unnatural" (Heubner).

Vers. 36, 37. BEHOLD HOW HE LOVED HIM!—This even the Jews could see, without comprehending the full significance of His tears. It is certainly the intention of the evangelist to distinguish these kindly-disposed Jews from the others who thus express themselves: COULD NOT HE WHO OPENED THE EYES OF THE BLIND MAN, etc. (ver. 37). According to Chrysostom and most of the ancients, as also Luthardt and Meyer, this speech has something of malice in it; according to Lücke, Tholuck, and others, it is well meant. The idea of malice is supported by (1) the manifest intention to spread abroad an accusation against Jesus, to the effect that He was either unable (want of power) or unwilling (want of love) to avert this death; (2) the circumstance that their words occasion again the convulsive self-agitation of the Lord, and, so to speak, constrain Him to brace Himself anew in the spirit. (3) Here, as in ver. 46, John distinguishes the malicious Jews from those of the better sort by τινὲς δέ. Hence arises the conjecture that they, starting from the assumption of the powerlessness of Jesus in this case, are desirous to cast a shadow of doubt even upon the healing of the blind man (Meyer). Still less is it to be expected that these citizens of Jerusalem should cite the previous raisings of the dead in Galilee (Strauss) rather than the healing of the blind man, which last was an event of recent occurrence in Jerusalem, still fresh in the memory of all,—an occasion of admiration to some, and to others of pharisaical offence. Their words are the cause of fresh agitation on the part of the Lord; now, however, He is stirred not only in spirit, but in Himself—*i.e.* the emotion is felt in the *soul-life* also.

Ver. 38. TO THE TOMB. IT WAS A CAVE.—On the Israelitish graves, see Com. on *Matt.* ch. xxvii. On the grave of Lazarus, which is said still to exist, see the books of travel (Robinson, ii. p. 310).—AND A STONE LAY UPON [or AGAINST] IT. Ἐπέκειτο may mean *upon* or *before*, according as the grave is to be conceived of as a perpendicular vault (such were entered by means of steps) or as a horizontal one. That the tradition makes it a perpendicular sepulchre is not conclusive proof that it was so; yet the expression [illegible]τε τὸν λίθον seems also to testify in favour of a perpendicular grave. In Matt. xxviii. 2 the term is ἀπεκύλισε.

Ver. 39. LORD, BY THIS TIME HE STINKETH.—The fearful reality of the grave, in which her brother has lain four days, disturbs the practical woman, and shakes her faith. She thinks a scandal may result from the bursting forth of the odour of corruption, especially in the presence of so many people from Jerusalem. For it follows from the reason she assigns for her remark, that she does not already perceive this odour: FOR HE HATH BEEN DEAD FOUR DAYS. "It is a proverb in the Talmud and the Targum, that corruption sets in the third day after death" (Tholuck, after Wetstein). As "*the sister of the dead man*," she shudders at the thought of seeing her brother in a putrefying state, of witnessing the exposure

of that countenance upon which corruption had already set its seal. We cannot, from the words of Martha, draw the inference that a previous embalming of the body by wrapping spices about it had not taken place. The customary anointing might, however, have been deferred by the sisters; because, almost unconsciously to themselves, a spark of hope was smouldering within them, as they anxiously expected the coming of Jesus. Hence, likewise, Mary had saved the precious ointment of spikenard. There is no more foundation for the statement that at this particular moment, Martha, influenced by the utterances of Jesus, vers. 23–26, had merged her hope of a special raising of Lazarus in a higher stretch of faith (Meyer), than there is ground for questioning the momentary tottering of her hope (Tholuck). This can only be said: She is so agitated by the fear lest her brother appear as a putrefying corpse, that she is unmindful for the instant of the duty of submission to the word of Christ, and delays the execution of His command.

Ver. 40. DID I NOT TELL THEE?—Not only the words, ver. 25, but the whole of His sayings from ver. 4.—THE GLORY OF GOD appears at such time as He reveals Himself in His wonder-working might. Manifestly, therefore, they had faith in the words of Jesus as they took the stone away (41).

Ver. 41. JESUS LIFTED UP HIS EYES TO HEAVEN.—We have already adverted to the grand aim of this form of the miraculous healing of Jesus. The Jews in Jerusalem are to see in a great sign, not only the miraculous power of Jesus, but also His connection with their God in the working of this miracle. Hence the unreserved outpouring of the prayer. But the prayer is a thanksgiving: I THANK THEE. He is confident of being heard, and this presupposes earlier prayers. So that when He says, I KNEW THAT THOU HEAREST ME ALWAYS, an intimation is given us of an uninterrupted life of prayer, a continual union in prayer of the will of Jesus with the will of the Father—a union resulting in the continual working with Him of God's omnipotence. Th[illegible] Christ accomplishes His miracles as the God-man; not in p[illegible] divinity, or as a superhuman God, without the Father (see ch. [illegible] 19, 26, vi. 6), nor in simple humanity amidst sporadic entreaties.

At the same time this saying introduces the following utterance: BUT BECAUSE OF THE MULTITUDE STANDING AROUND, etc.—Those who, like Baur, have inferred from these words that the prayer of Jesus is debased to a mock-prayer, have failed to comprehend the grand idea of it. In presence of the Jews of Jerusalem, Jesus calls upon their God as His Father, and is heard. Thus Moses, in pursuance of God's instructions, produces his credentials as the ambassador of the God of Israel, before his nation and before Pharaoh (Ex. iv. 3 ff., ch. vii. 9); and thus Elijah on Mount Carmel, before the priests of Baal and the backsliding people,

petitions the God of Israel for the decisive sign from heaven which shall corroborate the truth of the Israelitish faith, 1 Kings xviii. 36 ff. For this cause, the design of this prayer is so distinctly emphasized: THAT THEY MIGHT BELIEVE THAT THOU DIDST SEND ME. That prayer may not have a reflexive reference to the hearers of it, is a tenet which finds prayer only in pantheistic moods; it would, if consistently acted upon, abolish the idea of motherly, ecclesiastical, judicial prayer (the oath), of prayer offered in performing miracles, and of prayer generally.

Ver. 43. LAZARUS, COME FORTH!—Properly: Lazarus, hither! forth! According to Origen, the moment of awakening preceded the thanksgiving of Jesus, and the call merely occasioned the forthcoming of the recipient of new life. But, manifestly, the loud call with a powerful voice and majestic utterance should itself be recognised as the moment of awakening.

Ver. 44. BOUND HAND AND FOOT WITH GRAVE-CLOTHES.—Since the dead man was so wrapped up, even his face being covered, there happened, according to Basilius (*θαύμαζε θαῦμα ἐν θαύμασι*), Chrysostom and many others, Lampe, Stier, a miracle within a miracle,—namely, that Lazarus was able to go forth in spite of his wrappings. Others, again, have assumed that he was wrapped about after the fashion of the Egyptians, his hands and feet being bandaged separately (Olshausen, De Wette). Lücke supposes him to have been wrapped from head to foot so closely, that his freedom of motion was not impeded. From our passage the windings certainly seem to have been partial, whether they were applied in the Egyptian style or not. Such might also have been the idea of the sisters, particularly as the ceremonies of anointing and interment had not yet been completed. But it is obvious that the miracle of new life might be carried out in a miraculous walking, similar to somnambulism. And, indeed, it was necessary that the forthcomer should be disencumbered of his wrappings, in order that he might move with perfect freedom, in accordance with the words of Jesus: LOOSE HIM, AND LET HIM GO, *i.e.* go home independent of aid. We cannot adopt the inference of Grotius; he holds that Christ did not accompany him: *ne quasi in triumphum ducere videretur.*

DOCTRINAL AND ETHICAL.

1. *Christ the Resurrection and the Life,* the principle of the future resurrection:

a. The foretokens of the principle: the miracles of transformation and the histories of raisings from the dead in the Old Testament, and the raisings of the dead effected by Jesus.

b. The appearance of the principle in the revivifying life and spiritual resurrection of Christ.

c. The operations of the principle until the first resurrection and until the general resurrection.

2. *Faith* in Christ, the Son of God, embraces the resurrection.

3. The *mysterious, holy affections* in the life of the Lord. The sensational life in the spirit, or the innermost and highest emotion, within which all feelings revolve; supreme compassion for the misery of men, supreme indignation at the unbelief of the world. The Lord's bracing of Himself against all sympathy with ungodly sorrow, while at the same time fully sympathizing with the godly sorrow of men.

4. THE RAISING OF LAZARUS.

Different *interpretations:* (1) Lazarus was *apparently* dead (Paulus, Ammon, Schweizer, and others). (2) The account a myth (Strauss): either a misunderstanding of a conversation concerning the resurrection, held with the two women of Bethany on the occasion of the death of Lazarus (Weisse); or a remodelling of the story of the raising of the young man at Nain (Gfrörer); or a dogmatico-allegorical representation of the δόξα of Christ (Baur).—At the grave of Lazarus modern sceptical criticism manifestly celebrates its own dissolution: every man tells a different story.

Omission of the history in the Synoptists: (1) The Synoptists were not acquainted with it (Lücke and others). (2) It lay beyond the circle of their statements (Meyer). (3) It was omitted out of consideration for the family of Bethany (Herder, Schulthess, Olshausen; Lange, *Leben Jesu,* ii. 2, p. 1133). Meyer assures us that this last explanation runs counter to the mind and spirit of that first age of Christianity (he should say rather, to the spiritual bravado of the Montanists and Circumcellians). Comp. John xii. 10.

Instrumentalities of the miracle. (*a*) *The general one:* Christ the resurrection and the life, the principle of raisings, quickenings of the dead. (*b*) *The special one:* Christ, now entertaining a presentiment of His own death and resurrection. It was necessary that Jerusalem and the Supreme Council should behold a sign of His glory beaming very near to them; this robbed them of every excuse. (*c*) *The most special one:* The faith of the sisters and of Lazarus, and the expectation of all, especially of the dying man, that Jesus would come and manifest His power and willingness to help; an expectation which Lazarus preserved in death, as Jesus Himself carried down to death His confidence in His own resurrection (see my *Leben Jesu,* ii. 2, pp. 327 and 1127 ff.).

The form of the miracle: A prayer for the hearing of the God of Israel, as a testimony to the Lord in the face of Jerusalem.

Its import: The crown of His raisings from the dead, the presage of His resurrection, the first flashing of His δόξα from the Mount of Olives over Jerusalem.

5. "As regards the *moral application,* there is no need for alle-

gorical interpretation such as is found in Jerome, Augustine, Bourdaloue, H. Martin, etc. This allegorical interpretation is obviously without historical foundation—it is unnatural; and to make Lazarus, the friend of Jesus, the type of a sinner utterly dead and even stinking, is also unseemly" (Heubner).

HOMILETICAL AND PRACTICAL.

The raising of Lazarus as the most glorious of the revivifying miracles of Jesus: (1) In respect of the peculiar circumstances attending it, in comparison with the previous raisings of the dead; (2) in respect of its intrinsic significance, as demonstrating that Christ is the Resurrection and the Life, or as a demonstration of His glory; (3) in respect of its decisive effects.—Or: the raising of Lazarus in respect of its essential features: (1) The introductory conversation; (2) the walk to the grave; (3) the prayer of thanksgiving; (4) the awakening call; (5) the appearance of the dead man; (6) the effect of his resurrection.—The arrival of Jesus on the fourth day after the burial of Lazarus. Or: Jesus, coming as a Saviour, never comes too late.—How the banished and fugitive Jesus from Peræa and those haughty scorners of Him, the Jews from Jerusalem, meet again at the grave of Lazarus.—The different kinds of condolence on the death of a member of a family: (1) The condolence of the world in general; (2) the ceremonious condolence of Pharisees; (3) the hearty condolence of relatives and friends; (4) the heavenly condolence of Christ.—Christ waiting before the village; or the divine power of Christ in His human weakness, the type of the Christian life.—The greatest precaution combined with the most joyful anticipation of victory.—Martha and Mary at the grave of Lazarus. Comparison of the two: (1) At their first meeting with Jesus (Luke x. 38); (2) at the second here; (3) at the third in the history of the anointing.—The saying of both: *Lord, if Thou hadst been here,* etc.—The *if* of mourners in view of the dead. *If* this and that had happened: (1) In what degree *sinful?* As an expression of grief that will not be reconciled to the dispensation of God. (2) In what degree *warranted?* As an expression of pain investigating the causes of the suffering. (3) In what degree *salutary?* As an expression of humiliation before God on account of actual neglect.—The trial of faith imposed upon Martha.—The deliverance of Martha from petty household cares by means of the deep distress and mighty aid.—Christ the Resurrection and the Life: (1) What this means: (*a*) the Life unto resurrection; (*b*) the Resurrection unto life. (2) What this signifies to believers: (*a*) to the dead; (*b*) to the living.—Believest thou this?—The confession of Martha in reply to the question of Christ touching her faith.—How Martha here already subordinates herself to Mary, whom she before desired to tutor (she takes a still more subordi-

nate position in the history of the anointing—serving silently).—"The Master is here:" (1) The Master is here, (2) and calleth thee.—The presageful visit to the grave, prelusive to the most presageful visit to the grave of Jesus.—The weeping of Mary and the weeping of the Jews: (1) In itself; the external similarity, the internal diversity. (2) In its signification: thus voices mingle in the songs of the sanctuary, tears in our houses, different spirits in the company of Jesus.—The twice-repeated convulsion of Jesus in spirit: (1) The occasion; (2) the mood; (3) the fruit.—The sensational life of Jesus.—The heart of Jesus in its full revelation: (1) In the full revelation of its love; (2) of its holiness; (3) of its divine power.—How the Lord Himself must guard His temper before His great work.—The moving and yet so salutary sight of the grave.—Our graves.—In their relation to the grave of Christ.—The temptation of Martha.—The prayer of thanksgiving, and its signification: (1) In relation to the Lord—reliance on God; (2) with reference to the Jews—a miracle in fellowship with their God, as a testimony against them and to them; (3) in relation to the mourners—the divine consecration of their human joy.—The call of Christ three ghostly words, instinct with vital power: (1) The name; (2) to Christ; (3) forth.—The voice of Christ.—The infinitely significative and comprehensive nature of the human voice.—The unique heaven-tone (the peal of love and lightning-flash of life) in the voice of Christ.—The decidedness of Christ in all His vital traits, even in His voice.—The appearance of the living man in the garments of the grave, a type of the new life of the Christian in the old vestments of death.—What is expressed by the words, "Loose him, and let him go:" (1) How the adoring amazement of the chronicler is lost in silence; (2) how Christ gives Lazarus credit for full vital strength; (3) how He diverts attention from Himself to him who has been raised up.—The three evangelical stories of Bethany.

STARKE, CANSTEIN: Jesus comes soon enough, because He always brings salvation with Him, though to us He often seems to come too late.—HEDINGER: Everything is possible to the power of God: it quickens physically and spiritually those who have lain in the grave for an hour or for a thousand years—who have sinned for a long or for a short time.—To comfort the mourning is a part of godliness.—QUESNEL: We comfort one who has lost his brother by death, and have little or no compassion for him who has lost his God.—OSIANDER: See how faith wrestles and battles with unbelief!—God is rich above all who call on Him, and can do infinitely more than we ask.—*Bibl. Wirt.:* The greatest consolation of Christians in all kinds of misery, and so in peril of death, is the resurrection of the dead, 1 Cor. xv. 54; Heb. ii. 14.—He who believes not on Christ is dead ere he dies.—Ver. 28. Ah, how fitting it is for one friend to call the other to Christ!—It is often better

to preach Christ in secret than to proclaim Him publicly.—Ver. 29. HEDINGER: Love tarrieth not.—Ver. 31. ZEISIUS: Those whose hearts are very heavy—and particularly those that are sorely tempted—should not be left alone.—Ver. 32. CANSTEIN: A believing knowledge of Jesus worketh holy reverence toward Him, and deep humility.—The misery of men moves Jesus' pity. We, too, after His example, should pity the wretched.—ZEISIUS: We may weep and lament for them that are asleep in Jesus, but with moderation; and we may comfort ourselves, on the other hand, with the future joyful resurrection, 1 Thess. iv. 13, 18.—Ver. 35. Thus He wept over Jerusalem (Luke xix. 41) and in the garden of Gethsemane (Heb. v. 7). He first gives a sign of His true humanity, and then of His divinity.—Ver. 41. *Ibid.:* Learn here from Jesus, when thou art about anything of importance, not to enter upon it without prayer.—Ver. 43. OSIANDER: A testimony to the divine majesty of Christ.—Ver. 45. QUESNEL: It is good for us to visit pious people; sometimes our salvation depends thereon.—GERLACH: Jesus begins here, as He often does, with words purposely mysterious and sifting; they sound like a general consolation, uttered in view of the future resurrection.—It was the grand aim of Jésus in many of His discourses to exhibit the unity of the spiritual and bodily resurrection; He therefore raised up the bodies of the dead.—The resurrection of the wicked is not a true resurrection, but the second death.—He calls the dead as He would a living man, as God calls that which is not as though it were, Rom. iv. 17.

LISCO, ver. 33: The affections of believers have not the mastery over them; they are not passions.—BRAUNE: Mourning has a good name in the Old Testament; Abraham, Isaac, and Jacob mourned. And Paul writes (Rom. xii. 15), "Rejoice with them that do rejoice, and weep with them that weep." Comp. Phil. ii. 27.—From the God of all comfort cometh the gift of consolation.—Ver. 27. In *this* belief is contained her all. Lest her defective conception should deprive her of the enjoyment of salvation.—Mary, ver. 32. Not another word—only tears; they speak louder.—*He was convulsed,* etc. What a glorious glimpse of the great heart of Jesus John gives us here!—Scripture mentions eight persons who were raised from the dead: the son of the widow of Sarepta, by means of Elijah (1 Kings xvii. 22); the son of the Shunammitess by Elisha (2 Kings iv. 35); a dead man who was cast into the grave of Elisha (2 Kings xiii. 21); the young man of Nain (Luke vii. 15); the daughter of Jairus (Matt. ix. 25); Lazarus; Tabitha by Peter (Acts ix. 40); Eutychus by Paul (Acts xx. 9).—GOSSNER, ver. 17. Yet He never fails to come.—No Christian dies.—It is true a child of God may outwardly suffer all manner of things; but that is to be sick: that is not death.—*Mary.* She arose, not to go to the dead, but to Him who was her life.—Mary spoke in the same tone that her sister

used. For it is customary for one thing to infect another. One man may discourage and dishearten another.—Another time He said on a similar occasion, Weep not!—namely, for the consolation of the widow of Nain. But here He weeps Himself. By His tears (1) He heals (hallows) ours; (2) He wipes them away.—The mighty voice of the Saviour a type of His almighty grace.

HEUBNER: The longer faith is obliged to wait, the stronger faith grows by waiting and trial,—the more glorious is the help afforded (Wichelhaus).—Ver. 24. A general belief in a certain truth is indeed of no avail. This does not touch a man. It must become a faith personally applied to and personally concerning us.—"Believest thou this?" A proof-question for every one.—"The inner relationship of the heart to Jesus must remain a secret to the world, although we should freely confess Jesus" (Wichelhaus).—The Master calleth *thee*. It is a question of personal relationship. —Ver. 29. Who may delay when Jesus calls him?—What divine strength human tears possess!—Ver. 43. The voice that we now hear is the authoritative word of the Awakener of the Dead, who hath the keys of hell and of death.—Like a spirit Lazarus comes forth, that at the sight of him all may be seized with trembling and awe, as they think of the invisible world thus brought near to them.—The dead man vouchsafes no narrative to our ears. "He had nought to say in words of this earth" (Herder).—SCHLEIERMACHER: The Jews. Such sympathy in the common incidents of life as is manifested even by men who do not share our feelings in regard to the things which are most important, and which we have most at heart, should not be condemned by us as devoid of sincerity. —The grief that locks itself up within itself is selfish, inasmuch as it separates a man from connection with his brethren.—That which can rise so high (to God), that which is capable of such communion with the universal fountain of life, is also removed beyond the power of death. If thou believe, thou shalt see the glory of God.

MALLET: Jesus' wrath and tears.—Tears are not only the signs of love, interest, grief; they are also infallible signs of human impotence and weakness. Thus tears here reveal His holy love, but they conceal His might and glory.—She called the grave the place of corruption; the Lord calls it the place of glory.—The Jews. There is a power in the rays of the sun. They wake the vital germ within the grain of corn, and call a new, beautiful, and manifold life into being. But the same sunbeam draws poisonous vapours out of bogs and morasses. It summons life from the one, death from the other.

(c) TWOFOLD RESULT OF THE RAISING OF LAZARUS. THE BELIEVING JEWS. THE OBDURATE ONES AS BETRAYERS. THE HIGH-PRIESTLY PROPHECY, OR THE EXTINCTION OF THE ANCIENT URIM AND THUMMIM. DEMONIACAL POLICY AND DIVINE COUNSEL. JESUS NOW IN THE WILDERNESS OF EPHRAIM, AS HE WAS IN THE WILDERNESS AT THE BEGINNING OF HIS MINISTRY.

VERS. 45–57.

45 Then many [Many therefore] of the Jews which came [who had come]
to Mary, and had seen the things which Jesus [what he] did, believed on
46 [in] him. But some of them went their ways [went away] to the Pharisees, and told them what things [*omit* things] Jesus had done.
47 Then [Therefore] gathered the chief priests and the Pharisees a council
[the Council, or the Sanhedrin], and said, What do we [shall we do, or,
48 are we to do]? for this man doeth [worketh] many miracles [signs]. If
we let him thus alone [thus go on], all *men* [omit *men*] will believe on [in]
him; and the Romans shall [will] come and take away both our place and
49 nation. And [a certain] one of them, *named* [omit *named*] Caiaphas, being
the [*omit* the] high priest that same [*omit* same] year, said unto them, Ye
50 know nothing at all, Nor [do ye] consider that it is expedient for us [for
you] that one man should die for the people, and that the whole nation
51 perish not [and not the whole nation perish]. And this spake he [he
spoke] not of [from] himself: but being high priest that year, he prophesied [gave the high-priestly prophetic decision] that Jesus should [was
52 about to] die for that [the] nation; And not for that [the] nation only,
but that also he should [that he might also] gather together in [into] one
[body, or, people] the children of God that were [are] scattered abroad.
53 Then [Therefore] from that day forth they took counsel together for
54 [*omit* for] to put him to death. Jesus therefore walked no more [longer]
openly [freely] among the Jews; but went [departed] thence unto a [into
the] country near to [*omit* to] the wilderness, unto a city called Ephraim,
55 and there continued [sojourned, abode] with his [the] disciples. And [Now]
the Jews' passover [the passover of the Jews] was nigh at hand [*omit* nigh,
or, at hand]: and many went out of the country up to Jerusalem before
56 the passover, to purify themselves. Then sought they [They sought therefore] for Jesus, and spake [said] among themselves, as they stood in the
57 temple, What think ye, that he will not come to the feast? Now both [*omit*
both][1] the chief priests and the Pharisees had given a commandment [issued
commandments, or ordered], that, if any man [any one] knew where he
were [was], he should show *it* [give information, or make it known], that
they might take [seize] him.

EXEGETICAL AND CRITICAL.

Ver. 45. MANY OF THE JEWS THEREFORE.—A new split in the

[1] καί is omitted by Lachmann and Tischendorf, in accordance with many Codd. Yet it is recommended by Cod. D and others, and was perhaps omitted because men failed to recognise the great intensification of the persecution of Jesus expressed in this mandate. Since the decree in question must be disseminated throughout the land, we also consider the reading ἐντολάς, in accordance with B, M, etc., to be correct.

Pharisaical party in Jerusalem itself. The important effect of the raising of Lazarus is observable in the fact that many of these Jews became believers. Some, however, of those who witnessed the miracle at Bethany, separate from the believing portion and confirm themselves in their obduracy, giving notice of the event to the Pharisees, *i.e.*, here, the hostile members of the Sanhedrin. Origen held these individuals to be friends of Jesus, whose intentions in giving the information were good. On the other hand, the view of Euthymius, who regarded them as malevolents, is the one generally entertained. According to Euthymius, they denounced Him as a sorcerer (*γοήτης*); according to Theophylact, as a sacrilegious person, who had disinterred a corpse. These hypotheses overlook the possibility that the hardened denunciators held the same opinion to which Caiaphas gives utterance, ver. 50, and considered Jesus to be merely a dangerous man. And thus their notification is apprehended by the generality of people. Meyer impugns the assumption of hostile intention on the part of these men; it is *οἱ ἐλθόντες* [who had come], says he,—not *τῶν ἐλθόντων* [the reading of D and Text. Rec.—P. S.]. But in this construction the evangelist would say that the Jews who came to Bethany constituted a plurality of the whole body of Jews. The better plan would be, perhaps, to distinguish among the spectators friends of Mary, sharers of her sentiments; these had come to Mary, and were *θεασάμενοι*. The Jews were well aware of the deadly enmity of the Pharisees towards Jesus; if these informants had been friends, they must have witnessed for Jesus with heroic martyr-courage, and they would have secured a firm and conspicuous station in the evangelical history.

Ver. 47. THE HIGH PRIESTS AND THE PHARISEES THEREFORE ASSEMBLED THE SANHEDRIN.—See Comm. on *Matthew*, ch. v.; Winer, art. *Synedrium*.

1. The NAME: *συνέδριον*. Talmudic, סַנְהֶדְרִין, *Sanhedrin*.

2. SIGNIFICATION: The supreme, theocratico-hierarchical court of the Jews, resident at Jerusalem.

3. COMPOSITION AND ORGANIZATION. It consisted of seventy-one members forming three classes (chief priests, elders, scribes). At that time it was composed of Pharisaic and Sadducean elements (Caiaphas, the high priest, belonged to the Sadducean party). The Sanhedrin had a president (הַנָּשִׂיא), ordinarily the high priest, who was assisted by a vice-president (אַב בֵּית דִּין). There is not sufficient proof that a third functionary, styled חָכָם, stood at the left of the high priest (Vitringa).

4. SESSIONS. *Extraordinary:* In urgent cases at the house of the high priest. *Ordinary:* Held daily (with the exception of the Sabbath and feast days) of old in a session-room adjoining the temple, called *Gazith*, but in later times (from a period of forty

years before the destruction of the temple) in places near the temple-mount.

5. MATTERS COMING UNDER THE COGNIZANCE OF THIS COURT AS A FORUM. Matters concerning a whole tribe, a false prophet, the high priest, or an arbitrary war, or blasphemy.

6. PUNITORY POWER. Formerly: Infliction of capital punishment (stoning, burning, beheading, hanging). Later: excommunication, and recommendation for capital punishment.

7. ADMINISTRATION. Connection with the minor courts; highest court of appeal from these; intercourse with them through surrogates and apparitors.

8. EXTENT OF AUTHORITY: Legislation, administration, justice.

9. HISTORY. According to the Talmudists, this court originated in the institution of Moses, Num. xi. 24. That, probably, was but prelusive. So, too, the supreme court of Jehoshaphat, 2 Chron. xix. 8. Increased importance of this institution after the exile. The γερουσία in the time of the Seleucidæ (2 Macc. i. 10); the first decided mention at the time of Antipater and Herod (Joseph. *Antiq.* xiv. 9. 4). A session of the Sanhedrin is called.

WHAT SHALL WE DO?—The indicative; *i.e.* something *must* be done.—FOR THIS MAN. Implacable hatred. They no longer protest against the many signs of Jesus; but nevertheless they contemptuously say, *This man.* Doubtless the expression *many miracles* is also intended to obliterate the simple recognition of the grand raising of the dead. At the same time an expression of fear that He would perform yet other miracles.

Ver. 48. IF WE LET HIM THUS ALONE.—The policy of fear and anti-Christianity. It is a *wicked* and *empty* fear that all will believe on Him; a *wicked* and *empty* fear that thence troubles will arise that will cause the Romans to invade the country; a *wicked* and *empty* fear that they will then make an end of the Jewish commonwealth. There is, moreover, in each one of these considerations a co-operative element of falsehood: hence it is likewise a trebly hypocritical fear; and a fear, in sooth, which thinks itself justified by its motives in carrying on hostile proceedings against a prophet of God, a doer of many miracles. In fine, a fear that occasions the very mischief it considers itself bound mischievously to avert. Weisse and Strauss have regarded this hierarchical portrait as an improbable one. Analogies at once suggest themselves: for instance, Ultramontanism confounds the Reformation with Anabaptism, Socialism, Communism, anti-Christianity, and is itself the parent of those very things which it seeks to foist upon the other.

THEY WILL TAKE AWAY BOTH OUR PLACE AND NATION.—Ἀροῦσιν, according to Euthymius and many others; ἀπολέσουσιν, according to Nonnus and others—They will wrest from us: this certainly is more in accordance with their egotistical sentiment, which considers everything lost when the hierarchical rule is gone. Tholuck is in

favour of annihilate, because Judea was already a Roman province. But the hierarchy still exercised rule. *Our*—ἡμῶν. Meyer: Placed first, with the emphasis of egotism. Τὸν τόπον variously construed: (1) *As the temple,* as the central sanctuary (Origen, Lücke, and others, after Acts vi. 13, 2 Macc. v. 19); (2) as the country, "*Land und Leute,*" country and people (Bengel, Luthardt, and others); (3) as the holy city, in favour of which, 2 Macc. iii. 18, 30 (Chrysostom, Meyer). Be it observed that the temple with the holy mountain and the holy city form a concrete unit, as the residence of the theocratical hierarchy. However, the expression is also an unconscious prophecy, like the subsequent remark of Caiaphas.

Ver. 49. AND A CERTAIN ONE OF THEM, CAIAPHAS.—Καϊάφας. See *Com. on Matt.* ch. xxvi. 3; also Luke iii. 2. It must be observed that the Sadducees, to whom Caiaphas belonged, have already begun to take part in the hostility against Jesus; having probably long despised Him, their active enmity is doubtless excited by the raising of Lazarus. They now, in the person of Caiaphas, take the foremost rank in the persecution; subsequently we see them for a time take the lead even of the Pharisees in hostility towards the Christian church (Acts iv. 1, 2).

BEING HIGH PRIEST THAT YEAR.—Different interpretations:

1. Bretschneider, Strauss: It is the erroneous idea that the high-priestly office changed hands from year to year.

2. Baur: The Pseudo-John supposed Caiaphas and Hannas to have discharged the office alternately.

3. Tholuck: "The repetition of τ. ἐνιαυτοῦ ἐκ., vers. 49, 51, ch. xviii. 13, cannot be understood otherwise than thus: namely, that the high priest, who once in the year offered the joint sacrifice for the people (Heb. ix. 7), must himself declare that in that year *a greater and more universal joint sacrifice should be offered.*" Yet John himself refers the saying, not to the high-priestly, but to the prophetic position of the high priest.

4. Lücke: In that *memorable* year, the *death-year* of the Redeemer, Caiaphas was at the head of affairs (and the evangelist deemed it superfluous to add to the mention of this fact a reference to the duration of the office). This suffices; yet the expression undoubtedly contains also an intimation to the effect, that the high-priestly office was debased at that time by the frequent alternations it sustained. See *Leben Jesu.*

YE KNOW NOTHING AT ALL.—Οὐκ οὐδέν. As he is aware that he is giving utterance to the inmost wishes of the greater part of them, he can, with an appearance of righteous indignation, revile them, without apprehending the taking of much offence.

Ver. 50. NOR CONSIDER THAT IT IS EXPEDIENT FOR US—*us* of the Sanhedrin—THAT ONE MAN SHOULD DIE (ἵνα) FOR THE PEOPLE (ἔθνος, the nation).—The ὑπέρ, *in commodum, for the benefit,* becomes also an ἀντί, *instead of,* in consequence of the concluding clause: "*and*

that not the whole nation (λαός, the whole mass of the people) *perish.*" "Analogous sentences are collected by Schöttgen and Wetstein." The devilishness of this pseudo-political maxim, as conceived by Caiaphas, is contained in the idea that Jesus shall be a *guiltless* and *involuntary* sacrifice to secure the good of the nation. This diabolical notion causes the proposition to assume, in this sense, an ultra-heathenish, superstitious, and lying aspect. It is the completed idea of the most revolting heathen Moloch sacrifices, into which Israel lapses when at the very acme of its legalistic zeal for putatively pure Judaism. See *Leben Jesu*, ii. 2, p. 1138.

Ver. 51. BUT BEING HIGH PRIEST THAT YEAR, HE PROPHESIED; *i.e.*, unconsciously to himself, the wicked decree, as *he* apprehended it, had the significancy of an official prediction, and as such a higher sense. Various interpretations:

1. In the sense of בַּת־קוֹל (De Wette). There is undoubtedly something of a kindred nature in the *Bath Kol;* yet that is here insufficient, and it belongs to another sphere. See Herzog's *Real-Encyklopädie.*

2. An involuntary prophecy, like that of old contained in the involuntary blessing of Balaam (Lücke, Tholuck). The cases are certainly allied: they differ, however, in that in the case of Balaam a distinction must be made between his common consciousness and his inspired mood (wherefore his words of blessing are not susceptible of a double interpretation, as is his character); while in Caiaphas we have to distinguish between his consciousness and the unconscious expression, mirroring a higher truth, and hence bearing a double meaning.

3. A sentence in accordance with the appointment of the high priest, to prophesy by the Urim and Thummim, *i.e.* to utter the decision assignable to divine causality. *Leben Jesu*, ii. 2, p. 1137. "The high priest," says Meyer, "was considered in ancient Israelitish times as the bearer of the divine oracle, the organ of divine revelation (Ewald, *Antiquities*, p. 385 sq.), which he obtained by examination of the Urim and Thummim (Ex. xxviii. 30; Lev. xxvii. 21). It is true that this examination was discontinued in later times (Joseph. *Antiq.* iii. 8. 9), the high-priestly office being in all things shorn of its glory; yet even in the prophetic age there still existed a belief in the prophethood of the high priest (Hos. iii. 4). We find also in Josephus, *Antiq.* vi. 6. 3, the ancient high-priesthood represented as the bearer of the oracle," etc. The high priest was not the organ of divine *revelation,* but of divine *decision;* for the people whose King was God must be able in all cases to have the mandate of its King. Now the decision was, if auspicious (as Philo, idealizing the priest, represents him as a prophet), a prophecy of blessing; but if the high priest was an unenlightened man, his oracle became the utterance of a curse. The decision might also, in itself, be the fountain sometimes of

fortune, sometimes of misfortune. But even in the latter case there was attached to it the blessing of a divine judgment, that brought deliverance to the pious (rabbinical passages of unconscious predictions in Schöttgen).

THAT JESUS WAS ABOUT TO DIE. Ὅτι. The subsequent observation is not merely a pious reflection of John, as Lücke represents it; it is declaratory of the decisive providence of God, which caused the wicked decree to be so worded that it must express at the same time, unconsciously to the speaker, a *divine* sense, containing the real doctrine of salvation—the doctrine of the redemption of man by the death of Jesus.—TO DIE FOR THE NATION. The ὑπὲρ τοῦ λαοῦ (ver. 50), with its hierarchico-national sound, is here changed, in accordance with the last words of Caiaphas, into ὑπὲρ τοῦ ἔθνους.

Ver. 52. AND NOT FOR THE NATION ONLY, BUT THAT HE MIGHT ALSO GATHER TOGETHER INTO ONE [PEOPLE] THE CHILDREN OF GOD THAT ARE SCATTERED ABROAD.—Christian universalism; conditional, however, upon divine ordinance as defined in the Bible, and upon human faith. *The children of God.* Interpretations:

1. The future children of God. (Euthymius, Meyer.)
2. Children of God, who are longing for Christ. (Messner.)
3. Children of God by nature, who are such without first becoming so through Christ. (Hilgenfeld.)
4. The children of God generally, among the Jews,—they being in reality scattered by the hierarchy, jealous for the λαός,—as among the heathen, whose religious men have been scattered abroad since the building of the tower of Babel. The antithesis is: dying for the *nation* as a *unit;* dying in order to the gathering of the people of God from all places whither they have been scattered. The fundamental idea is the bringing together (this expression does not refer to place) of all the children of God into *one, i.e.* into *one nation,* in antithesis to the λαός of Caiaphas. Comp. Eph. ii. 14. In that passage the fundamental idea is the union of believing Jews and Gentiles, as ch. x. 16; here the fundamental thought is the union of the scattered sheep. Caiaphas said: The nation is perishing—therefore he must die. John says: He, doubtless, has by His death created the true, real λαός. Christ is the union of this people.

Ver. 53. FROM THAT DAY FORTH they held assemblies of their council, having in view His death: meetings for the murder of Christ. Before this time inferior courts, as well as the Sanhedrin itself, have *occasionally* sought to bring about His death (ch. v. and viii.); before now, individual Pharisees have sought to thrust Him aside by means of their standing tribunal of zealotism (ch. ix. and x.); before this, too, His adherents have been threatened with excommunication,—have been actually excommunicated (ch. ix.). Now the question how He shall be put to death becomes a settled and ever-recurring subject of debate in the Sanhedrin. It

is clear that Jesus has long been considered by them as under the ban; apparently, fear of the people has deterred them from inflicting public and formal excommunication upon Him, although this is involved in the mandate issued subsequently to this session.

Ver. 54. TO A CITY CALLED EPHRAIM.—Jesus can no longer appear openly among the people without exposing Himself to the danger of being seized and prematurely sacrificed. It only remains to Him to reflect upon the true way of sacrifice. For this purpose He retires to the city of Ephraim, a small place, whence He can easily withdraw into the wilderness for security and contemplation. —INTO THE COUNTRY. The country in antithesis to Jerusalem.— INTO A REGION NEAR THE WILDERNESS. Ἔρημος generally denotes the wilderness of Judea. In reality, however, it is a uniform desert tract between Jerusalem or the hill-country of Judea and the valley of the Jordan; its centre is formed by the wilderness of Judea between Jerusalem and the Dead Sea, to the right of the brook of Kidron: this wilderness is continued southwards in the deserts of Engedi, Ziph, and Maon, and northwards in those of Tekoa, Jericho (with Mt. Quarantania), and Ephraim, which last appears as the northern extension of the whole desert region of Judea. Thus it was, in effect, *one* wilderness in which Christ dwelt at the beginning and the close of the years of His ministry. Ephraim was probably situated not far from Bethel, since it is several times associated with Bethel in historical events and records. With regard to the site of Bethel, it is Robinson's belief that he recognised it in the ruins of Beitîn (*Biblical Researches*, ii. p. 127 [Am. ed. vol. i. p. 449]). "Bethel," he remarks, "was a border city between Benjamin and Ephraim; at first assigned to Benjamin, but conquered and afterwards retained by Ephraim. According to Eusebius and Jerome, it lay twelve Roman miles from Jerusalem, on the right or east of the road leading to Sichem or Neapolis (Nâbulus). From Beitîn to el-Bîreh we found the distance to be forty-five minutes, and from Bîreh to Jerusalem three hours, with horses." In an easterly direction, not far from Bethel, Robinson passed the night at the village of Taiyibeh. "Here the proximity of the wilderness was plainly discernible." In particular, there is here a rocky valley, "overgrown with furzy plants and sage, interspersed with the fragrant Zaeter." For a description of the desert itself, see Robinson. The village of Taiyibeh is considered by some to be identical with the ancient Ephraim.

Since Jesus was now resolved to repair to Jerusalem with the next Galilean and Peræan paschal caravan; *i.e.* since but *one* step remained for Him, to surrender Himself publicly to the Messianic hope entertained by the pious among the people, and now purified by Him,—possessing a distinct foresight, however, of the death resulting upon this step, accompanied by the succumbing of the party of believers to the hierarchical party (see *Leben Jesu*, ii.

p. 1140),—Ephraim was the place exactly fitted for a temporary sojourn. Hence He could at need withdraw into the desert: here He could collect His disciples and prepare them for the last journey (see *Comm. on Matt.* p. 360, Am. ed.); here He could join either the caravan coming across Samaria to Bethel, or the one passing through Jericho on its way from Peræa (see Tholuck, p. 316). Comp. Josh. xv. 61, xvi. 1, xviii. 22; 2 Kings ii. It was in the vicinity of Jericho, according to the Synoptists, that Jesus attached Himself to the festive train from Peræa, having, it is probable, previously received His friends from the Galilean company that passed through Samaria.

Ver. 55. AND THE PASSOVER OF THE JEWS WAS AT HAND.—The nearness of this feast occasioned many to go out of the Jewish country (χώρα, not simply that region, as Bengel supposes, but the *country* in contrast to Jerusalem) beforehand up to Jerusalem, because they had to purify themselves (Lightfoot) before the feast, by means of the prescribed sacrifices and ablutions (Num. ix. 6; 2 Chron. xxx. 17 ff.).

Ver. 56. THEY SOUGHT THEREFORE FOR JESUS.—We gather from this, in the first place, how eagerly all the people were expecting the appearance of Jesus at the feast. They had hoped to find Him already in Jerusalem. Hence, then, it likewise follows that no special reference is had to people from the country about Ephraim. We therefore translate the ὅτι οὐ μὴ ἔλθῃ, *that he will not come* (with Meyer); but not, *that he has not come* (Vulgate and others). Some appear to take it for granted from the condition of things that He will not come, while others question this decision. Manifestly, it is like a sort of betting whether He will come or not. The occasion of this conduct was the mandate of the high priest, which had been spread abroad throughout the land by means of special orders of the Sanhedrin (see the Textual note), and in accordance with which, every one who knew of the abode of Jesus was bound to give information of it. This mandate—a kind of interdict—of course presupposes excommunication. There seems to have been at that time not a single traitor among the peasants and dwellers in the deserts of Ephraim. Subsequently, however, this decree formed a point for Judas to fasten on. He probably silenced his conscience at first with the cry, that he must be an "obedient son" of the hierarchical church, or a "loyal subject" of the spiritual authorities. The decree may be regarded as the result of the session, ver. 47 (comp. ver. 53, Meyer). The anteposition of δεδώκεισαν, with reference to the decree, is emphatic. We must observe that this edict was at all events designed as an interdict,—a fact of special importance to the friends of Jesus: no one should receive Him into his house without giving information of Him, *i.e.* without hostility to Him. In all probability, the command was issued with a particular view to the family of Lazarus; see ch. xii. 10.

DOCTRINAL AND ETHICAL.

1. It has been early demonstrated by John in the history of Nicodemus, that a sincere law-zealot, Jew and Pharisee, may believe and be saved. Here he gives prominence to the fact that many Jews believed after witnessing the raising of Lazarus. And this was the second great spiritual miracle connected with the external mighty miracle of the raising of Lazarus: with one impulse many Jews believed on Him. Some, indeed, of those who at first were overpowered by the grand fact, may probably have apostatized. At all events, there was a remnant of unbelievers. To these the savour of life unto life did here become literally a savour of death unto death.

2. The Jews who go from Bethany, from the grave of Lazarus, to the Pharisees, to show them what Jesus has done, are thus become precursors of Judas; in a general sense, types of apostates. They all come — from Bethany; they all go — to the Pharisees: they all, with hostile intent, report what Jesus has done.

3. The Council of Blood. The policy of fear. It occasions what it means to avert. The policy of timidity became a policy of intimidation, terrorism. Probably the rough words of Caiaphas to his colleagues were further serviceable in terroristically beating down any attempt on the part of the friends of Jesus, Nicodemus and Joseph of Arimathea, to dwell upon His many miracles (comp. Gerlach on this passage). It is not likely that these men had any share in the subsequent determined deliberations of the Council of Blood. Once they expressed their positive disapprobation (see xxiii. 51), probably on this very occasion. To this the minute nt of this session is no doubt attributable.

On the road of ultra-Judaism the Jews have relapsed into orst heathenism. Pursuant to the counsel of Caiaphas, they ed, as regards their intentions, into the Moloch-sacrifice; the destruction of Jerusalem, at the conquest of Massada, he suicidal despair of the Hindus (Josephus, *de bello Jud.* h. viii., ix.); with their Talmud, into a mythology which, mparison with that of Greece and Rome, is utterly odious. , too, Christian Judaism usually relapses into the most abo- ble heathenism.

. Even Caiaphas, then, has with tolerable plainness set forth naxim: The end justifies the means.

. The extinction of the Old Testament office of high-priestly hecy in the sentence of Caiaphas. Caiaphas must uncon- sly sketch the principal features of Christian dogmatics and soteriology. The fearful double meaning of his speech, with regard to his intention and the meaning of the Spirit. What it

proves: (1) Prov. xvi. 1:[1] Man is master of his intention; that is his own: not so, however, the full import of his words. In the domain of speech the co-operating and counteracting rule of divine providence begins. (2) The symbolical ministry becomes, even in its ungodly tendency, an unconscious prophecy of the real ministry of the Spirit; the false, official high priest, a prophet of the true High Priest and His sacrifice. In what relation do these types stand to the former typism? They are types moulded by the irony of divine dispensation from the elements of human perversity. The school of truth is perfected in the *mouth* of these wicked priests, while the school of falsehood is perfected in their *heart.* Hence they are able to blaspheme with words of prayer, to prophesy with words of demoniacal policy. Caiaphas prophesied. "Roman Catholics apply this to popes; popes, though wicked, might still be the organs of truth, as Stolberg remarks in his *History of the Religion of Jesus.* Our church teaches only that the word of God and the sacraments retain their own virtue even when administered by unregenerate preachers" (Heubner). But here also a relative soundness of the church as a body must be assumable.

7. The Urim and Thummim are likewise expressive of the truth that decision and resolution are needful in all cases, while, on the other hand, endless vacillation is the greatest evil. Therefore God hardens Pharaoh's heart with the view of expediting matters, a. 1 Judas also receives the command, "What thou doest, do quickly." The temporal hardening of the people of Israel, however, was designed to prevent their eternal obduracy, Rom. ix.–xi.

8. The work of Christ, regarded by His enemies as a scattering and destroying of the ancient people of God, resulted in the creation of a new and real people of God, gathered from abroad.

9. Christ in the wilderness at the beginning and the end career. In the beginning He resolved not to appear publicly the title of the Messiah, to avoid the Messianic conception nation. Now the time had come for Him to issue from the for the purpose of surrendering Himself to the Messianic f His people, in the state of purification to which He had bro

10. Christ the subject of interest and conversation with people, while they are occupied with services of ordinanc legal works of purification. How is this? An Ultramontane cannot rid itself of the thought of the Evangelical Confe moreover, the friends of Jesus are present in the camp of lega

11. The mandate of the Supreme Council: the interdict. should show where Christ was. Soon He showed Himself afterwards all Christian church-steeples pointed upwards to

[1] [Luther's translation reads differently from our English version, viz.: ... indeed proposeth in his heart, but from the Lord cometh what the tongue shall speak."]

And thus Luther is no longer hidden in the Wartburg, but is everywhere proclaiming himself to the hierarchy.

HOMILETICAL AND PRACTICAL.

The decisive effect of the raising of Lazarus.—Bethany and its quiet family the starting-point of the decision: (1) The starting-point of the positive separation between the friends and the enemies of Jesus; (2) of the palm-entry; (3) of Judas; as (4) of the faithful anointing of the dying Christ.—Sincere consciences are liberated from dead ordinances by facts of life.—The "some" also believed that Jesus had raised Lazarus; they believed it, and trembled with fear and rage. Comp. Jas. ii. 19.—Even the new life of Lazarus to some a savour of death unto death.—And thus every important awakening is a soul-danger (of offence) for those whose attitude towards the truth is a false one.—Treachery a main-spring of unbelief.—The conference of the Supreme Council about the raising of Lazarus: (1) The wicked lack of counsel of some; (2) the hellish counsel of the high priest; (3) the silenced voice of the pious councillors (Nicodemus, Joseph of Arimathea); (4) the heavenly counsel of divine providence.—How selfish fear ever brings on by its superstitious proceedings the very trouble it would avert by arbitrary acts (the parents of Œdipus).—He who thinks to escape some fate by wicked ways of his own choosing, incurs the doom he flees.—The Supreme Council also prophesied in its own fashion, like the high priest; the former conversely, Caiaphas unconsciously.—The recognition of the works of Christ uttered by the Supreme Council: He doeth many signs.—The saying of Caiaphas in its twofold sense.—The irony of divine [illegible]ence as exercised over human perversity, Ps. ii. 4.—The [illegible]ry of the letter a type of the ministry of the spirit; thus [illegible]consciously, official—things and words are manifoldly typi-[illegible]hrist, by His death, the Rescuer of the ancient people, the [illegible]of a new people.—They would kill Him because He made [illegible]This the main reproach that the slaying ordinance has to [illegible]against vitalizing faith.—How the Supreme Council has [illegible]e a standing court of inquisition against Christ.—Jesus, [illegible]wed and banished, in the wilderness.—The Jews who have [illegible]ired to Jerusalem do not converse about their Jewish rites [illegible]ceremonies, but about Christ.—The conjectures (bets) as to [illegible]er He will dare come or not.—The champion of God; and [illegible] with Philistinish thoughts concerning Him.—The Jewish [illegible] and interdict, ver. 57.—How all the world fulfils this com-[illegible]lment: (1) How enemies show where Christ is; (2) friends. [illegible]w Christ gives information concerning Himself. See Matt. [illegible]i. 64.—How far the edict was ineffectual, or rather accomplished the reverse of its design.

STARKE, HEDINGER: How wise worldly-minded people and knavish men think themselves, when they imagine that they are able to quench the word and kingdom of Christ by their false, famous strokes of state!—CRAMER: It is possible even for councils and assemblies of the learned to err.—It is never well to make church matters affairs of state.—ZEISIUS: The Jews thought, that if they did but put Christ out of the way, their repose and prosperity would be lastingly secured; and it was thus that they lost both their temporal and spiritual good things.—*Bibl. Wirt.:* God often punishes the wicked with calamities which they thought they had averted.—CANSTEIN: It is almost a daily occurrence for men to plunge into disaster while essaying to ward off some imaginary evil.—*Ibid.:* It is the way of worldly-minded politicians to measure all things by the standard of profit and gain, not by that of truth, righteousness, and justice; and this, while in most cases the prosperity of the country is declared to be the grand reason for such a course, though in reality they are actuated by nothing but selfishness.—OSIANDER: The false church is cruel and bloodthirsty.—O happy country, that receives the Son of God in His persecution!

GERLACH: "That He should die instead of the whole nation, a cleanse-offering, as it were, to avert the ruin that else would threaten the entire nation.—It seems that superstition was mingled with the unbelief of the Sadducee, or that he feigned it while in company with the Pharisees. (Not the Sadducees, however, but the Essenes, were at variance with the old system of sacrifices.)—Not merely for the Jews whom Caiaphas meant, but also that He should gather God's elect into His flock from among the heathen; whilst this wicked high priest believed that the dispersion of His followers would be the natural accompaniment of His death. (Quite right. This, however, is the first antithesis present [redacted] mind of the evangelist. In the sense of Caiaphas, the mean[redacted] If Christ die, the Jewish nation lives, in the ordinary sense [redacted] the higher sense of the ambiguous expression was: If Ch[redacted] the nation lives as a redeemed people, and thus a great [redacted] formed from the scattered children of God.)—LISCO: The [redacted] of Caiaphas, *that the end justifies the means,* that necessity [redacted] an excuse for injustice.—They feel that *one* must fall—the ki[redacted] of purity and truth, or the kingdom of falsehood and hypo[redacted] and this last, in their avaricious lust of dominion, they d[redacted] to save.

GOSSNER: They are forced to say it themselves: *This ma[redacted] many miracles.* This is true, to be sure; *but*—of what conse[redacted] is a single man? (thinks Caiaphas): it is the *many* to whom [redacted] is due. The world cares nothing for the small ones of the e[redacted] it thinks: What if they be unjustly dealt with, so long as [redacted] others are satisfied?—Ver. 55. To His last hour He was a fa[redacted]ful church-goer and observer of religion. If He for once missed a

feast-day, the people immediately inquired, Where is He?—Ver. 57. They wished to prepare themselves a festive joy, and to do God a service by slaying His Son at the passover.—*He should show it.* An obedient son of the devil was Judas, who conscientiously obeyed this command of hell, and delivered Jesus into their hands. "The church hath commanded it." Thus Judas might (fain would) think.

HEUBNER: The assembly should have met for the recognition of Jesus. It was the duty of the Supreme Council to be the first to accept Jesus, and to call upon the nation to accept Him. But from this very college proceeded the rejection of Jesus. The power of self-interest, and avarice, make men blind to the strongest proofs of divine power—deaf to the voice of God.—Vers. 49, 50. How are the weal of the masses and the right of the individual to be united? Impure statecraft never discovers the right means for accomplishing such a result.—The same words have an entirely different sense in the mouth of the wicked and the meaning of the Holy Ghost.—Ver. 54. This concealment of Jesus also belonged to His state of humiliation. The Light that lightened all men must withdraw itself.—Often it was a hidden country, valley, that received Christ's faithful ones until the wrath of the enemy was overpast.

SCHLEIERMACHER: Evil should be overcome only by good. But to do evil that good may come is the grossest perversity and the worst depravity into which man can fall.—Involuntarily he prophesied, and in uttering the counsel of human depravity he declared at the same time the counsel of eternal wisdom and love,—the counsel of Him who gave His Son for us while we were yet sinners.

BESSER, ver. 46: They went their way to the Pharisees who were a net spread, Hos. v. 1.—Once, on the threshold of the promised land, Israel was blessed through the prediction of a prophet who would fain have cursed: him the strength of the Lord overpowered, putting words into his mouth which confirmed the promise made to the patriarchs and renewed through Moses, Num. xxiii. 24. Thus Caiaphas, willing to curse, must now, a second Balaam, on the threshold of the New Covenant, pronounce a blessing upon the true Israel, confirming the prediction of the law and the prophets concerning the expiatory death of the Lamb (see, however, the note to ver. 51).—"Caiaphas and Pilate condemned Jesus, but both must testify of Him in words exceeding the sense which they consciously attached to them: here Caiaphas witnesses to the *high-priestly* death of Christ; there Pilate testifies to His *kingdom,* in the superscription of the cross" (Bengel).—John reads the names of many scattered ones already written in God's heart as children; he gazes with opened eyes into the holy mission movement of the whole reconciled world, *which movement*

shall not end until all that the Father hath given the Son are *brought together.*

(III.)

ANTITHESIS BETWEEN FAITHFULNESS AND APOSTASY IN THE CIRCLE OF DISCIPLES ITSELF. THE LIFE-FEAST OVER LAZARUS AN ANTICIPATORY CELEBRATION OF THE DEATH OF JESUS. THE ANOINTING (OF THE MESSIAH, AT THE BEGINNING OF THE SIX DAYS' WORK OF HIS PASSION, THE NEW SIX DAYS' WORK FOR THE REDEMPTION AND GLORIFICATION OF THE WORLD).

CHAP. XII. 1–8.

(Matt. xxvi. 6–16; Mark xiv. 3–11; Luke xxii. 3–6.)

1 Then Jesus [therefore], six days before the passover, came to Bethany,
where Lazarus was which [who] had been dead,[1] whom he raised from the
2 dead. There they made him a supper [dinner]; and Martha served: but
3 Lazarus was one of them that sat [reclined] at the table with him. Then
took Mary a pound of ointment of [pure] spikenard, very costly, and
anointed the feet of Jesus, and wiped [dried] his feet with her hair; and
4 the house was filled with the odour of the ointment. Then saith [Judas
Iscariot] one of his disciples, Judas Iscariot, Simon's *son* [*omit* Simon's *son*],[2]
5 which should betray him [who was about to betray him], Why was not
this ointment sold for three hundred pence [denâries], and given to the
6 poor? This [however] he said, not that [because] he cared for the poor;
but because he was a thief, and had the bag [kept the purse], and bare
7 [laid hold of, took away] what was put therein. Then said Jesus, Let her
alone; against the day of my burying hath she kept this [Suffer her that
8 she may keep this for (or, until) the day of my burial].[3] For the poor
always ye have [ye have always] with you; but me ye have not always.[4]

[1] [In Cod. Sin., B, L, X, ὁ τεθνηκώς is wanting, on which account Lachmann and Alford have bracketed the words; and Tischendorf, Westcott, and Hort have omitted them. Probably this purposely significant term was employed as expressive of the fact that a man who had lately been dead did, by means of the miracle of Christ, appear as one of the guests at the feast. It is, however, superfluous, the fact being sufficiently indicated without it.—P.S.]

[2] Instead of Ἰούδας Σίμωνος Ἰσκαριώτης, in accordance with Codd. A, Q, and the Recepta, Tischendorf simply reads Ἰσκαρ., in accordance with Cod. B and several minuscules. Σίμωνος appears doubtful, being now become superfluous. Omitted also from the Sin.

[3] Instead of εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ τετήρηκεν [*hath kept*] αὐτό (comp. Mark xiv. 8), Lachmann and Tischendorf read, in accordance with ℵ, B, D, K, L, and others, Vulgate and other translations and Fathers, ἵνα εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ τηρήσῃ [*may keep*]. The Sin. likewise.

[4] The eighth verse is wanting in Cod. D, "and might be suspected of having been introduced from Matt. xxvi. 11, Mark xiv. 7, if it came before ἄφες, and the characteristic order of the words were the same as in the Synoptists (πάντοτε first)." Meyer. Here, however, the complete preponderance of codd. is alone decisive in favour of the verse.

EXEGETICAL AND CRITICAL.

Ver. 1. JESUS THEREFORE CAME.—The οὖν is certainly not designed merely to resume the story of Jesus (Meyer); neither does it declare simply that Jesus went consciously and freely to meet death (Luthardt). It is preparatory to the fact that Jesus Himself showed Himself to the Sanhedrists in the most public manner. The edict commanding that information should be given of the hidden Jesus, was answered by Him with the palm-entry. (Starke, from harmonistic interest, supposes two anointings in Bethany: one at the house of Simon, two days before the passover; the other at the house of Lazarus, six days before the passover.)

SIX DAYS BEFORE THE PASSOVER.—See *Comm. on Matt.* ch. xxvi. The 15th of Nisan was the dying day of Jesus, a Friday; six days before, therefore, was the Sabbath (the 9th of Nisan). We learn here that a day intervened between the departure of Jesus from Ephraim (and Jericho) and the palm-entry on Sunday. This day is passed over by the Synoptists, who place the palm-entry in immediate connection with the departure from Jericho. In accordance with the more exact statement of John, we must suppose that Jesus left Jericho on Friday, in company with the festive caravan, and arrived in the neighbourhood of the Mount of Olives. Here they rested during the Sabbath. On the evening of that day, after the legal Sabbath time, the meal was prepared for Him at which the anointing occurred.

Upon the difference which Meyer and others pretend to discover between John and the Synoptists, see the *Comm. on Matthew.* See the same on the motives which induced the Synoptists to transpose chronologically the story of the anointing, and make it introductory to the history of the Passion.

Meyer reckons, with Ewald, from the 14th back to the 8th of Nisan; he also asserts, however, that it was a Sabbath, in accordance with the false assumption that Jesus died on the 14th of Nisan, and yet on a Friday. Grotius, Tholuck, Wieseler, and others fix upon Friday, because the law regulating a Sabbath day's journey forbids the arrival in Bethany on the Sabbath. Hence, according to Tholuck, the feast was on Friday evening. But certainly the caravan of pilgrims to the feast might be encamped on the Sabbath around the Mount of Olives, and thus extend itself into the vicinity of Bethany. Theophylact and Lücke are in favour of the 9th Nisan. Others reckon it to have been Sunday (De Wette), others Monday (Baur). The matter is confused by prejudice respecting the difference between John and the Synoptists, and by the different ways of reckoning—from the 14th or 15th Nisan. (Upon the calculation of this date, see Jacobi, *Stud. u. Kritik.* 1838, No. 4; Wieseler, *Chronol.* p. 377; Wichelhaus, *Leidensgeschichte*, p. 147.)

The *trajectio verborum* πρὸ ἓξ ἡμερῶν, instead of ἓξ ἡμέραις πρό, seems to have been made for the sake of emphasis; perchance, before the great six days' work or Hexaëmeron of this passover.

WHERE LAZARUS WAS.—Made prominent as a continual living sign of the glory of Jesus; also in particular as a motive for the anointing of Mary, for the palm-entry, and for the hatred of the Sanhedrin.

Ver. 2. THERE THEY MADE HIM A DINNER (FEAST).—See the parallel passages in Matthew and Mark. The Jews were fond of giving entertainments at the close of the Sabbath. The following points in John's statement are characteristic:—

1. The representation of the feast as a festive celebration of the raising of Lazarus in the circle of the brother and sisters of Bethany.

2. The distinct delineation of the three: Lazarus sits with the guests—he is therefore perfectly well; Martha serves at table, in accordance with her way, and as hostess; Mary glorifies the feast by the extraordinary anointing.

3. The manner of the anointing. "A vase of precious ointment," says Matthew; "of pure, precious nard," says Mark; "a pound of ointment of pure, precious nard," says John (comp. the precise mention of the one hundred pounds of spices, ch. xix. 39, and other precise accounts; for instance, ch. xxi. 11). According to Matthew, she anoints the head of Jesus; likewise according to Mark,—breaking the flask, however. According to Matthew, she pours it on his head; so, too, according to Mark. John gives prominence to the fact that she anointed the feet of Jesus, and dried them with her hair. Manifestly this latter item does not exclude the former ones. To John, however, this strong expression of adoration and devotion is the main point.

The trait reported by John reminds us of the anointing of the feet of Jesus by the great sinner. From this similarity, as well as from the name of Simon in Luke, some have taken occasion, utterly without ground, to identify this history with that related by Luke, ch. vii. 37 ff. Furthermore, John mentions that the house was filled with the odour of the ointment.

4. John, who gives the most explicit account of the act of Mary, pursues the same course with regard to the censure encountered by that act. According to Matthew, *the disciples* were angry; according to Mark, *some* had indignation; according to John, *one* of the disciples—*Judas*, Simon's son, the Iscariot—lifted up his voice. It is John alone, too, who distinctly characterizes Judas as a *thief*. We arrive at the conclusion that the murmuring originated with Judas, that it infected some of the disciples; but that the disciples generally were, by their silence, more or less concerned in this sin. John seems best to have understood Mary, who, in her feeling, was in advance of the entire circle of disciples. On the other hand, John omits the promise for Mary, that her deed should be pro-

claimed in all the world. He mentions, however, the exceedingly significant saying: She hath kept the ointment for this day.

Ver. 3. A POUND. — According to Olshausen, this unwonted measure of ointment employed by her was an expression of love. Meyer corrects him: She did not anoint *with* the pound, but *from* it. But John writes, She took the pound, and the house was filled with the odour; Mark writes that she broke the vase. Had not the anointing in its heroic measure given rise to the appearance of prodigality, Judas would hardly have ventured to speak, and would have still less met with assent among the disciples. "Who knows whether it was a Roman or a Greek pound? And the ancient Greek pound was but half as large as the Roman pound, while that, again, does not equal our pound" (Braune). Comp. *Comm. on Matthew.*

ANOINTED THE FEET.—"The anointing of the *head* at feasts was a customary thing, and might have been passed over by the evangelist in order to mention the unusual demonstration of love for which the remainder of the ointment might be employed. To wash the feet with tepid water, and then to anoint them with costly oil, is mentioned in the Talmud, *tr. Menachoth*, as a duty of maid-servants" (Tholuck). Braune gives prominence to the fact that the anointing of the feet was also particularly noticeable to John, since he reclined by the side of Jesus, and the anointing of the feet took place close behind him.

Ver. 5. FOR THREE HUNDRED DENARIES. See *Comm. on Matthew.* The precise estimation is characteristic. Indicative of the wealth of the family.

Ver. 6. HE KEPT THE PURSE, γλωσσόκομον, cash repository. Luther, significantly and expressively: *the purse* (*Beutel*). The common cash-box, made up by male and female disciples (Luke viii. 3), to supply the common wants. Alms for the poor likewise (ch. xiii. 29) were of course taken from this coffer. This keeping of the cash must have been connected with a corresponding talent possessed by Judas. That talent, however, was in its turn connected with the temptation that made him a thief; and thus a connection exists between his chiliastic views of the kingdom of Christ and the despondency which led him to turn traitor (see *Comm. on Matthew*, ch. x.). He proved himself a thief by his management of the coffer. *He laid hold* of what was put therein. He put aside for himself a portion of what others offered. Βαστάζειν may mean, *he bore, kept* (*portabat*) what was donated (Vulgate, Luther, Lücke, etc., Luthardt); and *he bore away, stole* (*auferebat*), he abstracted the deposits (Origen, Nonnus and others, Meyer). Stress has been laid upon the article, as opposed to the latter view. It is inconceivable that Judas should have purloined everything. Be it observed that βαστάζειν also means *to lay hold of, to touch, to handle.* We adopt this intermediate signification: he laid violent

hands on the money, and especially on the alms. His lusting after the three hundred denâries renders him not simply heartless towards Mary's beautiful act, but it also makes him a hypocrite.

With reference to the apparent singularity of his being entrusted by Jesus with the purse, the following considerations are to be pondered:—

(1) The common purse itself, doubtless, did not acquire considerable importance before the final departure from Galilee. (2) The appointment of the cashier was probably a general determination of the disciples rather than a matter with which Christ particularly concerned Himself. Compare the institution of deacons, Acts vi. 3. (3) The disciples must learn by experience that their reliance upon the brilliant talent of Judas—in accordance with this trust, doubtless, he was introduced by their intercession into the circle of the apostles (see *Comm. on Matthew*)—was even in this point premature. (4) Jesus committed the bag to him, not indeed to deprive him of all excuse for his treason (Chrysostom and others), but He committed it to him having respect to his destiny, and because such a character might better be cured by confidence than by mistrust. (5) We are guilty of a wondrous over-estimation of the cashiership in relation to the apostolic dignity, if we think that a man entrusted with the former is beset with greater difficulties than one upon whom the latter is conferred. The Lord in a measure entrusted Judas with Himself and His life; it was a small thing for Him to commit the money-bag to his keeping. So the grand question would again be, wherefore He called him (hereupon comp. *Leben Jesu*, ii. pp. 693 and 700). Since Jesus could venture to have Judas for His apostle, He might well risk having him for His cashier. (6) The history, it is probable, was also intended to be expressive of the standard by which the purse was here estimated in relation to higher good things, and it should be a significant warning to the church not to reckon upon the security of an accumulation of external church property.

Ver. 7. THAT SHE MAY KEEP THIS FOR THE DAY OF MY BURIAL.—See the TEXTUAL NOTES. We do not understand the reading of Lachmann as Meyer does: *Let her alone, that she may* (not give this oil, a portion of which she has just used to anoint my feet, to the poor, but) *keep it for the day of my embalming.* Meyer means, namely, on the actual day of burial. In this we can detect nought of the "odour of the ointment." The sense is, Permit her *to keep* the ointment (which she might already have used at the burial of Lazarus, and which would not keep well in thy bag) for the day of my burial (which is now ideally present with the outbreak of thy malignity). In this we at the same time read the declaration that she, though without being clearly conscious of His approaching death, did entertain a foreboding presentiment of it, and offered this great sacrifice of love as her farewell to Him. Baumgarten-

Crusius: Suffer her, that she may have kept. Luthardt: that she has reserved. These explanations, too, are grammatically proper in the sense: Leave her this, do not grudge her this,—that she has kept it, and is even now saving it from your bag for the anointing of my body unto death. We are of opinion that the τηρεῖν also contains an allusion to the infidelity of Judas,—a reference which, as well as the numerous authorities, recommends this reading; and we deny the need for the explanation that the reading originated in the necessity for meeting the objection urging the later occurrence of the embalming (Lücke).

Ver. 8. FOR THE POOR, etc. See *Com. on Matthew* on the same passage.

DOCTRINAL AND ETHICAL.

1. See the *Comm. on Matthew* and *Mark*. *The anointing of the Messiah, the Anointed One*, previous to His public procession as the Messiah and entry into Jerusalem: (1) By whom anointed? The Christ by a grateful, presageful Christian woman. (2) Wherewith anointed? With flowing ointment, with precious balm, the offering of devoted love. (3) How anointed? On the head and feet. The hair which adorned the head of His disciple, appropriated to His service. (4) Whereunto anointed? To His high-priestly sacrificial death as the completion of His life-work (to the six days' work of His Passion, as the preliminary condition of His Sabbath). With a foreboding presentiment, half consciously, half unconsciously, well known to the Spirit of God.

2. *The six days before the passover* (until the death of Jesus), the six days of Christ's great toil and labour. Comp. Isa. lxiii. 1 ff., and the symbolism of the number six in ch. ii. 6.

3. *The post-celebration of the raising of Lazarus* at the same time the pre-celebration of the death of Jesus. This connection makes the death of Jesus appear in a peculiar sense a sacrifice for His friends and His friend in Bethany.

4. *The festive celebration of the Bethanian family* in honour of the Lord a symbol of the feasts of the living communion in the church, and of the heavenly feast.

5. The involuntary similarity in the anointing of the *great disciple* and that of the *great sinner*. The contrast and its equalization. The disciple as a sinner,—the sinner as a disciple,—at the feet of Jesus.—If the washing of a pilgrim's feet denoted the termination of the little journey of a day, so the anointing of the feet of Jesus with oil might be indicative of the end of His glorious life-pilgrimage. Thus, too, did the great sinner anoint the feet of Jesus, wetting them with her tears—those feet which had drawn near to rescue her. But in our anointing there is a predominant reference forwards to the death of Jesus, in accordance with His explanation.

6. The *contrast* between the heavenly offering and life-portrait of *Mary*, and the hellish malice and death-portrait of *Judas*. Faith's half-conscious presentiment of the death of Jesus, and of its import, within the breast of Mary. The already half-conscious thought of the betrayal to death in the soul of Judas. The evangelic hearty acquiescence of Mary in the Passion of Christ. The anti-Christian self-will of Judas in his obduracy. The deed of the innermost heart, and the words of the outermost hypocrisy. Over against the first ripe Christian woman stands the first ripe anti-Christ. Heaven and hell in their manifestations drawn up in close opposition.

7. The *silence* of *Mary*, the *speech* of *Jesus*.

8. Christ suffers no sort of hypocrisy to obtain dominion in His church; neither hypocrisy of prayer nor of fasting, nor humanistic eleemosynary hypocrisy.

9. The doctrine of Judas is at bottom self-destroying. If every one should sell the precious ointment in order to give it to the poor, it would be rendered *worthless*. Judas must therefore assume: The ointment is too good for Christ—it is for people of higher rank; or the moment is not one of sufficient importance. Pauperism.

10. Antithesis between the fixed affairs and exercises in the kingdom of God, and the unique, irrecoverable moments; and the subordination of the former to the latter.

11. An evangelic flash of light, illuminating the subject of church property, the temptations of administration, and the dangers of an increase of property in the common treasury (see Acts v. 1).

12. The gradual hardening of Judas at the two feasts of the glory and grace of Christ. Great operations of grace are succeeded in false minds by a great reaction of wickedness.

HOMILETICAL AND PRACTICAL.

In what way Jesus, upon the edict of the Sanhedrin commanding that information should be given against Him, Himself appears by making the palm-entry into Jerusalem.—The six work-days or Passion-days of Christ until Easter.—The feast at Bethany, or the trio (Lazarus and his sisters) in three different meetings with the Lord: (1) The visit of Jesus; Lazarus probably at his business, Martha serving, Mary learning at Jesus' feet. (2) The return of Jesus; Lazarus in the grave, Martha busy about the grave of Lazarus, Mary with her tears at the feet of Jesus. (3) The departure of Jesus; Lazarus at the table participating in the feast, Martha the festive hostess, Mary with the costly ointment at Jesus' feet. Or: (1) The school of the word; (2) the battle-ground of distress; (3) the feast of salvation.—The festival in Bethany compared with the festival of the Lord's Supper. Agreement, difference. —The house was filled with the odour of the ointment.—The

anointing in its signification: (1) The expression of the most heart-felt gratitude; (2) of the most solemn veneration and homage; (3) of the deepest humility; (4) of the most devoted love; (5) of the holiest sorrow; (6) of the boldest confidence.—How Mary by her spirit of sacrifice manifests her budding courage in the face of the cross and death.—The discipless, a ripe Christian heart, uncomprehended even in the circle of the disciples, and in advance of most of the disciples.—Mary and Judas.—The two in their participation in the death of Jesus.—Self-denial in its heavenly brilliance, over against selfishness in hellish darkness.—The connection of fanaticism and avarice in the soul of Judas (after the prelude of Balaam).—How the secrets of hell come to light face to face with the secrets of heaven.—The Lord's defence of Mary in its eternal signification: (1) A defence of a festive spirit, in opposition to hypocritical sadness; (2) of great love-offerings, in opposition to a hypocritical reckoning; (3) of holy spending (prodigality), in opposition to a hypocritical pauperism.—The perception of the unique moments of life.—The censure of Judas, merely as a rude disturbance of the feast, immoral and reprehensible; on the other hand, the reproof of Christ gentle, mild, in accordance with the festive spirit, and intelligible in its hidden sharpness to the disturber of the peace alone.—The separation between Christ and the poor made by Judas, was opposed to the spirit of Christ (see Matt. xxv. 35). For: (1) In the true veneration of Christ consists the most effectual caring for the poor; (2) true care for the poor ministers to Christ in the poor.—While, therefore, Christ accedes to the separation of Judas, He at the same time pronounces His judgment upon the false, externalized care of the poor. (Externalized poverty itself is for ever at your heels—it is inexterminable; but Christ meanwhile is vanishing from you.)—The contradiction in the censure of Judas. If Christ should not be anointed with the precious ointment, who then should? People of rank? Manifestly the Lord has grown small and poor in his sight, and the polite world rich and great.—The offence of Judas: (1) The fair, festive joy augments his gloom; (2) the celebration of the honour of Jesus his envy; (3) the princely munificence his avarice; (4) the mild reproof his exasperation against Him; (5) the heavenly calmness with which Jesus saw through him, the dark self-confusion in which he surrendered himself to the influences of Satan.—The false antithesis which Judas makes between Christ and the poor: (1) It asperses the Lord; (2) it asperses poverty.—A prelude to pauperism.—The judgment upon this pauperism: (1) It loses the Christ; (2) it retains the poor.—How the spirit of Christ is victorious over the disturbances of the feast.

STARKE, ZEISIUS: Though Christ gave place for a time to the rage of His enemies, He nevertheless returns in accordance with His divine vocation; duty, therefore, must not be abandoned by

a teacher or by any Christian on account of danger.—HEDINGER: Love spares no expense.—CANSTEIN: All Christ's friends, when they have been awakened by Him, sup with Him in the kingdom of grace (Rev. iii. 20); and when He shall have aroused them from bodily death at the last day, they shall sit with Him at His table in the kingdom of glory, Luke xvi. 22, xxii. 30.—That which is spent on Christ is not wasted, but well employed.—CRAMER: Even in extreme persecution God does not leave His own without comfort and refreshment.—A friend of Christ gladly lays out all that he has, even to the very choicest of his possessions, in testimony of his love to his Saviour.—Nothing more shameful than ingratitude. —ZEISIUS: Hypocrites always find something to censure in the works and conduct of honest Christians.—*Ibid.:* Judas is a true type of wicked church-patrons, directors, managers of ecclesiastical estates, who, under cover of all sorts of specious reasons, secure to themselves the funds, benefices, and revenues, and do not restore them.—Christ espouses the cause of His people, and defends them faithfully.—PISCATOR: Men, impelled by the Holy Ghost, frequently perform an important action without comprehending its significance.

BRAUNE: What a feast was that where the noble Simon, gratefully rejoicing in his health, was host; Lazarus, the visible trophy of life's triumph over death; friend Martha, personating business-like alacrity, is the waitress; but where Mary, as thoughtful love, brings precious oil, and Jesus the Son of God, going to a death upon the cross, appears as guest, to refresh Himself on the way! *Here is a table prepared for Him in the presence of His enemies, and His head is anointed with oil,* Ps. xxiii. 5.—To John, Bethany is as *one* house, and families friendly to Jesus (the house of Simon the leper, the house of Lazarus and his sisters) are as *one* family.— 1 Tim. vi. 10.—Like Mary, prevent death, that death may not prevent thee and cut off thine opportunity.—GOSSNER: *Mary.* With her what was outward proceeded from within, as it always should be.—The odour of her ointment, etc. How the glorious odour of the gospel fills all Christendom, and particularly the house of a heart that receives it.—Judas betrayed, that he would rather have money in his purse than his Saviour in his heart.—Yes; to such lengths do abuses go, that the thief, avarice, covetousness, the devil, steals into the apostolic college.—Ointments were preserved among the household treasures until burial.—It is true that we have Jesus always with us in the poor, but His presence with us is not always to be felt. Therefore, when He discloses Himself so perceptibly as if we saw Him, as if He were corporeally and visibly present, we must profit by this occasion, and not forsake Him for the sake of outside works that can be performed at another time.

SCHLEIERMACHER: The human kindliness and pleasantness of the Redeemer.—As Christians, who have become what they are by

the death of the Lord, death itself must remain a something continually present to us all. But gladsomeness of heart is just what turns even the continual thought of death into something that does not annoy us in the cheerful moments of social life.—MALLET: The odour of the ointment. Thus the house had suddenly become the very opposite of the grave (there a savour of mould, here a savour of life).—The days of glory and the cross in Jerusalem stand in the closest connection with the occurrences in Bethany.

(IV.)

ANTITHESIS BETWEEN THE HOMAGE OF PIOUS JEWS AND FESTAL PILGRIMS, AND THE HIGH PRIESTS WITH THEIR ADHERENTS, WHO DESIRE TO DESTROY THE LORD'S FRIENDS AS WELL AS HIMSELF. THE PRINCE OF PEACE AND THE PALM-BRANCHES.

VERS. 9–19.

(Matt. xxi. 1–11; Mark xi. 1–10; Luke xix. 29–44.)

9 Much people of the Jews therefore knew [learned] that he was there:
and they came [thither] not for Jesus' sake [on account of Jesus] only, but
10 that they might see Lazarus also, whom he had raised from the dead. But
11 the chief priests consulted that they might put Lazarus also to death; Because that by reason of him [For on his account] many of the Jews went away, and believed on [were going away and believing in] Jesus.
12 On the next day much people that were [had] come to the feast, when
13 they heard [hearing] that Jesus was coming to Jerusalem, Took [the] branches of [the] palm-trees, and went forth to meet him, and cried, Hosanna: Blessed *is* the King of Israel that cometh in the name of the Lord [Blessed *is* he that cometh in the name of the Lord, even (*καί*) the
14 King of Israel].[1] And [But] Jesus, when he had found [having found]
15 a young ass, sat [set himself] thereon; as it is written, Fear not, daughter of Zion: behold, thy King cometh, sitting on an ass's colt [Zech. ix. 9].
16 These things understood not his disciples [his disciples did not understand] at the first: but when Jesus was glorified, then [they] remembered they that these things were written of him, and *that* they had done these things
17 unto him. The people [multitude] therefore that was with him when [2] he called Lazarus out of his [the] grave [tomb], and raised him from the dead,
18 bare record [bore witness]. For this cause [On this account] the people [multitude] also met him, for that [because] they heard that he had done
19 this miracle [wrought this sign]. The Pharisees therefore said among

[1] Lachmann, in accordance with D, K, X, Origen, etc., *ὁ βασ.* Since even B, L, etc., read *καὶ ὁ βασ.*, the omission of the article seems unfounded.

[2] For *ὅτι*, B [?], D, E*, K, L, Lachmann, Tischendorf; for *ὅτε*, A, E**, G, M, and many others. Since *ἐμαρτύρει* receives additional weight, the eyewitness-ship greater emphasis, by *ὅτι*, and the preponderance of codd. is in favour of it, this reading seems preferable.

themselves, Perceive ye how ye prevail nothing? [Ye see that ye accomplish, or, effect nothing:] behold, the world is gone [has run away] after him.

EXEGETICAL AND CRITICAL.

See the *Commentary on Matthew*, ch. xxi.; on *Mark* x.; on *Luke* xix. It has been shown there that there are no actual differences (the existence of which is claimed by Meyer and others) between the narrative of John and the accounts of the Synoptists, irrespective of the fact that the latter have in effect blended the two halves of the journey, from Jericho to Bethany, and from Bethany to Jerusalem, into *one* journey, without mentioning the intervening rest. Consequently a double entry (Paulus, Schleiermacher) is still less conceivable: on these points comp. the construction of the facts in *Matthew*.

Ver. 9. A GREAT MULTITUDE OF THE JEWS.—The Jews in the national sense (especially the inhabitants of Jerusalem, as the word is generally understood) were, at the same time, most of them Jews in the pharisaic sense; and here also John understands the expression in this latter sense, not, however, necessarily of "the Jewish opposition" (Meyer). The raising of Lazarus had created a great sensation among these Jews in Jerusalem; it had inclined many of them to believe, so that the whole party of the Pharisees seemed about to go over to Christ, ver. 19.

THEY CAME THITHER.—All the people streamed forth to Bethany. Some already believed, and wished above all things to see Jesus again; others were desirous of seeing Lazarus, *i.e.* they were on the high road to faith. This pilgrimaging began as early as Saturday evening; see ver. 12.

Ver. 10. BUT THE HIGH PRIESTS TOOK COUNSEL.—The state of matters seemed so desperate to the high priests (Caiaphas, Hannas, and the innermost circle of chief-priestly intimates in the Sanhedrin), that they consulted together as to how they might make away with Lazarus also, the living memorial of the miraculous power of Jesus. The consequence of the counsel of blood, "It is expedient that *one* man should die," thus begins to make itself manifest. It ever demands more blood, as is proved by the history of the hierarchy. Upon similar secret murderous plots, see Acts xxiii. 12, xxv. 3. Of course, as Lampe remarks, the Sadducean party, of which Caiaphas was a member, were specially interested in putting Lazarus aside, he being a living witness to the truth of the resurrection. Comp. Acts iv. 1, 2.

Ver. 11. MANY OF THE JEWS WERE GOING AWAY; ὑπῆγον.—Lampe and others: They apostatized. Meyer combats this interpretation. The apostasy is indeed merely a consequence of their going away to Bethany; nevertheless it is intimated.

Ver. 12. ON THE NEXT DAY.—On Sunday morning. See *Comm. on Matthew.* Here, too, the diversity between John and the Synoptists continues: John mentions that part of the palm-procession which issues from Jerusalem, while the Synoptists give prominence to the portion accompanying Jesus, *i.e.* the Galilean. Since the same story is here told us by the Synoptists and by John, it becomes very evident that it was John's intention to supplement their accounts. However, the Synoptists themselves distinguish between a part of the procession that preceded Jesus, and a part that followed Him. By the former attendants those seem to be meant who set out from Jerusalem intending to bring Jesus into the city. John, on the other hand, likewise discriminates between two divisions (vers. 17 and 18),—citizens of Jerusalem, and festal pilgrims who are already in Jerusalem.

A GREAT MULTITUDE THAT HAD COME TO THE FEAST, HEARING, etc.—Believing pilgrims to the feast, already present in Jerusalem. Be it observed that, according to John, the Hosanna movement, the solemn proclamation of Jesus as the Messiah, originates with these festal pilgrims. Jerusalem herself seems to receive the Lord as her King. According to Tholuck, these were Galilean pilgrims. This is contradicted by the fact that the Galilean festive train is just approaching from Peræa; but a considerable portion of the Galilean pilgrims may have already entered Jerusalem or its environs, and may thus turn back to join in escorting Jesus. The acclamation, according to Ps. cxviii. 25, 26, "where the Messiah is greeted as coming ἐν ὀνόματι Κυρίου. A reception such as is allotted to kings and conquerors, 1 Macc. xiii. 51; 2 Macc. x. 7" (Tholuck).

Ver. 13. THEY TOOK THE BRANCHES OF THE PALM-TREES.—A lively view of the well-known palm-trees, which then, as the reporter vividly reminds us, stood on the road leading from the city to Bethany. This notice is wanting in Luke; Matthew mentions only branches of the trees; Mark speaks of things strewed in the way: we are indebted to John alone for the precise information, and therewith for the terms *Palm-Sunday, Palm-entry,* and the symbolism of the palm-branch. "As the pomegranate-tree is the symbol of the secretly flowing fulness of blessing, so, on the other hand, the palm-tree represents the overflowing horn of plenty, and is the symbol of all fulness of strength and outward prosperity. Thy stature is like to the palm-tree, thy breast like clusters of dates, Sol. Song vii. 7. Hence Tamar, a favourite name for women, Gen. xxxviii. 6; 2 Sam. xiii. 1, xiv. 27. Hence the palm has from ancient times been regarded as the escutcheon and sign of Israel. Coins of the times of the Maccabees have on one side the palm, and on the other a vine branch, as tokens of the land. Also on the medals of the Emperor Titus, struck at his command in countless numbers from the spoil of Jerusalem, and distributed among the Roman army, the 'captive Judah' is portrayed as a woman

sitting under a palm-tree" (*Bibl. Naturgesch.* publ. at Calw. p. 343). By the biblical palm we are generally to understand the date-palm. Elim, the camp of the seventy palm-trees, Ex. xv. 27, Num. xxiii. 9; the palm-branches at the feast of tabernacles, Lev. xxiii. 40; Jericho, the city of palms, Deut. xxxiv. 3, Judg. i. 16; the righteous a flourishing palm-tree, Ps. xcii. 13; Sulamith, Sol. Song vii. 8. According to these stages of the symbol, it is expressive of refreshment, blessing, festival, new life or victory; 1 Macc. xiii. 51, a sign of victory.

HOSANNA.—Matthew: "Hosanna to the Son of David! Blessed is He that cometh in the name of the Lord; Hosanna in the highest!" Mark: "Hosanna! Blessed is He that cometh in the name of the Lord: blessed be the kingdom of our father David, that cometh in the name of the Lord! Hosanna in the highest!" Luke: "Blessed be the King that cometh in the name of the Lord! Peace in heaven, and glory in the highest!" Here (as in the account of the resurrection) the variations more decidedly attest the reality of this scene of intense excitement than would a uniform account. It is the liturgy of ecstatic life. Some cry thus, others thus; each evangelist reports in accordance with his own hearing, or that of witnesses. Be it observed that in John the Hosanna precedes the mention of the ass's colt, while in the Synoptists it is subsequent to that. Naturally, because the Hosanna with which, as with the watchword of the day, the festal pilgrims from Jerusalem approach, is not communicated until later to the festal train from Galilee and Peræa. In this the new disciples are in advance of the old ones; hence, too, more rapturous.

Vers. 14–16. AND JESUS HAVING FOUND A YOUNG ASS, etc.—See *Comm. on Matthew:* the quotation, Zech. ix. 9. Freely cited. That upon which alone the evangelist lays stress, is the contrast between the devout homage paid to Jesus, and His humble equipment, mounted upon a young ass (ὀνάριον),—found, as it were, by accident,—together with the prediction concerning this fact in the prophet. Hence he also gives prominence to the circumstance that the disciples did not then understand this fulfilment of prophecy. Hence the highly emphatic, thrice repeated ταῦτα, "*these things*," ver. 16. That the fulfilment of the prophecy was directed by God, and not by men, is expressed by the first and the third ταῦτα. Exactly so men did unto Him, and even the disciples did not so much as understand it. Even if Jesus was conscious of the fulfilment of that prophecy, the unsuspicious co-operation of men proves it to have been the dispensation of God. At a later stage of enlightenment the import of this moment was revealed to the disciples also. And here it cannot be merely the fulfilment of a type which is spoken of. It is the fulfilment of a prediction concerning the Messiah; in a typico-symbolical form, doubtless, *i.e.* the prophet has predicted the entrance of the Messiah in insignifi-

cant equipment; but to him the ride upon the ass's colt was typically the symbol of the gentle and humble accoutrement of the Prince of Peace, *i.e.* the investment of his prediction.

Ver. 17. THE MULTITUDE THEREFORE . . . BORE WITNESS.—An antiphony is formed between the eye-witnesses of the raising of Lazarus (inhabitants of Jerusalem, of Bethany, and others) and the people who have come as believers from Jerusalem to meet Him. This antiphony is likewise indicated in Mark (where in our translation we read: And they that went before, and they that followed). Luke, too, has indicated that the disciples who formed the escort of Jesus praised Him on account of His wondrous deeds. Here John supplements; he informs us that the raising of Lazarus was the leading motive for the ascriptions of praise to Jesus in the palm-procession. This motive was passed over by the Synoptists, for the same reason which induced them to pass over the raising of Lazarus itself.

Ver. 19. THE PHARISEES THEREFORE SAID.—According to Chrysostom, thus spoke the secret friends among the Pharisees. But it is manifestly the language of despairing rage. Comp. the similar expression of displeasure on the part of John's disciples, ch. iii. 26. They reproach each other for not having taken more energetic measures. In the great movement, they, as they hyperbolically express themselves in their excitement and fear, believe they already see the apostasy of the whole nation from the hierarchical party. This moment of despair on the part of the Pharisees is the corresponding contrast to the triumphal procession of Christ. But that Christ better understood the import of this procession, is proved not only by His weeping in the midst of the triumphal entry, according to Luke, but also in the subsequent portrayal of the mood of Jesus by John himself.

DOCTRINAL AND ETHICAL.

1. See *Comm. on Matthew, Mark, Luke*, on the Palm-entry.

2. As Jesus, at the beginning of His ministry, issued from the wilderness, resolved to avoid, during His official pilgrimage, the unpurified Messianic name among His people,—connected as it was with all false Messianic hopes,—in order, by His actual self-revelation in prophetic anonymousness, to purify the Messianic hope of His nation and the Messianic conception; so now He has come forth from the wilderness with the determination of surrendering Himself to the purified Messianic faith of His disciples in the nation, *i.e.* to the nation itself, in respect of its present festive enthusiasm. In both cases He acts, according to the command (ἐντολή) of the Father, in perfect obedience; according to the principle of truth, as personal Wisdom, in perfect freedom. But He foreknows the event: He knows that in the fluctuations of

dynamical moods in His nation the curse shall at first outweigh the blessing; or the demoniacal spirit that came to Him as a tempter in the wilderness, according to Matt. iv., shall circumvent and overpower the heavenly enthusiasm with which He has inspired His people; that He consequently shall be betrayed; that He goes to meet His sacrificial death; but that then, when the propitiatory effect of His death has been manifested in His resurrection, the blessing shall preponderate over the curse, for His people as well as for the whole world. And thus the Palm-procession has a twofold import. In reference to the Lord, it is the free surrender to His people, in His real Messianic dignity, unto death, and therewith the free surrender to the disposition of the law itself,—a veiled type of His sacrificial procession to Golgotha; hence also the symbolical pre-celebration of His Easter passage, in the resurrection, back to the Mount of Olives, and up to the throne of glory, of His triumphant entry into the world, and His kingly appearing to judgment. But in reference to the world itself, it is the surrender to a legal enthusiasm of His people, which cannot protect Him from death, but changes to treachery; and His surrender to the people of true believers, with which surrender His real glorification in the world begins. In the former relation we have to distinguish the extolled Christ who became the Crucified One, and the crucified Christ who became the Risen One; in the latter relation the symbolic Hosanna of those who were under the temporary influence of a spirit of enthusiasm, and the real Hosanna of the children of the Spirit.

3. In the celebration of the raising of Lazarus by the Palm-entry is concentrated the celebration of the whole official pilgrimage of Christ, particularly in His thaumaturgic activity. See Luke xix. 37.

4. To the symbolism of sacred springs and mountains is annexed the symbolism of trees which are especially hallowed. The fig-tree, under which Nathanael sat, the symbol of peace, of calm life, and of quiet contemplativeness (ch. i. 48), is here joined by the palm-tree, the symbol of blessing and victory, of peace, of kingly state and royal grandeur and glory. Subsequently, however, ch. xv. 1 ff., the symbol of the vine is set forth in detail. See Friedreich, *Symbolik und Mythologie der Natur*, Würzburg 1859, p. 332: the Palm-tree.

5. "Thus Zechariah, in one of his visions (ch. ix. 9), describes the Messiah in wretchedness and lowliness approaching His people. That this, and not the *bringing of peace*, is the meaning of this symbol, has been convincingly shown by Hengstenberg (*Christologie des A. T.* on the passage iii. 1; second edition). Christ designs by facts to recall this prophecy; the young ass's colt in the prophet forms a climax to ὄνος (Ewald, Hengstenberg); and as this (ὄνος) presents to our view what is already contained in עָנִי, not

gentleness, but *lowliness*, so the colt is expressive of the same in a higher degree. Seeing that John omits not only the significative predicates עָנִי, נוֹשֵׁעַ, but also the πραΰς of the Septuagint and of Matthew, the simple riding upon this colt must have been significant enough,—namely, as a symbol of lowliness; for great men and kings ride only upon horses" (Tholuck).

To this we have to remark: (1) The idea of lowliness as condescension is not necessarily connected with wretchedness. (2) In Zechariah the symbol of humility is evidently a symbol at the same time of gentleness and peace, vers. 9, 10. (3) If John, therefore, pretended to see in His mounting of this animal merely a sign of lowliness, then would Matthew's interpretation of the prophet be more correct than his. (4) But this is the more out of the question, since, according to John, the people that wish to glorify the Lord put Him upon the young ass. In accordance with the she-ass of Balaam, we should see in the ass a symbol of the presageful in the irrational creation. In Friedreich's *Symbolik und Mythologie der Natur* are various interpretations without result. Here we have to do with the ass merely as the beast of peace.

6. John, too, intimates with εὑρών that the choice of the ass's colt proceeded from Jesus; but he lays special stress on the fact that the people, not thinking of that prophecy, did thus with Him. Thus he emphasizes the providential direction of the event, which took care that the prophecy should be fulfilled, consciously to the Lord, but unconsciously to the disciples and the people.

7. The great contrast. The victorious kingdom of Christ seemed to have arisen, the whole nation was apparently going over to Him with Hosannas; the hostile party was in despair. Then the treachery of Judas brought the fearful turning. But what explanation is to be found for the treachery of Judas in the present posture of affairs? Judas saw that Jesus did not *utilize* the triumphal entry for the founding of a worldly kingdom, and he now gave up His cause for lost. Exactly the opposite to this contrast is formed by the triumph of enemies after the crucifixion of Christ. Hell is jubilant, Christ dies, His disciples fear. And now Nicodemus and Joseph desert the Sanhedrin and go over to Christ, as Judas after the Palm-entry forsook the company of the disciples and went over to the enemy. Appearances, therefore, are not decisive in the situations of the kingdom of God. Exalted moments of triumph are admonitory to extreme prudence; on the other hand, the greatest calamities are accompanied by the announcement of an approaching wondrous festival in honour of the victory of divine help and wisdom.

HOMILETICAL AND PRACTICAL.

See *Comm. on Matthew, Mark, Luke.*—The great movement and

meeting between Bethany and Jerusalem, or the Communion of the Gospel and the Communion of the Law: (1) Jerusalem comes to Bethany; (2) Bethany comes to Jerusalem.—Christ's great victory over the Jews a sign of eternal promise.—*To kill Lazarus also*, or the consequence of violence in the domain of the spirit and faith. —The Palm-entry according to John: (1) Its cause (vers. 9–11); (2) its form (vers. 12–18); (3) its effect (ver. 19).—Antithesis of life and death in the story of Lazarus: (1) In contemplating the life-miracle of the Prince of Life, susceptible hearts become alive, —alive to such a degree, that all Israel seems to quicken; (2) the mortal hatred of dead Pharisee hearts towards Christ seeks to kill Lazarus also, and with the breath of death breathes upon the people (even upon the flock of disciples, especially Judas).—The scattering of palm-branches, or triumphal homage to the Victor: (1) As Victor and King in the kingdom of the spirit, in the believing heart, the believing people, the whole world receptive of salvation; (2) as Victor over, and Destroyer of, the kingdom of darkness in the heart, in the church, in the world (here and hereafter); (3) as Victor and Conqueror with the spoils of victory (His are souls entirely; His the people of the peoples—their marrow).—The world in its destiny as the new heaven and the new earth.—As Sunday precedes the week-day, so the Palm-entry precedes the last great work of Christ: (1) As a refreshment for the work; (2) as the survey of the work; (3) as the warranty for the success of the work.—The Hosanna of the people of Jerusalem: (1) In the old time (Ps. cxviii. 26); (2) on Palm Sunday; (3) at Pentecost; (4) in the time of the Reformation.—The riding-beast of Balaam and the riding-beast of Christ, a sign: (1) How dumb nature (*a*) loudly contradicts all false prophets, and (*b*) is wiser than they; (2) how it is (*a*) serviceable to the King of truth, and (*b*) is rendered worthy and consecrate by Him. — The important, minute fulfilments of ancient prophecies in the life of the Lord.—The Spirit of Christ in the Old Testament specially glorified by the prophecy under our consideration: (1) The prophet knew in spirit the wonderful humility and meekness of Christ; (2) he saw in spirit a people, spiritual enough not to be offended in a Prince of Peace on the ass's colt.—The grand antiphony on the Mount of Olives, or the greetings and counter-greetings in the kingdom of faith: (1) From heart to heart; (2) from congregation to congregation; (3) from church to church; (4) from world to world (from star to star, or between heaven and earth).—The Pharisees' hour of despair: (1) Why they despair (on account of the triumphs of Christ); (2) how they despair (they lose head after having lost heart, and dispute among themselves); (3) who comes to their aid in their despair (Satan and treacherous disciples); (4) whereunto that helps them (into ever deeper despair).—The kingdom of darkness, the shadowy foil of the kingdom of light.—*Ye see that ye prevail nothing*, etc., or

how the hierarchy prophesies concerning its own downfall: (1) In vain all our plots; (2) all the world sides with Him.—Behold, thy King cometh unto thee.—*He cometh:* (1) *He* cometh; (2) He *cometh.*

STARKE, QUESNEL: Only Satan's spirit, yea, satanic envy, would fain destroy the works of the Spirit of God.—Miracles arouse human hearts, but they do not convert; that belongs to the word of the Lord, Luke xvi. 29.—*Ibid.:* Jesus leaves to the kings of earth their magnificence, which they need as a cloak for their weakness. Humility and lowliness are the best adornments of a King who is fighting only against pride, and who wills to triumph over sin and death.—CRAMER: In the school of Christianity there is much to be learned and remembered, even though it be not yet understood; for we do not believe *because* we understand, but *that* we may finally understand.—ZEISIUS: Believers increase in the knowledge of Christ, and in understanding of the Holy Scriptures.—CANSTEIN: As a general thing, the fulfilment of prophecies first exhibits their true meaning.—HEDINGER: We should praise God's work, and the grace of Him who hath called us to His wonderful light.—ZEISIUS: Christ, His honour and doctrine, must be boldly confessed, even though His enemies be like to "burst" with envy and malice.—Honour to whom honour is due.—CRAMER: Envy does not injure Christ, but His enemies themselves.—The whole world runneth after Christ, is still the language of the wicked. Oh that it might soon come to pass in the greatest fulness!

LISCO: The manner of His entry showed Him to be not an earthly prince, but a King of Peace.—Ver. 16. BRAUNE: Thus what seemed lost for the present has become a blessing for the future.—Palm-branches are true peace-branches. The palm is verily the noblest tree; it is ever reaching upwards, without lavishing its strength in side-branches, and it proves itself of the utmost utility in leaf, fruit, and wood.—Yet there was a little band of believers hidden in unbelieving Jerusalem: some of the seven thousand of God, whom Elijah saw not, came forth.—GOSSNER: *Wished to kill* Lazarus. This is the religion of Caiaphas and Herod. It spares nothing. Everything that is feared must be thrust out of the way.—Instead of reporting Him to the magistrates, as they were commanded to do, ch. xi. 57, they bring Him as their King.—Jesus always finds more faith and love among the people than among those who hold themselves above the people.—The state of our King consists in simplicity and lowliness. He comes with such condescension, that even the meanest need not fear, but may gather confidence.—All wrath is put away; He is all meekness and goodness.—*Behold, the whole world,* etc. Oh that this would come to pass to-day! Truly, it is written, Gen. xlix. 10.

HEUBNER: Those that were healed or raised by Jesus were standing witnesses to His glory.—Jesus accepted applause; He

knew it to be the road to shame. And He then endured shame, as having the prospect of eternal glory.—SCHENKEL: How Christ as a King is continually coming to His people: (1) What Christ as the coming King brings us; (2) what we as His people should bring Him.—BESSER: *Ye see that ye prevail nothing;* behold, the world runneth after Him. Even in this angry speech somewhat of a prophecy lies hidden, and that which we are about to read is a prelude to the fulfilment of this prophecy.

(V. *a.*)

ANTITHESIS BETWEEN THE GENTILE GREEKS FROM ABROAD WHO DO HOMAGE TO CHRIST, AND THE MAJORITY OF THE JEWISH PEOPLE THAT FALL AWAY FROM CHRIST IN UNBELIEF, AND OCCASION HIS RETURN INTO CONCEALMENT. SYMBOLISM OF THE JEWISH PASCHAL-FEAST, OF HELLENISM, OF THE GRAIN OF WHEAT. THE GLORIFICATION BY SUFFERING AND DEATH, OR THE SPIRITUAL SELF-SACRIFICE OF CHRIST IN THE TEMPLE.

VERS. 20–36.

(Chap. xii. 24–26, *Laurentius-Pericope;* Vers. 31–36, *Elevation of the Cross.*)

20 And [But] there were certain Greeks among them that [those who]
21 came up [made pilgrimage up to Jerusalem] to worship at the feast. The same [These] came therefore to Philip, which [who] was of [from] Bethsaida of Galilee, and desired [asked] him, saying, Sir, we would see [wish,
22 or desire to see] Jesus. Philip cometh and telleth Andrew: and again [*omit* and again][1] Andrew [cometh] and Philip [, and they] tell Jesus.
23 And [But] Jesus answered them, saying, The hour is [hath] come, that the
24 Son of man should be glorified. Verily, verily, I say unto you, Except a corn [the grain] of wheat fall into the ground and die, it abideth alone
25 [isolated, by itself alone]: but if it die, it bringeth forth much fruit. He that loveth his life [his own soul] shall lose it; and he that hateth his life
26 [his own soul] in this world shall [will] keep it unto life eternal. If any man [any one would] serve me, let him follow me; and where I am, there shall [will] also my servant be: if [ἐάν without καί] any man [any one
27 shall] serve me, him will *my* [the] Father honour. Now is my soul troubled; and what shall I say? Father, save me from this hour: [!] but [But] for
28 this cause came I unto [I came to] this hour. Father, glorify thy name. [!] Then came there a voice from heaven, *saying* [omit *saying*], I have both glorified *it*, and will glorify *it* again.
29 The people [multitude] therefore that stood by, and heard *it*, said that it thundered: others said, An angel spake [hath spoken] to him.
30 Jesus answered and said, This voice came not because of me [for my
31 sake], but for your sakes. Now is the judgment of this world: now shall

[1] Instead of καὶ πάλιν, etc., Lachmann and Tischendorf read ἔρχεται Ἀνδρέας καὶ Φίλιππος, καὶ λέγουσιν, in accordance with Cod. Sin., A, B, L, etc.

32 [will] the prince of this world be cast out. And I, if I [shall] be lifted up
33 from the earth, will [shall] draw all *men* unto me [myself]. This he said,
signifying what death he should die [by what manner of death he was about
34 to die, or, what kind of death he was to die]. The people [multitude, there-
fore] answered him, We have heard out of the law that [the] Christ abideth
for ever: and how sayest thou [how then dost thou say], The Son of man
35 must be lifted up? who is this Son of man? Then Jesus [Jesus therefore]
said unto them, Yet a little while is the light with you [within you].[1] Walk
while [as][2] ye have the light, lest darkness come upon you [that darkness
may not overtake you, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ]: for [and] he that
36 walketh in [the] darkness knoweth not whither he goeth. While ye have
[the] light, believe in the light, that ye may be the children of light [become
sons of light, ἵνα υἱοὶ φωτὸς γένησθε].

These things spake [spoke] Jesus, and departed, and did hide [and, having departed, he hid, or withdrew] himself from them.

EXEGETICAL AND CRITICAL.

Ver. 20. CERTAIN GREEKS.—By these we are (1) not to understand (after Semler and Baumgarten-Crusius) Jews who spoke Greek. This view is contradicted by the name, comp. ch. vii. 35; the whole scene and the deduction of Christ, vers. 23 and 32; the reference to the universal extension of His ministry. (2) Not perfect or pure heathen (after Chrysostom, Euthymius, Schweizer), against which interpretation ἀναβαίνοντες militates; but, as this very word proves, (3) *proselytes of the gate,* like the treasurer, Acts viii. 27. See *Comm. on Acts.* "If they were from Galilee, which was partly inhabited by Gentiles, we might imagine them to have been previously acquainted with Philip: yet (Grecianized) Syrians inhabited the country from Lebanon to Lake Tiberias (Josephus, *de bello Jud.* iii. 4. 5); Peræa had Greek cities (Joseph. *Antiq.* xvi. 11. 4), etc. Philip's consultation with Andrew must be attributed to the unusualness of seeing the Master hold intercourse with Gentiles (Matt. x. 5); for the uncircumcised proselytes of the gate were still so considered (Acts x.)." Tholuck. On this we remark that it is not altogether probable that these Gentiles were from Galilee, or from any part of Canaan, because in that case they might easily have had an earlier opportunity of seeing Jesus. Furthermore, Jesus had already had dealings with the Gentile captain at Capernaum, and the Canaanitish woman. The disciples, however, might for reasons of policy hesitate for a while before bringing the Lord, after He had just been proclaimed King of Israel, into contact with Gentiles, in the sight of all the Jews. For, doubtless, the scene

[1] Instead of μεθ' ὑμῶν should be read ἐν ὑμῖν.

[2] The reading ὡς, instead of ἕως, has the overwhelming authority of A, B, D, L, etc., in its favour, Lachmann, Tischendorf. So, likewise, ver. 36. The close of ver. 36 also recommends ὡς rather than ἕως, since Jesus departs with this very word.

occurred within the area of the temple, *i.e.* the porch. Perhaps Jesus was, by the mediation of His disciples, to be called back into the court of the Gentiles. This locality is supported by (1) the testimony of the Synoptists, that in the days subsequent to the Palm-entry Jesus abode continually in the temple; (2) the character of these Gentile visitors to the temple; (3) the concourse of people, ver. 29. (Contrary to all indications, Michaelis and others have shifted the scene to Bethany; Baur places it "in the idea of the author!") As to the day, the thirty-sixth verse seems to indicate that it was the last of the three days of Jesus' stay in the temple, *i.e.* Tuesday (see DOCTRINAL AND ETHICAL NOTES, No. 1).

Ver. 21. THESE THEREFORE CAME TO PHILIP.—Philip might be accidentally in the court of the Gentiles, and hence, as the first of the disciples who was forthcoming, be charged with the communication of their request to the Lord. It is still remarkable, however, that both Philip and Andrew had Greek names, and, according to tradition, their labours were likewise in part among the Greeks.

SIR, WE WISH TO SEE JESUS.—The expression of their desire is threefold: (1) The solicitation; (2) the respectful manner of addressing even the disciple of the celebrated Master; (3) the strong and yet modest expression of the wish. *To see* can here mean nothing less than *to speak with.* (Goldhorn: They wished to propose to Him that He should go to the Hellenists. A misapprehension of the proselytes, and also of the situation. Brückner: They wished merely to see Him. Too literal.) As proselytes of the gate, they shared Israel's hope and the enthusiastic feelings of the people.

Ver. 22. PHILIP COMETH AND TELLETH ANDREW.—Meyer: Philip was of a deliberate disposition. The other characteristics of Philip are in nowise indicative of a deliberate man. The case was of sufficient importance, as an official question, for two disciples, and Mark iii. 18 we find these two in close contact; John vi. 7, 8, however, they even act in concert, as in this place, and in measure likewise in "foreign affairs."—ANDREW COMETH AND, etc. Andrew seems to take the lead.

Ver. 23. AND JESUS ANSWERED THEM.—The following discourse is framed so decidedly for the Greeks, that we cannot assume their request to have been denied by Jesus (Ewald). Such a proceeding would, moreover, be unprecedented. Neither can we hold that the admission of the Gentiles had been resolved upon, but that the voice from heaven changed the scene (Meyer). De Wette thought the answer unsuitable. Tholuck, in accordance with the usual conception, supposes the meeting between Jesus and the Greeks to have preceded this discourse. Luthardt; The disciples had given Jesus occasion to speak in presence of the Greeks. The scene

certainly seems to have changed: either the Greeks must have immediately followed the two disciples to Jesus, or else Jesus directly accompanied the disciples to the Greeks. He seems to have intentionally avoided addressing Himself particularly to the Greeks, preferring to discourse in their presence to the circle of disciples, with special reference to them and their desire. For at this moment and in this place it was of the utmost importance that He should withhold from His enemies every pretext for reproach.

Ver. 23. THE HOUR IS COME.—From the visit of the Gentiles. Jesus deduces the preparation of His mission for the Gentiles, *i.e.* His resurrection. From the nearness of the period when the bounds which have encompassed Him shall be removed, and His ministry be rendered a universal one, He infers His imminent death. Universalness and resurrection are for Him reciprocal ideas; universalness and preceding death are for Him inseparably connected, ch. x. 15, 16, ch. xvii. And so this saying also again recalls the barrier which hinders Him from surrendering Himself to full communion with the Greeks. But the decisive hour which is to conduct Him across this barrier is at hand; it announces itself in this petition. The hour, however, is not His hour of death by itself, but that together with the hour of His departure out of this world. The two are comprehended in one, as in the idea of exaltation, vers. 32, 34, and ch. iii. 14. Thus Christ saw in the Samaritans (ch. iv.) and in the Gentile centurion (Matt. viii. 11) a distant indication of the future approach of the believing Gentiles; here the future of the believing Gentile world, the future of its access to Him, is before Him in its nearest representatives as an incipient present (comp. ch. xiii. 31).

Be it observed that here it is the *glorification* of the SON OF MAN that is spoken of, not simply that of the Son of God, as ch. xi. 4. The glorification of the Son of man is the exaltation of Christ in His human nature above death (a transit from the first stage of human life to the second), above the limits of the servant to the boundless liberty of the lord, above a qualified working by individual words and signs to unqualified activity through the Spirit. It is a development of His inner wealth, according to ver. 24; a personal lifting up, according to ver. 32; a local, but at the same time a universal one, according to ver. 33. For the Greeks, whom we conceive to have been true Hellenes, a peculiar significance attached to the announcement that Christ as the Son of man should be manifested in His glory. This glorification presupposes a suffering of death, in accordance with a law of nature (ver. 24), and in accordance with an ethical law obtaining in this world, ver. 25.

Ver. 24. EXCEPT THE GRAIN OF WHEAT FALL INTO THE GROUND AND DIE, etc.—First oxymoron. A fundamental truth is again announced with VERILY, VERILY. We assume the subsequent words

to have been intended to correct the Greek view of the world, just as those contained in ch. xviii. 36 are applicable to the ideas entertained by the Romans. Human nature does not attain in this world a true and essentially beautiful appearance by the aid of poetry and art; but it arrives at the true and the beautiful by passing through death into a new life (see 1 John iii. 2). The grain of wheat here symbolizes the new life which must proceed from death in order to appear in its richness, its fruit. Hence the thought is no mere elucidation of the preceding sentence. It advances from the idea of the personal glory of Christ in the new life (the glorification of His human nature) to the idea of His glorification in the universal church. Thus even nature protests against the Hellenic fear of death, against the Hellenic isolation of the personality in the outward individuality. In the way of death, not only does the single grain of wheat develope into many; but these many, as fruit for nourishment and new seed, appear as an infinite power, a universal life. It is evident that this symbolism of the grain of wheat is indirectly illustrative of simple death in the physical nature itself. This death, however, is in particular a symbolism of the ethical, sacrificial death.

Ver. 25. HE THAT LOVETH HIS OWN LIFE, etc.—Second oxymoron. Comp. Matt. x. 39, xvi. 25; Luke ix. 24, xvii. 33. This is the watchword of Christ, and it should be that of His people also, Matt. x. 38; 1 John ii. 6. The egoism that clings to the outward life of appearance, and lives for that, loses its true life, which is conditional on surrender to God; the spirit of sacrifice, which does not cleave to its life of self, nay, which hates it in its old form in this old world,—*i.e.* joyfully sacrifices it, the sooner the better, and even hates it, if it be about to become a hindrance,—regains it unto a higher, eternal life. That ψυχή must here mean *soul* in our conception of the word, does not result (as Meyer maintains) from the distinction made between ψυχή and ζωή (αἰώνιος); for the latter is expressive not simply of an endless duration of natural life, but of divine life. The declaration Matt. xvi. 25 is undoubtedly intended as the *rationale* of the foregoing ἀπαρνησάσθω ἑαυτόν, and hence it is proved that ψυχή means "self" as well as "life" (Tholuck). But the reason of this is that the false love of life is one with, and has its root in, false self-love. With the life of self, the selfishness of the soul, the false self, must be sacrificed; thus with the life in God, in the true self, new life also is gained. But the point in question is the sacrifice of *life*, since the opposite is *death*. On the μισεῖν, comp. Luke xiv. 26. Augustine: "*Magna et mira sententia, quemadmodum sit hominis in animam suam amor ut pereat, odium ne pereat; si male amaveris, tunc odisti, si bene oderis, tunc amasti.*" —UNTO LIFE ETERNAL. First promise.

Ver. 26. FOLLOW ME.—Indicative of the way of suffering and death, so readily forgotten by the disciples, as they witness the fresh

homage rendered Him by the Greeks; a way which Hellenic worldly-mindedness in particular must henceforth tread.

AND WHERE I AM, THERE, etc.—Not simply on the same road (Luthardt),—that is expressed in the preceding sentence; nor only in the Parousia (Meyer); but first in the state of humiliation, of death, then in the state and land of δόξα, beyond death,—the idea of the raising of the servant being thus involved (see ch. vi. 39, 44, 54, xvii. 24; 2 Tim. ii. 11, 12). Second promise.

HIM WILL THE FATHER HONOUR.—Third promise. The Father Himself will esteem him as a personality connected with Himself, and exalted above death.

Ver. 27. NOW IS MY SOUL TROUBLED.—The agitation of soul experienced by Jesus has been already introduced by the whole train of thought from ver. 24. Primarily, indeed, Jesus fixed His eye upon the great goal of the death-road; now the road itself engages His attention. Another thing the Greeks must learn by His example, viz. neither to be fanatically enthusiastic about the conditions of death, nor to turn away their eyes from them in cowardly dread. He therefore gives free utterance to His emotion. This change of mood is, however, not unlooked for in the life of the Lord. In the perfect life of the spirit the most blissful moods pass, in the sublimest transition of feeling, into the saddest. Thus in the Palm-entry (Luke xix. 41), thus here, thus after the high-priestly prayer, thus at the Supper, ch. xiii. 31. On the other hand, the saddest moods likewise pass into the most blissful. Thus at the departure from Galilee (Matt. xi. 25), thus at the Supper (ch. xiii. 31), thus in Gethsemane (John xviii. 15 ff.), thus on the cross (see *Comm. on Matthew*, ch. xi. 25; comp. Luke xii. 49, 50). The difference between the ἡ ψυχή μου τετάρακται and the ἐτάραξεν ἑαυτόν, ch. xi. 33, does not lie in the antithesis of πνεῦμα and ψυχή (as Olshausen affirms; since the latter passage does not treat of a ταράσσεσθαι τῷ πνεύματι), but in the fact that there the psychico-corporeal agitation is an effect of His indignation in spirit, an act of His spirit (Origen: τὸ πάθος ἦν ἐρχόμενον τῇ ἐπικρατείᾳ τοῦ πνεύματος), while here it is an affection of suffering inflicted upon Him by the objective situation. It is the horror of death which the contemplation of death brings upon the inward life of feeling. The soul may and must be thus troubled—prepared, as it were, for its death; but not so the καρδία (ch. xiv. 1, 27). So, then, the subject under consideration is neither the trichotomy nor the dichotomy, body and soul (Tholuck), but the antithesis of passive and actual consciousness, or of the life of feeling and the will. The thought of death moves Him as the law of His death, as of the death of all His followers, who must be baptized with His baptism into His death. And doubtless this, rightly understood, is a feeling of divine wrath, not as confronting Jesus within His conscience, but as perceived by Jesus in the law of death governing sinful humanity, to which

law He has submitted Himself. A "momentary abhorrence of the pains of death, induced by human weakness" (Meyer), must be out of the question, inasmuch as abhorrence involves an active inclination of the will. We might with equal truth talk of an innocent abhorrence of suffering or the cross. (Beza, Calov, Calvin: *Mortem, quam subibat, horroris plenam esse oportuit, quia satisfactione pro nobis perfungi non poterat, quin horribile dei judicium sensu suo apprehenderet.*) Schleiermacher gives special prominence to the thought, that to Jesus the coming of the Hellenes was attended with the full presentiment of the fact that His people would reject Him, and that the salvation of the Gentiles was conditional upon the great judgment on the Jews. That was the great tragic grief of Paul also (Rom. ix.; comp. 2 Cor. xii. 7). We have seen how, also in Gethsemane, Christ's sufferings were especially grievous to Him, as a being betrayed and delivered up (see Comm. on *Matthew*, ch. xx. 17; Note 3).

AND WHAT SHALL I SAY? etc.—It is difficult to suppose, with Euthymius and others (Lücke, Meyer, etc., even Calvin), that Jesus is uncertain what to pray for; that in this uncertainty He at first prays, FATHER, SAVE ME FROM THIS HOUR; but then, in the subsequent words, retracts "this momentary wish of a human abhorrence of death." In opposition to this view, (1) the assumption of such an *uncertainty* on the part of Jesus is not justified by Rom. viii. 26; (2) the presentation of such a retracted wish would be explained neither by the words Heb. v. 7, nor by the prayer in Gethsemane; (3) the idea of a self-correction is inappropriately applied to Jesus. We prefer, therefore, the interrogative explanation, with most Greek exegetes and Erasmus (Lampe, Tholuck, etc.), the interrogative interpretation of πάτερ, etc. After Jesus has revealed His quaking heart to His auditors, He can also show them how He works off the affection, that they in like situations may behave similarly. They too should accord to grief its sacred right. We cannot discover that such a reflection is incongruous with this mood replete with emotion, as Meyer maintains. Comp. ch. xi. 42. They may thus see that He stands at the junction of two ways. What shall I say? He asks them. Hence the subsequent words are part of the question. Would you advise me to give utterance to my feeling in these words: Father, save me? etc.

FROM THIS HOUR.—Meyer: "The hour of suffering is made present to His mind, as if He had actually entered into it." But He has indeed actually entered it, for here as little as in Gethsemane is He speaking of the hour of external death in itself alone (comp. Comm. on *Matthew*). It is the convulsion itself, in its deathlike might. In Gethsemane, when He was similarly and yet more powerfully affected, He could conceal Himself in some measure from His most intimate friends; it humiliates Him to be obliged to stand here before representatives of the Gentile world,

who are to greet in Him the King of Glory, in this sad figure. But He is directly able to reconcile Himself to this juncture; and with the question there begins already His elevation above the nameless grief which has come upon Him from the historical world.

BUT FOR THIS CAUSE I CAME INTO THIS HOUR.—Not that by my mortal sufferings Thy name may be glorified (Lücke, Meyer), but in order to be thus troubled, and in order to appear before you in this commotion. He knows (1) that grief itself has its holy aim, and (2) that the humiliation in His grief, like every one of His humiliations (see the baptism, the conflict in Gethsemane), is connected with a glorification, to the glorification of the Father. And because in His grief He has just sacrificed Himself to the Father, He can now pray as follows.

Ver. 28. FATHER, GLORIFY THY NAME.—The σου emphatically comes first, yet not in antithesis to an "egotistical" reference of the preceding prayer. It expresses the idea: It is *Thy* cause, and for *Thine* honour, that there should be a compensation for this humiliation also. Whereby is the Father to glorify His name? (1) Greek exegetes: by His death (comp. ch. xxi. 18); (2) Bengel: *quovis impendio mei;* (3) Tholuck: by the bearing of fruit, ver. 34, ch. xv. 8. The most obvious explanation is, by the issue of this mood itself. By this the name of the Father, *i.e.* the one God of revelation, must be glorified in presence of the Greeks in particular. And this purpose was served by the heavenly voice, in and for itself, irrespective of its purport; a form of revelation exactly suited to the exigencies of the Gentile disciples.

THEN CAME THERE A VOICE FROM HEAVEN.—The evangelist, in writing οὖν here, expresses the assurance of his faith. The answer to Christ's prayer could not fail. We must first distinguish the VOICE *itself* from its PURPORT, because the voice, in the abstract, was a glorification at once of the Father and the Son. INTERPRETATIONS OF THIS WONDER:

1. "Since Spencer, many (Paulus, Kuinoel, Lücke, etc.) have apprehended this heavenly voice to be the Jewish *Bath-Kol* (בַּת קוֹל, *daughter of a voice*); and this has been regarded as a voice issuing from a peal of thunder: according to modern rationalistic interpretation (as in his time Maimonides), the subjective interpretation of a peal of thunder on the part of Jesus and His disciples" (Tholuck). However, "the *Bath-Kol* itself cannot be traced to a peal of thunder; and how much less the voice mentioned here, where the narrator expressly excluded the idea of thunder!" (the same.) Still it is remarkable that by the *Bath-Kol* a derivative voice is to be understood, one developed from another, the echo of a voice, a voice in the second power, *i.e.* the transformation of an apparently fortuitous sound into a spirit-voice by the interpretation of the Spirit conformably to the situation (comp. Tholuck on

this passage; Lübkert, *Stud. u. Krit.* 1835, iii.; Herzog's *Real-Encyklopädie—Bath-Kol*).

2. A voice actually issuing from heaven, considered by John as an objective occurrence.

a. Acoustic. The voice sounds directly over Christ's head; hence those who stand at some distance from Him perceive only a heavenly talking, those still farther removed but a sound as of thunder (ancient commentators). But in the case of *purely* objective sounds as loud as thunder, even those at a distance must have understood the words as well. Untenable likewise is the interpretation which affirms that the σαρκικοί soon forgot the more exact impression of what they had heard (Chrysostom).

b. Resembling thunder, so that the precise words sounding through these tones were unperceived by the unsusceptible (Meyer). There is a lack of clearness in this reasoning in the case of a purely objective voice; for in such case perception would depend upon the acuteness of the hearing, not upon the degrees of spiritual susceptibility.

c. Of an angelic nature, mediated by angelic ministry (Hofmann). Apart from the arbitrary interpretation of an intensified doctrine of angels, this would afford not the slightest explanation of the voice.

d. A *spirituo-corporeal* voice, which was understood more or less according to the corresponding frame of mind (Tholuck; my *Leben Jesu*, ii. p. 1207).

Manifestly, the voice now heard by Jesus is entirely analogous to the voice at His baptism (see Comm. on *Matthew*, the baptism of Jesus) and at His transfiguration (see Comm. on *Matthew*, the transfiguration). Its distinguishing point is the circumstance of its sounding here openly above the temple, in the hearing of all the people and of the Greek proselytes, and the trait of its striking even the unsusceptible with the force of a sound like thunder, ringing upon the ears of the more susceptible with a beauty of tone which they can liken only to angelic voices; while Jesus, and with Him doubtless the most intimate of His disciples, perceive the perfectly distinct expression of the words, which even contain an antithesis. Just this latter trait of a twofold gradation converts the event into a revelation concerning the nature of celestial voices. In the voice heard by Samuel, and not by Eli (see the note in Tholuck, p. 333), the subjective, ecstatic condition of the voice was clearly conspicuous; as in the case of the two angels seen by Mary Magdalene, and not by the disciples, this contrast became apparent in reference to miraculous visions. In the history of Paul there is a proportional simple gradation between Paul himself, who sees the Christ within the shining light and hears the word of His voice, and the attendants who perceive only the brilliant light and the sound (see *Apostol. Zeitalter*, ii. p. 115). But here a twofold

gradation appears: the hearing of Christ and His intimate friends, the hearing of the people, the hearing of others. The ecstatic conditions of such a hearing are clearly manifest, Acts ix. 7; comp. ch. xxii. 9. The condition upon which an apprehension of the voice by those not standing in the centre of revelation (as here Christ; Acts ix., Paul) depends, is spiritual connection, fellowship of feeling, sympathy: this results especially from the *rapport* between Christ and the Baptist at the baptism in Jordan. But the objectivity of the voice which proceeds from the living God is proved by sensuous evidence which it creates and procures. Tholuck: "Voices from heaven, as in this place, are found also, Dan. iv. 31; 1 Kings xix. 11, 12; Matt. iii. 17, xvii. 5; Acts ix. 7, x. 13; Rev. i. 10, iv. 5, where we read of φωναί together with βρονταί. On this, Züllich: Articulate sounds contrasted with the inarticulate thunderings."

PURPORT *of the voice:* I HAVE GLORIFIED IT, AND WILL GLORIFY IT AGAIN.—Meyer makes the first sentence of the voice refer to the works of Jesus hitherto, the second to the impending glorification through death to δόξα. Taking into consideration the antithesis, ch. x., and the existing state of matters, we assume that the consummated glorification of the name of God refers to His revelation in Israel, closing of course in the labours of Christ, and the new glorification of His name to the impending revelation of God in the Gentile world,—this of course being conditioned by the death and resurrection of Jesus.

Ver. 29. THE MULTITUDE THEREFORE, etc.—PERCEPTION *of the voice.* (1) The comprehension of it was probably not confined to Jesus, but was shared by His disciples, or by some chosen ones among them. (2) For the surrounding people the voice had a tone like thunder. Is this expressive simply of the third degree of susceptibility? Perchance it contains also an intimation of the judgment impending over the people of Israel. (3) To this hearing the hearing of others seems to form an antithesis. Those hear a voice of thunder; they, on the other hand, angelic speech. Is it not possible that by these others the Greek proselytes are meant? Such a thing is not positively expressed. Be it observed, however, that it is these very men whom Jesus seems to answer in the subsequent speech. At all events, their attitude towards the people is that of a more susceptible minority.

Ver. 30. THIS VOICE CAME NOT FOR MY SAKE, BUT FOR YOURS.—The disciples were really no longer in need of this attestation of Jesus. Neither was it needed by that portion of the people that believed on Him on account of the raising of Lazarus. From the words immediately following, it seems to be spoken with special reference to the Greeks. Hence He continues:

Ver. 31. NOW IS THE JUDGMENT OF THIS WORLD, etc.—The Jewish world is assuredly included. The words, however, relate

pre-eminently to the heathen world. Therefore Satan is spoken of as THE PRINCE OF THIS WORLD who is now being cast out. The words are explanatory of the heavenly voice: *I will glorify it again.* Judgment was also now proclaimed to the world. It proclaimed itself with His woful feeling of death; it was put in execution by His death, made manifest by His resurrection, published and appropriated to the world by His Holy Spirit (ch. xvi. 11). The judgment upon the world should, however, be the world's salvation; a judgment in which it was judged but as an ungodly world, its prince (2 Cor. iv. 4; Eph. ii. 2, ch. vi. 12) being cast out of it, and Christ in his stead assuming the sovereignty over it. In the rabbins, Satan, as regent of the heathen world, bears the name *Prince of the world* (according to Lightfoot, Schöttgen, and Eisenmenger. Delitzsch, *Bibl. Psychologie,* p. 44). The expulsion from heaven (Luke x. 18) is not again meant here. Satan had penetrated into the paradise of the first man when he tempted the first of the human race; when he tempted Christ in the wilderness, he had ventured into heaven itself (the heaven of spiritual life) as a tempter. With the victory of Christ over Satan in the wilderness, the latter fell from heaven like lightning; and upon this transaction rested the victories of Jesus' disciples over demons in Israel (see *Leben Jesu,* ii. 3, p. 1070, iii. p. 428). Now Satan is likewise cast out of the world, the κόσμος οὗτος, *i.e.* the old pre-Messianic and non-Messianic world—with special reference to the Gentile world, whose highest *cosmical* formation is the very Hellenism that is confronting Him. Satan's empire over the world is shattered with the death and resurrection of Jesus. He is indeed still tarrying and working over the earth (Eph. ii. 2); here he retains his Ἔξω, the air and wind regions of the human world as far as it is not yet spiritual, whence he reacts upon the church of Christ. Subsequently he is cast upon *the earth* (Rev. xii. 9), *i.e.* he possesses himself of traditional ancient ordinances, now deadened, lifeless. But in time to come he is also cast out of the earth into the bottomless pit, Rev. xx. Thus this saying opens up a perspective of the final judgment, whilst Hilgenfeld has pretended to discover in it a negation of the last judgment (together with other favourite gnostic ideas).

Ver. 32. AND I, IF I SHALL BE LIFTED UP.—See ch. iii. 14, viii. 28. As in those passages both events are understood by the lifting up,—the lifting up upon the cross, and the lifting up upon the heavenly throne,—in this place, pre-eminently the latter. This double meaning of the word (Erasmus, Tholuck, etc.) is disallowed here by Meyer; he particularly denies that there is any reference to the crucifixion (the Fathers, most of the ancients, Kling, Frommann), maintaining that the ἐκ τῆς γῆς conflicts with such an interpretation, though indeed it is that of John himself. However, the crucifixion itself in its inward essence was an exaltation of Christ

above the earth. With the dethroning of Satan, the dark usurper in the world, the enthroning of Jesus corresponds; hence "*And I.*" With the breaking of the satanic principle and the power of the spirits of darkness by the expiatory and redemptive death of Christ, the full power of the Christian spirit releases itself; then comes the Holy Ghost, ch. vii. 39, xiv. 26 ff.

WILL DRAW ALL MEN UNTO MYSELF.—ALL is referred, (1) by Chrysostom, Cyril, Calvin, Lampe, to the antithesis of Jews and Gentiles, after ch. x. 16; (2) by Lutheran theologians to all who hear the preaching of the gospel and do not resist the drawing of Christ; (3) by individual Reformed theologians to the elect; (4) Meyer, without restriction. We suppose it to be indicative of the totality of the nations in antithesis to the firstlings of the Greeks who have here inquired after Him; similarly, *I will draw them* forms a contrast to the *announcement sent* by these individuals. It is the attraction of the cross—its medium the preaching of the crucified One—made effectual by His Spirit, which draws the nations to baptism and death with Him, and to new life. But the ἑλκύειν of the Son does not here assume the place of the ἑλκύειν on the part of the Father, ch. vi. 44 (Tholuck); for the drawing of the Son is the *gratia convertens* in *vocation*, which joins the drawing of the Father in the *gratia præveniens* or *fore-ordination*. All must experience the powerful drawing of calling grace; yet it is a drawing without moral compulsion, because it is a drawing of free love calling unto freedom. The emphasis contained in πρὸς ἐμαυτόν (comp. ch. xiv. 3) signifies, of course, *to myself*. They will not stay with Philip or Andrew, or require the mediation of a Jewish or priestly church.

Ver. 33. SIGNIFYING WHAT KIND OF DEATH HE WAS TO DIE.—Not simply a Johannean interpretation (Meyer), or a mere hint perchance (Tholuck). For the death of the cross was not only objectively the condition of the lifting up of Christ; it is also subjectively the strongest and the single decisive attraction to the exalted Christ (ποῖος θάνατος!).

Ver. 34. THAT THE CHRIST ABIDETH FOR EVER.—A people is spoken of that recognises the Christ in Jesus. They have heard out of the *law, i.e.* by the reading, as well as by the explanation of the Holy Scriptures generally, that the Messiah should *abide for ever*. This conception was occasioned in them by passages such as Ps. cx. 4, Isa. ix. 7, and the like; according to Meyer, also Dan. vii. 13. But with this last passage in their minds, Christ's being lifted up from the earth could not have appeared strange to them, for there the Son of man is brought to the Ancient of Days, before whom His kingdom is given to Him. Neither was that passage popularly supposed to refer to the Messiah. According to Meyer, it was likewise from the Danielic passage that they took the expression *the Son of man*, and put it into His mouth. Such an

explanation of their use of the term is entirely unnecessary, since Jesus has just entitled Himself the Son of man (see ver. 23); (although even Tholuck can remark, in opposition to Luthardt, that this reference to Christ's words is too remote.) Neither is it alone the distinction of the earthly and the spiritual Messianic hope which here comes under consideration, even though an elucidation is found in the fact that Jonathan translates the אֲבִי־עַד, Isa. ix. 6, precisely as the people express themselves, "He that abideth for ever, the Messiah;" the Septuagint, however, has it, "πατὴρ τοῦ μέλλοντος αἰῶνος" (Tholuck). But the people, as also the disciples, lack as yet all discrimination between the first and the second coming of Christ. They imagine that if the Messiah had but come (with the breaking forth of the "Messianic travail-pangs," perchance), the kingdom of glory would at once be ushered in with His residence at Jerusalem. At this they first stumbled, that their Christ should be removed again from the earth, like Enoch and Elijah. But manifestly at this also, that He has again exchanged the name of Messiah for the designation of the Son of man. And hence they ask: Who is this Son of man? Meyer considers their meaning to be: Who is this anti-scriptural Son of man, who is not to abide in accordance with Daniel, but is to be lifted up from the earth? Thus too Tholuck. But in that case they would rather ask, Who is this Son of man? but, How does that agree with the Son of man? The first offence—namely, at His being lifted up—concerns the *spiritual* and *heavenly* side of the Messianic picture set up by Christ; the second concerns that universality in the idea of the *Son of man* which they doubtless feel. The Greeks evidently have again excited their Jewish jealousy, manifested on a former occasion, ch. vii. 35. Especially prominent in the response of the people is this practical trait: their carnal Messianic hope prevents them from having the slightest suspicion of what is impending over the Messiah, and hence also over them in their relation to Him during the next days. To this the answer of Christ has reference.

Ver. 35. YET A LITTLE WHILE IS THE LIGHT AMONG YOU.—Jesus does not enter upon a theological disquisition with the view of convincing them of their error in stumbling at His sayings, because the reason of their stumbling lies in their want of obedience to His word, in their lack of true surrender to the light. In the path of this surrender they should be freed from stumbling. Thus He practically lays hold of them in the centre, the conscience. They have not the slightest suspicion or presentiment of what awaits Him and them. Therefore WALK AS YE HAVE THE LIGHT (ὡς stronger than ἕως), in accordance with the fact that the light is about being taken from you, unless by submissive faith ye appropriate it permanently to yourselves as inward light.

THAT DARKNESS MAY NOT OVERTAKE YOU.—Namely, unprepared,

and so to your destruction. The great night of temptation came upon them on the day of crucifixion; and to those who confronted it unsuspiciously, with their outward Messianic hope, it likewise became an inward night of apostasy and ruin.

HE THAT WALKETH IN THE DARKNESS.—He that *acts* then, *walks* then (comp. ch. xi. 10). This περιπατεῖν is expressive of the fault by which outward darkness is converted into inward obscurity.—KNOWETH NOT WHITHER HE GOETH. The figure drawn from outside life is strikingly demonstrative of the fate of the Jews. They knew not whither they went—into perdition, into dispersion to the ends of the world, into the curse of judgment until the end of time. Antithesis to Christ's going to the sure goal of glory.

Ver. 36. BELIEVE IN THE LIGHT, THAT, etc.—Faith here especially conditional upon obedience. The stumbling of these believers on the Messiah proved that they had not yet true faith in the sense of submissive obedience. The walk should be in conformance to the light, *i.e.* with trust in the light.—THAT YE MAY BECOME [not BE] SONS OF LIGHT. Then should the inward light of illumination conduct them safely through the outer darkness, Luke xvi. 8. It is most fitting that these should be the last words of Christ to the believing portion of the people. Nothing but trust in that light, which had risen upon them in Him, could lead them safely through the fearful night of trial.

AND HE DEPARTED, AND HID HIMSELF FROM THEM.—This moment coincides, as regards the main point, with the departure from the temple described by the Synoptists (see *Comm. on Matthew*). Meyer: "Probably to Bethany, in order to spend the last days of His life, before the coming of His hour, in the circle of the disciples." These last days of His life amounted at the utmost to two. On Tuesday evening Christ left the temple; on Thursday, towards evening, He returned to Jerusalem to celebrate the passover.

DOCTRINAL AND ETHICAL.

1. John's description of the close of the public ministry of Christ forms a most important supplement to the description of the same given by the Synoptists, Matt. xxiii. 39; Mark xiii. 1; Luke xxi. 38. They depict pre-eminently the departure of Jesus from the hostile portion of the people (with the exception of Luke, whose account in this respect is less definite), while John delineates His departure from the more friendly portion. But if we regard the Palm-entry as the introduction to this history, then John has supplemented an account not only of the immediate occasion of the Palm-procession, but also of the grand acme of it,—the coming of the Greeks, and the glorification of Jesus by the voice from heaven within the precincts of the temple itself. In accordance with this presentation of the subject, we should con-

jecture that the introduction of the Greeks took place on the great festive Monday when Christ displayed His glory in the temple undisturbed (see *Leben Jesu*, iii. 1, p. 1200). It were possible so to incorporate these words (descriptive of His stay in the temple) with the Johannean account, that we should find in the ἀπελθών, ver. 36, an intimation of the farewell discourse of Jesus, Matt. xxiii., together with the preceding great contests on the Tuesday. But since the denunciatory discourse, at all events, which Matthew records as pronounced against the Pharisees by Jesus, was followed by His still longer stay in the temple over against the treasury, according to Mark and Luke; since Matthew is induced by the *order of affairs* to alter the historical sequence,—not so, however, John; since, furthermore, the definite announcement in the temple of His speedy death, nay, the very presentiment of death which has already entered His soul, seem to presuppose His final open rupture with the hierarchs on the great day of contest, Tuesday;—we now assume this conference of Jesus with the Hellenes, the glorification consequent upon it, and His charge to the people, to be significant of the last grand sunbeam which His presence shed on Mount Zion. The very reference to the remnant of daylight still illumining the nation is apparently indicative of the decline of this the last day of His public ministry. These proselytes of the gate remind one involuntarily of the tradition (protested against, indeed) that Luke was one of the seventy disciples. Comp. Luke xxiv. 13 ff.

2. The last facts recorded by John do not present the motive for Christ's departure from the people and the temple as distinctly as do those related by the Synoptists; nevertheless, the cause is intimated by the final question of the people that recognise Him as the Messiah. They have not the faintest foreboding of the state of matters, and even their lofty enthusiasm of the day of Palms begins to be obscured again by Judaistic expectations. This exhibition of the mind of the multitude seems to the evangelist sufficiently expressive; but he, too, subjoins his explanation in his epilogue on the public ministry of Jesus and the motive for His retirement.

3. Remarkable is the glorious threefold climax with which, according to John, the public ministry of Jesus closes: (1) The anointing of Jesus in Bethany before His official Messianic entry into Jerusalem. (2) The Palm-entry itself, originating particularly with festal pilgrims going forth to Bethany out of Jerusalem; contrasted with this, the despair of the Supreme Council. (3) The announcement of the Greeks, and the glorification of Jesus through the voice from heaven, upon Mount Zion itself, in the hearing of the whole nation; together with the proclamation from His own mouth of His redemptive death, His glorification for all nations, and the universal gospel.

4. Christ's last words of farewell to the people on the temple-mount a gentle warning, according to John, and yet also an earnest explanation of Jewish stumblings. Therefore did Jesus return no answer to these stumblings themselves. Obedience from the heart unto truth alone can free from the prejudices of tradition.

5. At the moment of the consummated apostasy of the sacerdotal party from the Christ on Zion, the first Gentiles most significantly made their public appearance as His disciples. The hypothesis of Sepp, assuming them to have been a deputation sent to Jesus by King Abgarus of Edessa, after the well-known account of apocryphal sound in Eusebius, cannot avail to enrich this event.

6. THE HELLENES.—A literal fulfilment of the predictions of the prophets, especially of Isa. ii.; also a fulfilment of the type contained in the history of the wise men from the east. A foretoken of the ensuing conversion of the proselytes of the gate, then of the Gentile world itself.

7. The pure historical truth, the clear picture of the situation in the intercession of the disciples Philip and Andrew.

8. THE HOUR.—To the Lord the presentiment of His death is connected with the presentiment of His glorification. Be it observed that John regards even the humiliation of Jesus unto death as a particular form of Christ's exaltation, and that not simply in the ironical sense of the being lifted up upon the cross. It is the perfect exaltation of Jesus in His love, to the perfect glorification of the grace of God.

9. Stier very ingeniously remarks: "For this He now appeals, not to the testimony of the prophets, but to a secretly prophetic mystery of nature (as a proof also that His discourse is aimed at the Greeks as well as the Jews), which yet on the instant shines transfigured in His mouth." *Symbolism of the grain of wheat.* See Note on ver. 24. The word concerning the grain of wheat has a threefold reference: (1) It declares a universal law of life. *A death-like metamorphosis,* as a condition whereon depends the renewal of life, is a type of the fundamental law in the kingdom of God; which law provides that we, by a priestly surrender of our own wills to the will of God, do obtain new kingly life in God. (2) The law of life of sinful humanity. In God's kingdom of this earth, real death is a condition of the transition from the old life to the new; a symbol of the propitiatory sacrificial death of Christ for the reconciliation and glorification of the world; likewise of the death of thankoffering, in which believers die with Christ in order to walk with Him in new life. (3) In the most special sense, the law of life of the regeneration of Hellenism, whose peculiar essence consists in a fleeing from death and the cross in the embellishment of the present life (*Leben Jesu,* ii. p. 1203, iii. p. 665). The Greek's aim is levelled at beauty of appearance. Even these Greeks, religious though they be, betray themselves

with the expression, "*We wish to see Jesus.*" Essentially eternal youth, beauty, and glory in the new world, are attained by the Christian only through death.

Hence the butterfly alone does not suffice for a symbol of immortality; the symbol of the grain of wheat must be added to it. The butterfly symbolizes the capacity of man for a paradisaical, death-like metamorphosis which yet is not dead, and is merely a symbol of an individual renewal; the grain of wheat symbolizes the renewal of life through death,—and that a renewal which is at once its infinite enrichment and extension, and its glorification in spirit. Jesus did not indeed see corruption, but He drew very near to it; and thus it is at bottom with the grain of wheat: it passes through the semblance of corruption, but in respect of its innermost kernel its life leaps out from corruption into the metamorphosis of the butterfly; just as, on the other hand, the butterfly must strip itself of a corruptible something—the dead pupa. Christ has glorified both forms of transit from the old to the new life. Moreover, all the chief moments in the life of Christ are prefigured in the history of the grain of wheat: Christmas, Good Friday, Easter, Ascension, Whitsuntide.

10. The two oxymora, vers. 24, 25; the three promises, vers. 24–26. See the EXEGETICAL and CRITICAL NOTES.

11. Ver. 27. The first presentiment of the death of Jesus in the temple a fulfilment of the foretoken of His baptism, the announcement of His baptism of suffering (Luke xii. 50); again, a foretoken of the mortal conflict of His soul in Gethsemane, the sure prophecy of His death; crowned, therefore, as a great moment in the pathway of His humiliations, with a glorification,—like the baptism, like the announcement of His sufferings (Matt. xvi. 21 by the transfiguration, ch. xvii. 1), like His conflict in Gethsemane, like His death. We have too mean an idea of the emotional life of Jesus if we refer these moods to a fear of death. See EXEGETICAL and CRITICAL NOTES on ver. 23, and the conclusion of that on the first clause of ver. 27. The present moment denotes nothing less than the mental self-sacrifice of Jesus in the temple.

12. The voice within the precincts of the temple. See EXEGETICAL and CRITICAL NOTES.

13. Ver. 31. The DIFFERENT STAGES in the SUBJECTION of SATAN, the prince of this world. See EXEGETICAL and CRITICAL NOTES. The death of Jesus a judgment, glorified by the Spirit. See John xvi. (1) The foundation and beginning of the separation between Satan and the world; (2) the foundation and beginning of the separation between believers and unbelievers; (3) the foundation and beginning of the union of all the godly. "The Anabaptists cited this verse (31) among others as a proof that the powers that be are not of divine ordinance. See the refutation in Gerhard, *Loci theol.* 13, p. 260" (Heubner).

14. Ver. 35. WHO IS THIS SON OF MAN?—It was as little their desire to find the doctrine of the Son of man in their Christology as to discover in it the doctrine of the Son of God. They would have no true Son of man, no Redeemer revealing divinity in the perfection of manhood and humanity, no suffering Messiah; they wanted an orientally superhuman and godlike Son of David, displaying the perfect and exact medium of a divinity broken through humanity, of a humanity broken through divinity;—the ideal of all benumbed orthodoxistic systems,—a rigid, everlasting symbol of the God-man, which should be the central point of the rigid symbolism of the kingdom of God, beyond which symbolism they desired never to pass. (See *Leben Jesu*, iii. p. 608.)

15. Vers. 35, 36. The gentle and impressive farewell words of Jesus to the believing portion of the people in the evening of His public ministry. But once more should He reappear as a prisoner among the people; like a setting sun, to shed upon them for the last time the radiance of His life. (*Ibid.* p. 668.)

HOMILETICAL AND PRACTICAL.

See the DOCTRINAL NOTES.—The Greek proselytes, or Judaism a leading of the Gentiles to Christianity: (1) In the historical sense; (2) in the spiritual sense.—The advance of the Gentiles at the recession of the Jews in the history of the kingdom of God: (1) Historical; (2) typical.—The last discourse of Jesus in the temple for the benefit of the Greeks, compared with the last discourse of Jesus in the temple for the benefit of the Jews (according to Matthew).—The two signs in the meeting of Jesus with the Greeks within the temple limits: (1) The sign seen by Jesus in the appearance of the Greeks: a sign of decision, a sign of death, a sign of life. And that in accordance with the Old Testament and the law of the spirit. (2) The sign given by the Father to the people about Jesus.—How the Lord was troubled also by grief at the impending rejection of His nation when He saw the coming of the Gentiles (see the conclusion of the note on the first clause of ver. 27).—The humiliation and glorification of Jesus in the temple an image, a reflection, of His whole life (especially of the baptism, the transfiguration, His soul-passion in Gethsemane, His death).—The great change in the great emotional life of the Lord: (1) How often it appears (see note on first clause of ver. 27); (2) what it denotes—the strength, extent, earnestness, buoyancy, and holiness of His spirit.—Even the humiliation of Christ already an exaltation of Him, or the beginning of the full revelation of the glory of His inner life: (1) In His obedience; (2) in His confidence; (3) in His love.—Made specially prominent by John as a precursory exaltation.—The anticipatory solemnization of the

Christian sacrificial feast upon the eve of the Jewish one.—Christ and the Greeks (Christianity and Hellenism): (1) The application of the Greeks: (*a*) Courteous form (through Philip and Andrew); (*b*) purport: We would *see* Jesus. (2) The word concerning the *grain of wheat.* Concerning the life of this world; concerning the following of Christ.—Messianic traits in our history: (1) The *teaching* Christ (vers. 24–26); (2) the *high-priestly* Christ (vers. 27, 28 first half); (3) the *royal* Christ (vers. 28–32); (4) the wholly *undivided* Christ (vers. 33–36).—The saying concerning the grain of wheat, and the succeeding sayings: (1) A sermon on salvation, as a word concerning Christ; (2) a sermon on repentance, as a word for us; (3) a sermon of consolation, as a word concerning suffering and dying Christians.—The Christian life in three decisive traits: (1) In the three truths concerning the grain of wheat, life, service; (2) in the three demands of Christ; (3) in the three promises.—The soul-passion of Jesus in the temple a foretoken of His soul-passion in Gethsemane.—The self-sacrifice of Christ in the temple: (1) Its occasion: the announcement of the Gentiles; (2) its form: assumption of the feeling of death; by anticipation, therefore, of death itself; (3) its result: the voice, the future of Christ.—The three voices from heaven in attestation of the Lord: (1) By Jordan; (2) on the Mount of Transfiguration; (3) in the temple.—The prospect of death and of glory as *one* undivided prospect with Jesus. The import of this to the Christian.—The two stumbling-blocks to the believing Jews in the word and life of the Lord: (1) His removal to heaven unto divine glory; (2) His humanity and devotion to mankind.—The farewell words of Jesus to the better portion of the Jews, like the solemn, tender, parting gleam of the sinking sun.

STARKE: It was not without the special providence of God that so great a multitude of strangers from the Gentiles were at Jerusalem in those days,—to the end, namely, that in this way the truth of the revealed glory of Christ might, through approved witnesses, not from the Jews alone, but also from the Gentiles, be published and corroborated throughout the world.—LAMPE: This desire (of the Greeks) typified the fulfilment of the prophecies in which it was predicted that the nations should cleave unto Him (Christ), Gen. xlix. 10; Hag. ii. 7, 8.—Oh shame, that heathen who have not God's word, outstrip Christians in inquiring after Christ, though these latter call themselves after His name!—(Philip and Andrew.) Preachers must agree in this, the leading of souls to Christ.—Ver. 24. ZEISIUS: Christ's death is the world's life.—HEDINGER: He who would live in Christ must first die unto flesh and sin.—Ver. 25. *Ibid.:* Much lost to gain a thousand-fold more.—ZEISIUS: How many servants Christ hath, and yet so few true and constant followers!—Ver. 27. Soul, if thou be not cheerful and joyous, but, on the contrary, sad and dejected, look upon

thy Saviour; He in His infirmities was as thou art. Courage! As He conquered, thou too shalt conquer in Him.—*Ibid.:* No better remedy for all suffering, nay, for death itself, than fervent prayer after the example of Christ.—OSIANDER: Even the cross and tribulation add fresh glory to the name of God; therefore we also should take such upon us with thorough willingness.—Ver. 29. LAMPE: O how diverse are the hearers of the gospel!—Ver. 30. (The voice of God.) CANSTEIN: We must take for granted that we too are concerned in everything that it says.—Ver. 31. Heb. ii. 14.—Ver. 32. CRAMER: Christ is the true magnet that draweth us after itself.—Ver. 35. HEDINGER: To-day, to-day is certain; to-morrow is uncertain.—ZEISIUS: The greater the light was, the thicker the darkness of wrath fallen upon the despisers of grace.—Am I too a child of light?—GERLACH: Jesus warns His disciples likewise not to surrender themselves now to earthly hopes of a carnal glory; He indeed is going to His glorification, but the way lies through death and resurrection.—The goal of suffering and death—that of Christ, and hence His people's also—is glorification.—MY SOUL IS TROUBLED. To the end that He may the more decisively counteract the carnal hopes of His disciples, He openly announces the state of His feelings.—THE VOICE. As, at the conclusion of the Old Covenant, Moses spake and God answered him aloud (Ex. xix. 19), so the New Covenant is here solemnly concluded before all the people; the Son offering Himself to the Father, and the Father accepting His sacrifice.—THE PRINCE OF THIS WORLD. It stands to reason that this is no denial of the devil's power to tempt the people of Christ after His exaltation; as little do the words of Jesus, "It is finished," declare that there are no more battles to be fought by Christ and His church. But the power of the prince of this world has now become impotency in respect to the faithful; individual Christians, as well as the church of the Lord as a body, are now, in faith on Christ, sure of their ultimate victory.—He had striven to subdue the carnal transport of joy by the mention of His mortal sufferings (ver. 24), and seeks with equal earnestness to show that His death itself, His deepest humiliation, would constitute the strongest centre of attraction for the hearts of men. Hence in this instance the double meaning attaching to the term "lifted up" is expressive of the following facts: His deepest humiliation should be His very exaltation,—the most horrid shame His highest honour; and so afterwards, in the incidents attendant upon His death, everything significantly came to pass after this fashion (purple, crown, ch. xix. 2; kingly title, ch. xix. 19–22), which very circumstances are mentioned by John with peculiar emphasis.—LISCO: Fruits of the death of Jesus.—The true and only way to serve Christ is to follow Him.—To the impenitent the gospel is thunder; to him who thirsts for salvation it is an angel; to him on whom salvation has been bestowed, it is Jesus Himself and His heavenly Father.

—By means of the Redeemer's passion and death, judgment is passed upon the world.

BRAUNE: This scene constitutes most truly the close of Christ's public ministry. Gentiles approach Jesus, divining that they behold in Him the Light of the Gentiles, whilst His nation rejects Him; here a divine voice attests Him in Jerusalem at the close of His ministry, as by Jordan at its beginning; and before the conflict, He is stirred with a sense of victory.—He speaks here as at the commencement of the high-priestly prayer, John xvii. 1.—IT ABIDETH ALONE. It doth not increase; no slender verdant stalk, no rich ear is given it, wherewith to rejoice in the brightness of the sun, and to make glad the eyes of the world.—Seed-time and harvest, suffering and glory, are mated for Himself and His people. —The glimpse of the rich harvest ensuing from the seed of His death, draws His soul into that conflict, whose first traces are perceptible in His lamentation, Luke xii. 50, and whose culmination is reached in Gethsemane. The Baptist cried, "Behold the Lamb of God!" This title was given to Christ, not simply under the cross, but from the beginning; and thus, side by side with the assurance of victory, the anguish of conflict threaded His life. Divine life did not stifle or abolish human feeling; and this must needs struggle against the sufferings which were pressing upon Him—against death. (? But doubtless the struggle consisted (1) in His working off His emotion, and in His submission; (2) in His resurrection.) Jesus was the *original* man, not an *unnatural* man; not *dis*-humanized, but the *ideal* of *pure* human nature. His grief was the misery of all who despised Him, etc.—Follow Him. He requires the act of obedience.—FATHER, GLORIFY, etc. That was a sublime moment on earth, in perfect unison with that heaven whence a voice resounded.—Are there not, then, organs of perception for the higher regimen of the world? Eph. v. 8.——GOSSNER: Thus He gives death an entirely different form. It is, namely, nothing but a passage; the goal is glorification.—AND WHERE I AM. Where Christ stayeth, there do we stay also.—Thus it is betwixt the Saviour and the soul. He comes to us with truth, and we go to meet Him with our faith.—Ver. 37. Gone is gone. One trembles when one sees His blind people upon the very verge of losing the light for ever, because it loves darkness so much.

HEUBNER, ver. 23: Everywhere the future opens wider to the God-fearing man than to the common eye.—THE HOUR. Jesus calls the whole period of His final suffering an hour; it was the great hour for the world, when, by His passion and death, the liberty and life of mankind were obtained; He suffered the natal pangs of the whole world, in order that He might bring a new world into being.—The missionary discourse of James is glorious: *The Attractive Power of the Cross of Christ*, Nuremberg, 1820.—Josephus cannot depict in colours dark enough the confusion, the

anarchy, into which everything lapsed in the Jewish nation. This was the consequence of the rejection of Jesus.—Any enlightenment that fails to lead to a new and holy life is no true enlightenment.

SCHLEIERMACHER: On the grain of wheat, reference to John xvi. 7, 14, xiii. 34.—We know that it is only His redeeming and sanctifying love, diffusing itself amongst us, and taking root within ourselves, from which depends the fruit that He shall bear.—We should know and love no other honour than that which comes to us from God, the Father of our Lord Jesus Christ and of us.—It is still true that we can enter into the kingdom of God only through tribulation.—His soul could not but be troubled by the reflection that the very greatest and most glorious event, the salvation of the human race, should not be brought about without the deepest ruin (of the Jewish nation in particular),—that heavenly light should force a way for itself only by a hard conflict with the darkness. It is the same sorrow that filled Him when He gazed upon Jerusalem, and said, "Jerusalem, Jerusalem," etc.; the same sorrow that He would fain have communicated to others when He said, "Daughters of Jerusalem, weep not," etc. And this sorrow—that the word of life could not come unto the Gentiles except after the Jews had rejected Himself, the Prince of life—was natural to His soul at the moment when Greeks desired to see Him.—We too should keep fast hold of the maxim, *that for this cause we are come into every hour;* namely, that the alone-wise counsel of God may be executed in us and through us, that all things may be fulfilled whereby the glorification of Him whom God has sent for our salvation may be accomplished.—"*Glorify Thy name.*" In this every wish of ours should centre. To us also the name of the Most High should be glorified in His ways.—In our speculations let us ever hold fast that which is far greater than speculation,—namely, that we walk in the light and believe on the light.

BESSER: The glorification of the Son of man comprehends three things: (1) The perfection of His obedience in the sacrifice of His love; (2) exaltation to the glory proper to Him; (3) the exhibition of His name as that of the Saviour of mankind, the gathering of a holy church, the outpouring of the Holy Spirit.—BENGEL: "A son of thunder (Mark iii. 17) is well able to hear voices of thunder (Rev. iv. 5, x. 3). The saying of the Lord, 'Now is judgment passed upon the world,' was deeply graven on His soul."—RICHTER: The mission to the Gentiles is a glorification of Christ.—The Father does but see how one is affected towards His Son whom He would have us resemble.—First one walks by the light, then one believes in it, and thus one becomes a child of light.

(V. *b.*)

ANTITHESIS BETWEEN SELF-HARDENING ISRAEL AND THE WORLD, THAT BOTH STANDS IN NEED OF SALVATION AND IS READY TO RECEIVE IT; OR THE WITHDRAWAL OF CHRIST, AND THE EVANGELIST'S REVIEW OF HIS OFFICIAL LABOURS.

CHAP. XII. 37–50.

37 But though he had done so many miracles [had wrought so many, or, so
38 great signs] before them, yet they believed not on [in] him: That the say-
ing of Esaias [Isaiah] the prophet might be fulfilled, which he spake, Lord,
who hath believed our report? and to whom hath the arm of the Lord been
39 revealed? [Isa. liii. 1.] Therefore [On this account, or, For this cause]
they could not believe, because that [*omit* that] Esaias [Isaiah] said again,
40 He hath blinded their eyes, and hardened their heart; that they should
not see with *their* eyes, nor [and] understand with *their* heart, and be con-
41 verted [turn themselves], and I should heal[1] them. These things said
Esaias [Isaiah], when [because][2] he saw his glory, and spake [he spoke] of
42 him. Nevertheless, among the chief rulers also [Yet even of the rulers]
many believed on [in] him; but because of the Pharisees they did not
confess him [*omit* him], lest they should be put out of the synagogue [ex-
43 communicated]. For they loved the praise [glory] of men more than
[rather than at all] the praise [glory] of God.
44 [But] Jesus cried [aloud], and said, He that believeth on [in] me, be-
45 lieveth not on [in] me, but on [in] him that sent me. And he that seeth
46 [beholdeth] me, seeth [beholdeth] him that sent me. I am come a [*omit* a,
ins. as] light into the world, that whosoever [every one that] believeth on
47 [in] me should not abide in [remain in the] darkness. And if any man
hear my words, and believe [keep *them*][3] not, I judge him not: for I came
48 not to judge the world, but to save the world. He that rejecteth me, and
receiveth not my words, hath one that judgeth him [his judge (with him)]:
the word that I have spoken, the same shall [will] judge him in the last
49 day. For [Because] I have not spoken of [from] myself; but the Father
which [who] sent me, he gave me a [*omit* a] commandment, what I should
50 say, and what I should speak. And I know that his commandment is life
everlasting: whatsoever I speak therefore, even as the Father said [hath
said] unto me, so I speak.

EXEGETICAL AND CRITICAL.

The entire section is an epilogue of the evangelist on the public ministry of Jesus and its result in the Israelitish nation; a result already announced by the lamentation, ch. i. 11. Even the con-

[1] The future *ἰάσομαι* is to be preferred to the subjunctive *ἰάσωμαι*, in accordance with the decided preponderance of authorities, Lachmann, Tischendorf.

[2] *ὅτι* is to be adopted in the place of *ὅτι*, in accordance with A, B, L, etc., Lachmann, Tischendorf.

[3] *καὶ μὴ φυλάξῃ* instead of *καὶ μὴ πιστεύσῃ*, in accordance with Codd. A, B, K, etc., Lachmann, Tischendorf. Jesus goes away after uttering this saying.

cluding words from ver. 44 are to be regarded throughout as an epilogue (according to Cocceius and many others, Lücke, Tholuck, Olshausen, Meyer).

We reject therefore as unfounded, (1) the supposition of Chrysostom and all the ancients (among the moderns Kling), that Jesus once more addressed the people publicly in these words; (2) the modification of this hypothesis in Lampe and Bengel, who affirm that on His departure from the temple, in the very act of withdrawal from the Jews, He shouted out these words to them from afar; (3) the conjecture of Besser and Luthardt, who hold that He uttered these remarks respecting the Jews in the presence of the disciples; (4) finally, the fancy of De Wette, who supposes these reminiscences to have grown under the hand of the evangelist into a regular discourse,—one, however, not delivered by Jesus. The main support of assumptions of this kind has been found in the ἔκραξε καὶ εἶπεν, ver. 44. But the first word is employed by John in the sense of loud, public declarations (ch. i. 15, vii. 28, 37), and does not necessarily signify a shout from a distance, or a final vehement outcry. And as for the aorists, it is not necessary to regard them, with Tholuck, as resumptive pluperfects. On the contrary, the whole is a *résumé en gros* of the life of Jesus, in which summary the account of the unbelief and obduracy of the great mass of the Jewish people and its rulers is contrasted with the account of Christ's holy testimony to Himself.

Ver. 37. BUT THOUGH HE HAD DONE SUCH, etc.—Τοσαῦτα. Lücke, De Wette: so *great;* Meyer, Tholuck: so *many;* so, too, the E. V. Its proper signification is, such signs as those He did; hence the nature of the signs itself determines whether so *great* or so *many* should be understood. The passages ch. vi. 9, xiv. 9, xxii. 11, certainly seem, as Meyer remarks, to be in favour of the interpretation, so *many;* yet the generalness of the term is doubtless indicative of quality as well.

YET THEY DID NOT BELIEVE IN HIM.—In disobedience to the purpose of God in the signs, and to the divine attestation of Jesus.

Ver. 38. THAT THE WORD OF ISAIAH, etc.—"It is in the very presence of unbelief and of hindrances cast in the way of the kingdom of God that both Jesus and the apostles most frequently appeal to the word of prophecy. For prophecy exhibits the divine ὡρισμένον (comp. Luke xxii. 22 with Matt. xxvi. 24), while it demonstrates the fact that even these seeming contradictions in history must be co-included in the divine counsel, ch. xiii. 19, xvii. 2" (Tholuck). The passage is Isa. liii. 1 according to the Septuagint. According to Meyer, Jesus is introduced in this passage as addressing God, Κύριε. According to Luthardt, it is a lament of the evangelist and of those like-minded with him, and ἀκοή means the message that we actually receive from Jesus. If, however, we adhere to the context, it is the lament of the prophet, in his own name and that of

his colleagues, over his time. But the emphasis is upon the words: that it MIGHT BE FULFILLED.—Herewith, undoubtedly, the lament of the prophet becomes indirectly, and as a type, the lament of Christ (comp. Ps. xxii. 1). The prophets might lament over two things: (1) That men did not believingly receive their ἀκοή (the message heard by them—the prophets—or the message which penetrated the ears of the hearers); and (2) that men did not suffer their prophetic wonders, whereby they made plain the arm of the Lord, *i.e.* interpreted the great deeds of God, to be the means of revealing to them these deeds in their significance. All this unbelief, which opposed itself to them as an incipient hardening, is now fulfilled in the perfect obduracy manifested by the Jews towards Jesus, towards His preaching and His revelation of the arm of the Lord in His miracles (by the arm of the Lord, Augustine and others incorrectly apprehend Christ Himself); hence the lament of the prophets is also fulfilled in the words of Jesus and His people. The saying is most significantly chosen from the beginning of the prophecy about the suffering Messiah, Isa. liii. The hardening began to be accomplished in the face of the sufferings of the prophets; its fulfilment is completed in the crucifixion of Christ on the part of the Jews, and in the rejection of the Crucified and Risen One.

Ver. 39. ON THIS ACCOUNT THEY COULD NOT BELIEVE, BECAUSE ISAIAH SAID AGAIN.—According to Meyer, διὰ τοῦτο—ὅτι, *therefore*, on this account, has reference to what has gone before; *i.e.* the saying of ver. 38 contains the ground for the saying ver. 40. On the other hand, according to Theophylact and many others, also Tholuck and Luthardt, διὰ τοῦτο is preparative: it announces the cause; *i.e.* the inability to believe of ver. 39 explains why they did not believe according to ver. 38. This interpretation seems to be supported by the sequence of the dicta,—first Isa. liii. 1, then Isa. vi. 10; and Tholuck remarks: "After the fact of their unbelief is declared, the reason of it is assigned in the fate of hardening decreed them by God." But their divinely decreed destiny, as a judicial infliction, presupposes their guilt in voluntarily choosing unbelief, as it is also remarked by Tholuck: "The fact that the guilt of the parties involved is not excluded in such an *actus judicialis Dei* in the scriptural sense, is most plainly set forth by the history of Pharaoh, in which it is said in six places he hardened himself, and in six others God hardened him." Moreover, it is not necessary to regard Isa. liii. as the thought-sequence of Isa. vi.; with regard to *facts*, the train of ideas may be inverted, and thus it is doubtless here. Fast upon the οὐκ ἐπίστευσαν follows the οὐκ ἠδύναντο πιστεύειν as a judgment. Undoubtedly, therefore, διὰ τοῦτο is to be explained in accordance with Meyer. As in the prophet the preaching of the prophet was the object by means of which the judgment of hardening should be brought upon Israel, so in the evangelical history it

was the manifestation of Jesus by word and deed. That which might and should have been a savour of life to the Jews became a savour of death to them; and herein was accomplished their judgment of hardening. As the most speaking type of this judgment, the passage Isa. vi. 9, 10 is repeatedly cited: Matt. xiii. 14; Acts xxviii. 26; Rom. xi. 8 (comp. Luke ii. 34).

The quotation from Isa. vi. 9, 10 varies from the letter of the original text, but in a way that is agreeable to its sense. There the prophet is commissioned to occasion obduracy by his preaching; here it is said, by way of historical report, He hath hardened them; *i.e.* the secondary or instrumental cause mentioned by Isaiah is omitted by the evangelist, because in the latter, Christ, in accordance with ver. 41, is at once the secondary cause and the author of this hardness. According to Isaiah, God is the author or efficient cause in His revealed form, His δόξα; according to John, Christ is the author in His divine glory, as the Christ of the Old Testament. Hence there is no foundation in the text for the assertion of Meyer (and Tholuck), that not Christ, but God, is to be understood as the subject; the interpretation of Morus and others, who consider the nation itself as the subject, likewise does violence to the text. According to Meyer, on the other hand, Christ is, in the sense of the evangelist, the speaker in Isaiah, God the hardener, while ἰάσομαι has reference to Christ. The assumption that the hardener cannot also be the healer is a groundless one. According to Tholuck, ἰάσομαι should also be referred to God, having, as a negligence in expression, remained in the first person; Grotius and others, and Luthardt, are correct in considering the whole as referring to Christ. The "negligence" is, however, conscious breviloquence; to be supplemented is: And as it is further written, That I should heal them. This turn, however, has its foundation in the fact that the negation of καὶ ἰάσομαι, etc., is not to lapse into the historical past like the items of the hardening, and that there is present to the mind of the evangelist a distinction between Christ as the retributive God of revelation and the historical Saviour.

Ver. 41. THESE THINGS SAID ISAIAH, BECAUSE HE SAW HIS GLORY. —Meyer: "According to Isa. vi. 1, it was indeed the glory of *God* that was seen by the prophet (God sitting upon His throne attended by seraphim, etc.); in accordance with the idea of the Logos, however, the theophanies are appearances of the Logos." Rather, the Logos, who is about becoming incarnate, is Himself one with the δόξα of the Father, although this again in the abstract is distinguished from the δόξα of Christ (comp. Heb. i. 3); and hence, too, the δόξα of God is one with the Angel of the Presence (see Luke ii. 9), although Christ again has also His divine-human δόξα. His essential estate is the μορφὴ Θεοῦ. The seeing of Christ on the part of the prophet was not cognitive (Origen), but visionary (Tholuck).

Vatablus and others have, in opposition to the context, referred αὐτοῦ to God.—AND HE (not dependent upon ὅτι, the prophet) SPOKE OF HIM.

Ver. 42. YET EVEN OF THE RULERS MANY BELIEVED IN HIM.—The evangelist limits and explains the preceding sentence. In relating that many even of the rulers (Sanhedrists) believed on Christ, he cannot mean such people as Nicodemus and Joseph of Arimathea (Meyer). We must appreciate the fact that John distinguishes between the wider sense of the word "believe" (ch. viii. 30) and its more limited sense (ch. vii. 5, xx. 27). Manifestly it is belief in the wider sense of the term, inward historical recognition ("almost faith"), that is here meant. The evangelist then proceeds to explain how it happened that the great commotion and awakening in the nation did not ripen into a great conversion.

BUT BECAUSE OF THE PHARISEES THEY DID NOT CONFESS (*it* or *Him*), etc.—The counteraction of Pharisaism in its broadest sense is meant. They did not confess, did not come forward with the confession of their belief, for fear of *excommunication*. But excommunication seemed so frightful to them, because they loved honour among men better than any (ἤπερ emphatically) honour with God. This means, in the first place, objectively the honour which men bestow by their recognition, in contrast to the honour given by God. This signification is, however, not exclusive of the subjective sense in which we interpret that honour of men to be of a human kind, but the honour of God of a divine sort, 2 Macc. xiv. 42; Rom. iii. 23.

Ver. 44. BUT JESUS CRIED ALOUD, AND SAID.—A perfect antithesis to the honour-seeking partyism of the Jews, which was the cause of their unbelief, is now presented to us by the evangelist in Jesus' testimony to Himself, as the expression of His mental disposition or mind. *In the first place, the setting forth of the person of Christ was free from ambition; it was a setting forth of the glory of God.* He sought singly and alone the glory of God. Belief in Him should be a belief in the living God to the same extent as if it were no belief in Christ, *i.e.* as if belief in His human, individual appearance were fully merged in the divine glory of revelation of which He was the Mediator. And thus also, in correspondence with the above, His appearance should be to those who saw Him the image of the appearance of the Father who sent Him.

So, moreover, the sending of Him was free from selfish aims; being designed purely for the salvation of those to whom He was sent. Being, as Light that came into the world, in principle purely a shining of God, so He was, in respect of His aim, absolutely the deliverance of believers from darkness, ver. 46.

Further, therefore, the operation of Christ was likewise purely and exclusively of a redeeming species, without admixture of a condemning agency. This shining unto salvation and deliverance from darkness

is in so great and exclusive a degree the aim of His mission, that He is able to say: He that shall have heard my word, and not have kept it (which will be proved at the day of judgment), shall not be judged by me; *i.e.* He came solely and alone (in His one appearance as the Saviour of the world) *to save*. But the word of God which the unbeliever has not kept, but which holds him fast in the evil consciousness of his unbelief,—the consciousness within him of the divine mission that he has slighted,—that shall judge him at the last day (the ἐσχάτη ἡμέρα, comp. ch. vi. 39, 40).

And this is then, finally, purely and absolutely a judgment of God, devoid of any humanly turbid, individual admixture, because He has not spoken of Himself, but entirely in accordance with the ἐντολή of God, by which He was conducted; and that, as it regards the purport (the εἰπεῖν) of what He said, as well as the form, the human treatment and argument (the λαλεῖν). The ἐντολή, however, is not simply the commission laid upon Him at His sending; it is God's law for Him,—a law continually in operation, fitting itself to each moment; it is the voice of God within Him ("an individual court of appeal"). But as this life-law of the speech of Christ is principally a commandment of God, so it is, in regard to its end and aim, eternal life; *i.e.* it contains, imparts, is productive of, eternal life; it developes into eternal life in the obedience of faith. And Christ being fully conscious that He stands, with every word, between the God who has commissioned Him and the eternal life of the soul, says nothing in false selfism, but gives utterance to all things as the Father has told them to Him; *i.e.* even in expression His word is thoroughly in accordance with God. So Christ could testify of His works that they were pure from all self-seeking and selfism, as though He vanished out of each one; disappearing first as a principle, in presence of the causal all-agency of the personal God, and then theologically before the aim of bringing salvation to souls as the perfect Mediator. This is one side of the divine-human revelation; and this, as a clear mirror, is contrasted by John with the sombre picture of that ambitious, selfish, utterly falsified party righteousness which rejected the Lord. In contemplating this, we may not overlook the other side,—namely, that this pure revelation of God was accomplished by the very perfection and perfect distinctness of the human individuality of Christ.

DOCTRINAL AND ETHICAL.

1. The pause between the end of the prophetic and the beginning of the high-priestly ministry of Christ is marked by the evangelist with an epilogue, which excites the certain expectation that the close of the second half of the Gospel will also be furnished with its epilogue, as a conclusion to the entire Gospel, and also

as a companion-piece to the prologue (see the Introduction and ch. xxi.).

2. Had Jesus been simply a prophet, His work would have been accomplished with the announcement of judgment made by Him within the temple after the rulers of the people had tempted Him and hardened themselves against Him within that building (see the Comm. on *Matthew*). But the bond of fellowship with His nation, the bond of high-priestly compassion, now drew Him forth again from His concealment to the hour of the paschal sacrifice.

3. *The grief* of the disciple that Israel hardened himself in face of the full and perfect unfolding of the life of the prophetic Christ, ver. 37.

4. *The pacification* of the evangelist in submissive contemplation of God's word and providence, vers. 38–41. Analogous is the *lament* of the prophet and *his pacification*, in which the evangelist merges himself.

5. *The lament of the prophet* (Isa. liii.) abstractly considered. The unbelief of the Jews in the time of Isaiah impenitently opposed itself to the preaching of the prophets as well as to the arm of the Lord—His wonders and signs of judgment. Hence the prophet saw in the sufferings of the prophethood the type of the suffering servant of God, the Messiah. And hence the greatest of the evangelists, in passing to the sufferings of Christ, reverts to that lament of the greatest of the prophets. He knows that lamentation to have had its perfect fulfilment in the face of the sufferings of Christ, and in those sufferings. Isaiah in prophetic spirit saw the beginnings of unbelief of the Messianic promise, the beginnings of impenitence and obduracy, the beginnings of the suffering prophethood and of judgment, accelerated by the preaching, and depicted the future in advance; John witnessed the fulfilment of all this in the life of Jesus.

6. *Unbelief*, as an *unwillingness to believe*, was punished even in Isaiah's time with the *inability to believe*, the judgment of obduracy. It is the solicitous operation of the word of God which, with a holy and even healing purpose, drives the beginnings of judgment towards their completion. The evangelist, like the prophet, becomes tranquillized in adoring this judgment.

7. The evangelist, with equal meaning, explains the unbelief of the Jews, which brought about the sufferings of Christ, by the introduction to Isa. liii., and the judgment of impenitence upon the Jews by the vision, Isa. vi. Consequent upon the judgment of impenitence was the destruction of the city, the climax of which was reached by the burning of the temple. Isaiah himself had seen the temple totter at the revelation of the glory of Christ, the house being filled with smoke at the appearance of the seraphim. Hence these are doubtless symbolical angels of fiery judgment, as in like

manner the cherubim are symbolical angels of divine providence under its historical veil, in great storms especially,—an explanation certainly more obvious than the usual interpretation of שָׂרַף.

8. Christ, in the Old Testament, the manifestation of the δόξα of God, as also the Angel of the Presence (see Notes on ch. i. 14).

9. But the evangelist is also necessitated to assign the human, ethical reason for that divine judgment in the unbelief of his nation. He therefore repeatedly gives prominence to the *inclination* to believe, found not only in the greater part of the people, but also in many of its rulers. It is a fact of the highest significance, that fear of the Pharisees, of the enmity of the pharisaic party against Christ, was the ruin of everything, and prepared for the nation its tragic fate. It is a statement of startling gravity, that all the causes of the general apostasy were concentrated in the one sin of fear; and that the different phases of fear—the fear of man, the fear of spectres, the fear of shame and suffering—were concentrated in the one form, the fear of pharisaic excommunication. Such fearful ruin can the dominion of a pharisaic terrorism effect. This has been again demonstrated by the history of the Reformation. And the true courage of belief and conviction is as holy and replete with blessing as that fear, in spite of all its pretended holiness, is fatal and damnable. The emotion of fear was, however, grounded on the impulse of ambition, slavish devotion to the honour of Jewish patriotism, irreproachable orthodoxy, pharisaic righteousness. Yet the ultimate reason of this worldly ambition in hypocritico-spiritual apparel, was the lack of a knowledge and sense of honour with God, the lack of true inward spiritual life and of a prayerful spirit,—spiritual lethargy, spiritual death, under the mask of the most fiery life.

10. In contrast to the gloomy picture of fatal and damnable ambition presented by pharisaic Judaism, which denied the honour of God in Christ, and finally blasphemed it and covered it with shame on the cross, appears the *bright image of the mind and self-presentation of Christ.* He sought nothing for Himself, with human selfism and selfishness, but made His life a pure sacrifice for the glory of God and the salvation of the world. So it is with His personality: it is the pure ideality of His essence as the manifestation of God, ver. 44. Thus with the sending of Him: it is the pure ideality of His appearance: the glorification of the manifestation of God, ver. 45. With His aim: it is the pure ideality of the transfiguration of the substantial world, of the enlightenment of the darkened world of sin, ver. 46. With His operation: it is the pure ideality of redemption, ver. 47. With the judicial operation of His word: it is the pure ideality of His coming to judgment, ver. 48. So it is with the motive, the aim, and even the expression of His word, *i.e.* the pure ideality of His obedience, life, and conduct, even to the expression of His word itself, vers. 49, 50.

11. We may sum up this *résumé* of the self-presentation of Jesus in these words: Jesus was the pure, perfect, divine-human hypostasis; transparent as crystal in respect of the motive of His life, the manifestation of the Father; hence pure devotion in His love to that portion of the world that will receive salvation,—the pure outpouring of eternal life. He was, however, just this complete personality because His presentation by the Father was equally distinct with His own presentation of the Father; *i.e.* He was the complete divine-human individuality, the complete character. And He gave proof of His perfect personality as well as of His perfect individuality, because He, in perfect subjectivity, continually transformed the general ἐντολή into the momentary ἐντολή of His consciousness, or kept the will of God in unison with His own will. (Comp. *Leben Jesu*, ii. p. 1292.)

HOMILETICAL AND PRACTICAL.

The evangelist's retrospect of the public ministry of Christ and its apparently frustrated result.—This retrospect in the light of prophecy.—*Yet* they believed not. The *yet* of unbelievers, and the *yet* of believers, Ps. lxxiii. 1: (1) An antithesis in which the reality of human freedom is expressed; (2) the glory of divine judgment and divine grace; (3) decision for eternity; (4) a contrast, as betwixt heaven and hell.—The shocking obduracy of the Jewish nation in view of Christ's full, divine revelation of life.—How unbelief is changed from guilt to judgment: (1) Unwillingness to believe, as a crime demanding judgment; (2) inability to believe, as the judgment upon the crime.—The fault contained in the unbelief of the Jews a warning to all times.—The form of their fault: (1) Fear the cause of their unbelief: (*a*) as a fear of excommunication; (*b*) of excommunication by the Pharisees. (2) Ambition the foundation of their fear; a morbid delight in the fame of piety, righteousness, orthodoxy, etc. (3) The want of knowledge, of spiritual life, and of a sense of God's honour the foundation of their morbid ambition.—The frightful effects of a pharisaic ordinance of excommunication: (1) As displayed in our history; (2) in the history of the middle ages; (3) as resulting from the very nature of such an ordinance.—The curse of the fear of man, especially in matters of faith.—The ultimate and deepest cause of all evil the want of a sense of God's glory, Rom. i. 21.—Unholy party spirit in its fatal effects: (1) Characteristics of such party spirit: mutual belying, deception, exciting, fettering. (2) The fatal effects: (*a*) fear; (*b*) denial; (*c*) universal ruin.—The rarity and gloriousness of true frankness in the service of truth.—Christ the glory of God in the Old Testament.—That the Jews despised the glory which God gives, was manifest in that they despised Christ, who, in His righteousness, revealed the glory of

God.—*Jesus cried aloud.* The solemn protestation of Jesus against the charge of having arrogated to Himself a peculiar glory as a false prophet.—The gloriously effulgent picture of the life of Jesus, who rejoiced in sacrifice, contrasted with the selfishness of His contemporaries: (1) They sought their own profit, honour, life, etc.; He lived but for the cause of God. (2) They, therefore, were slavishly dependent one upon another; He stood free in God. (3) They, under the mask of zeal for the glory of God, sought to mar and obliterate the radiant image of His glory; Christ glorified the honour of God and His mercy to His enemies by His perfect joyfulness in meeting shame.—Christ the pure manifestation of God: (1) In His essence; (2) in His aim; (3) in His work; (4) in His word.—Christ the pure manifestation of God in the clear distinctness of His personal nature.—What distinguishes Christ's testimony to Himself from all self-praise: (1) His remounting unreservedly to the source of His life, the Father; (2) His single aiming at His life's goal, the salvation of the world.—How the unbeliever is unable to rid himself of the despised word of salvation, bearing it with him, as an inward judgment, to the Last Day, which day shall convert it into an outward judgment also.—The Last Day a revelation of inward judgment.—Christ's clear law of life an admonition to us to make our darkened life-law clear.—Christ's law of life as the law of His freedom.—The evangelist's retrospect of the prophetic work of Christ a proof that His high-priestly and kingly work was yet to follow.—The deep grief and the sublime pacification of prophet and apostle (Isaiah, John) in regarding the unbelief of their times.

STARKE, CANSTEIN: What happens, happens not because it has been foretold, but it was foretold because God foresaw that it would happen.—The truth of righteous and divine obduration.—Ver. 42. HEDINGER: Blessed is the man to whom the world, with all her rags of honour, is crucified, and who holds her to be worth no more than a thief on the gallows, Gal. iv. 16.—CRAMER: True, unfeigned belief must always be in harmony with a man's confession.—QUESNEL: Stand we in whatsoever circumstances or situation we may, we are on no account to attach ourselves to them; we must place our dependence on nothing that men can deprive us of, if we desire to obtain and keep that which God alone can give.—CANSTEIN: Christ always appeals to the Father when defending Himself against His enemies. So may faithful servants of the word, finding themselves in contempt and adversity, trust in the ministry which they have received from God.—Ver. 46. The sun is a fair light; Christ, the Sun of Righteousness, many thousand times fairer.—Ver. 47. A loyal servant of the Word is sent only to bring salvation.—Ver. 48. QUESNEL: It is never permitted to the servants of Christ to avenge themselves on the despisers of their preaching: it is God's word; at the right time He will judge such conduct.

GERLACH: The guilt of the Jews assumed such magnitude, in that they were not only inwardly estranged from Jesus and His revelation; but also when, by the most glorious miracles, Jesus supported that highest proof (see ch. vii. 17), they yet turned away from Him.—The discourse from ver. 44 is not a single one. In order to show the inexcusableness of Jewish unbelief, John subjoins a summary of the Lord's discourses; many reminiscences of former speeches. With ver. 44 comp. ch. vii. 16, v. 19, viii. 42.—With ver. 44, ch. viii. 19, xiv. 10, ch. i.—With ver. 46, ch. i. 5, viii. 12, xii. 35.—With vers. 47 and 48, ch. iii. 17, v. 45, etc.—With ver. 49, ch. viii. 28, 38.—With ver. 50, ch. vi. 39, 40, x. 11.—His revelation was nothing but light, life, and love.

BRAUNE: Elisha did twelve miracles, Elijah fewer still; and if we reckon up all the miracles of the prophets, we find that seventy-four were performed by them: those of Moses are estimated at seventy-six. But although John chronicles but seven, he remarks, ch. xxi. 25, that the world would not contain the books that would have to be written if all the deeds of Jesus should be detailed. (Interesting from a theological point of view; homiletically, a quantitative numeration of all the miracles would be unadvisable. As to the number seven of John, the case is of course quite different.) *And yet they believed not on Him.* Awful *yet!*—In sins of conscience the beginning is to fear and flee.—Without confession, faith soon wanes, and its light threatens to become extinct.

GOSSNER: We fear the excommunication of men, but not the excommunication of God, of Christ.—This fear of an unrighteous excommunication may plunge us into eternal perdition, into the eternal excommunication of God.—It is possible for a soul to be saved without external communion with the church, without sacraments administered by priests, if it be unrighteously shut out from them.—Let us therefore fear nothing but excommunication from Christ in our hearts, nothing but separation from the love of Christ.—Faith is the name of the way that leads from darkness into light.—Ver. 48. The hearing of God's word is never without result; a man cannot remain neutral with regard to it; it is either, or—friend or foe—grace or judgment.—Ver. 50. He preaches with exceeding joyfulness who speaks nothing from himself; when it is His (God's) word, and not the preacher's babble or work of art.

HEUBNER: The secret, inward conviction of the divine mission of Jesus makes him so much the more culpable who is ashamed of acknowledging such a conviction.—The confession of the gospel, the confession of Jesus, is of particular worth in times when it involves shame.—How many dangers and hindrances to free confession there are in high positions! The fear of men and ambition are the mightiest impediments to outspoken belief.—*Pharisees.* Entire parties may exert an influence in the repression and

hindrance of the gospel.—To reject Jesus is to reject God.—His judging at some future day shall not be partial, as on account of personal injuries inflicted by unbelievers. The unbeliever will be condemned by his own conscience. Unbelief bears its judge within itself.—Christ left no particle of His duty undone. So it was no fault of His if men would not believe.

SCHLEIERMACHER: There is but *one* honour—and that is the honour which is in God's sight; there is but *one* fear which does not debase men—and that is the fear that says: How should I do this great wickedness and sin against God? But we do commit sin against God and His Spirit, if we seal up within our hearts what we in their inmost depths account as truth, and put a bar to its outgoing and further operation. For as common property and possession the Lord has endowed us with all spiritual gifts.—Some are of opinion that it was the general design of the Lord to turn aside the belief of mankind in great measure from His own person, and direct it towards Him who sent Him. Others think: All the faith that He demands must be directed to Him and His person alone. Let us avoid the one and the other extreme, whilst we combine the two, for such was the Redeemer's intention.—In view of His passion and death saith the Redeemer: I know that His commandment is life everlasting.

BESSER: Perhaps the expression that so frequently and emphatically recurs in the discourses of the Lord—to the effect, namely, that God had *sent* Him—should also serve to designate Him as the *Angel* (Ambassador) of the Lord in the Scriptures of the Old Testament.—STIER: John knows no other true and full belief than that which makes confession.

(VI.)

THE RETURN OF JESUS FROM CONCEALMENT, IN LOVE TO HIS OWN. THE SEPARATION IN THE CIRCLE OF DISCIPLES ITSELF. THE ABASHMENT AND AGITATION OF THE FAITHFUL. THE SEPARATION AND WITHDRAWAL OF JUDAS. THE FOOT-WASHING OF CHRIST A GLORIFICATION OF HOSPITALITY, AS OF MINISTERING MASTERSHIP. SYMBOLISM AND FOUNDATION OF BROTHERLY DISCIPLINE IN THE CHURCH. THE DYNAMICAL SEPARATION OF THE ADVERSARY FROM THE DISCIPLESHIP OF JESUS.

CHAP. XIII. 1–30.

(Comp. Matt. xxvi. 17–35; Mark xiv. 12–31; Luke xxii. 7–38; vers. 1–15, *Pericope for Maundy-Thursday.*)

1 Now [But] before the feast of the passover, when Jesus knew [Jesus knowing] that his hour was come [coming][1] that he should depart out of

[1] In accordance with Codd. A, B, K, Sin., and others, Lachmann, Tischendorf, we should read ἦλθεν, not ἐλήλυθεν. "The perfect resulted from the recollection of ch. xii. 25" (Meyer).

this world unto the Father, having loved his own which were (who re-
2 mained behind) in the world, he [*omit* he] loved them unto the end. And
supper being ended [the meal being about to begin, or, having begun],[1]
the devil having now [already, ἤδη] put into the heart of Judas Iscariot,
Simon's *son*, to betray him [put into the heart, *i.e.* suggested that Judas
3 Iscariot, the son of Simon, should betray him];[2] Jesus [He][3] knowing
that the Father had given [him] all things into his hands, and that he was
4 come [came forth] from God, and went [was going] to God; He riseth from
supper [the meal], and laid [layeth] aside his garments [the outer, or
5 upper garment]; and took a towel, and girded himself. After that [there-
upon, or then] he poureth water into a [the] basin, and [and he] began to
wash the disciples' feet, and to wipe *them* with the towel wherewith he was
6 girded. Then cometh he [so he cometh] to Simon Peter: [,] and Peter
7 [he] saith unto him, Lord, dost thou wash my feet? Jesus answered and
said unto him, What I do thou knowest not now; but thou shalt know
8 [wilt learn, understand] hereafter. Peter saith unto him, Thou shalt never
[Never shalt thou] wash my feet. Jesus answered him, If I wash thee not,
9 thou hast no part with [in] me. Simon Peter saith unto him, Lord, not
10 my feet only, but also *my* [the] hands and *my* [the] head. Jesus saith to
him, He that is washed [hath been bathed] needeth not, save to wash *his*
[the] feet [needeth not to wash himself (save his feet)], but is clean every
11 whit [wholly, entirely clean]: and ye are clean, but not all. For he knew
who should [was about to] betray him; therefore [for this reason] said he,
Ye are not all clean.

12 So, after he had washed their feet, and had taken his garments [upper
garment], and was set [had sat][4] down again, he said unto them, Know
13 [Understand] ye what I have done to you? Ye call me Master [the Teacher]
14 and [the] Lord: and ye say well; for *so* I am. If I then, *your* [the] Lord
and Master [the Teacher], have washed your feet, ye also ought to wash
15 one another's feet. For I have given you an example, that ye [also] should
16 do as I have done to you. Verily, verily, I say unto you, The [A] servant
is not greater than his lord; neither he that is sent [nor one sent] greater
17 than he that sent [the one sending] him. If ye know these things, happy
[blessed] are ye if ye do them [the same].

18 I speak not of you all; I know whom I have chosen [I chose]: but (*thus
it is*), that the Scripture may be fulfilled, He that eateth bread with me

[1] B, L, X, Sin., etc., γινομένου instead of γενομένου; a momentous difference.

[2] The reading ἵνα παραδοῖ αὐτὸν Ἰούδας Σίμωνος Ἰσκαριώτης, in accordance with B, L, M, X, Sin., Copt., Arm., Vulgate, etc., received by Tischendorf, affirmed by Meyer to be the correct one, is not entitled to prevail against the reading given by A, D, etc., Lachmann. Meyer interprets the above reading, "*When the devil had already made his plot* (*taken it into his own heart*) *that Judas should betray Him*, and remarks that this reading was early (so early as Origen) misunderstood to be an account of the seduction of Judas by the devil. Fear was, however, probably entertained that fatalism might find a support in the Recepta, and thus originated a conjecture which, however, without its being remarked, must necessarily have a far more fatalistic effect.

[3] The words ὁ Ἰησοῦς are wanting in B, D, L, X, Sin., etc. Cod. A and others give them. They might easily have been omitted, because they seemed unnecessary in the already involved sentence.

[4] Tischendorf, καὶ ἀνέπεσεν, in accordance with Codd. B, C*, etc. In favour of καί are also A, L, and others.

19 hath lifted up his heel against me (Ps. xli. 9). Now [From henceforth]
I tell you before it come [hath come to pass], that, when it is [hath] come
to pass, ye may believe that I am *he*. [He, the Messiah indicated in Ps.
20 xli. 9.] Verily, verily, I say unto you, He that receiveth whomsoever I
send, receiveth me; and [but] he that receiveth me, receiveth him that sent
me.

21 When Jesus had thus said, he [Having said this, Jesus] was troubled in
spirit, and testified, and said, Verily, verily, I say unto you, that one of you
22 shall [will] betray me. Then [*omit* then] the disciples looked one on another
23 [at one another], doubting [being uncertain] of whom he spake. Now there
was leaning [reclining at the table] on [in] Jesus' bosom one of his disciples,
24 whom Jesus loved. Simon Peter therefore beckoned [beckoneth, maketh a
sign] to him, that he should ask who it should be of whom he spake [and
25 saith to him, Say, who is it of whom he speaketh]?[1] He then [But he],[2]
lying [leaning back (thus), ἀναπεσὼν (οὕτως)] on Jesus' breast, saith unto
26 him, Lord, who is it? Jesus [therefore] answered, He it is to whom I shall
give a sop, when I have dipped *it* [for whom I shall dip the sop (morsel) and
give it to him].[3] And when he had dipped the sop, he gave *it* [Having
therefore dipped the sop, he taketh and giveth it] to Judas Iscariot, *the son*
27 of Simon [to Judas, the son of Simon Iscariot].[4] And after the sop Satan
entered into him. Then [Therefore] said Jesus unto him, That [What] thou
doest, do quickly.

28 Now [But] no man [no one of those reclining] at the table knew [under-
29 stood] for what intent he spake [said] this unto him. For some *of them*
thought, because Judas had the bag [kept the purse], that Jesus had [*omit*
had] said unto him, Buy *those things* that we have need of against [Buy
what we need for] the feast; or, that he should give something to the poor.
30 He then, having received the sop, went immediately out; and [but] it was
night.

EXEGETICAL AND CRITICAL.

On the hypothesis of modern criticism (Bretschneider, Strauss, Baur, etc.) concerning the history of the foot-washing, see Meyer [p. 492]. On the relation of the Johannean account of the farewell repast of Jesus to that found in the Synoptists, comp. Comm. on *Matthew*, ch. xxvi. After that general examination, it will here suffice for us to render prominent once more the agreement be-

[1] Codd. B, C, L, X, Vulgate, and Origen read, καὶ λέγει αὐτῷ· εἰπέ τίς ἐστιν, περὶ οὗ λέγει. The reading πυθέσθαι τίς ἂν εἴη seems modelled after ver. 25.

[2] The δέ, omitted by Tischendorf in accordance with B, C, retained by Lachmann in accordance with A, E, F, G, manifestly places the conduct of John in a certain antithesis to the expression of Peter. The οὖν in Codd. D, L, M, seems to be exegetical, *i.e.* it explains how Peter intended his speech: Say, etc., *i.e.* ask the Master.

[3] The reading in Tischendorf, in accordance with B, C, L, etc., βάψω τὸ ψωμίον καὶ δώσω αὐτῷ, obliterates the more exact sense. The first ἐμβάψας in Lachmann, in accordance with A, D, K, seems to be conformed from βάψας, in accordance with the second ἐμβάψας, which is in its right place.

[4] [The correct reading is Ἰούδᾳ Σίμωνος Ἰσκαριώτου, according to ℵ, B, C, L, M, etc., Tischend., Alf., Treg., Westcott, and Hort, over against Ἰσκαριώτῃ of the Text. Rec., which is conformed to vi. 70.—P. S.]

tween John and the Synoptists in those particular passages in which it is disputed. Thus here, vers. 1–4, ver. 27, ch. xviii. 28, ch. xix. 31.

Bynäus, Wichelhaus (*History of the Passion*), and Röpe (1856), hold that the repast of the foot-washing was not identical with the feast of the passover. This view is, indeed, not tenable in its separation of the two repasts. There is, however, some truth in it, inasmuch as two divisions in the Last Supper are to be definitely distinguished, of which divisions the Synoptists portray pre-eminently the second, *i.e.* the institution of the Lord's Supper, while John brings into relief the first section, *i.e.* the Jewish paschal feast—that which has been transformed into the typical Christian love-feasts. That the Christian Agape, in its distinction from the Lord's Supper, and yet in conjunction with the same, was already existent at the time when John wrote his Gospel, is evident from 1 Cor. xi. 17 ff., etc.; Jude, ver. 12; 2 Pet. ii. 13; probably also from Acts ii. 42, 46, vi. 2. That, moreover, the Agape preceded the celebration of the Supper in the Apostolic Church, is evidenced by 1 Cor. xi. 20, 21, and by the fact that down to Augustine's time the African Church retained the custom of holding a common feast in the church on Maundy-Thursday, previous to the reception of the Lord's Supper. This was the case long after the ordinary Agapes had been separated from the Lord's Supper. (There was doubtless, however, a more decided separation of the love-feast and the communion in the Western than in the Eastern Church.)

Now, if in John's time the Agape already existed in the stead of the paschal feast, we can readily comprehend that the term ἀγαπᾷν—an expression which of itself signifies to testify love—might have a double meaning in the mouth of John, and thus imply: He showed them His love by the Agape. The mysterious expression of the evangelist seems to contain still more of design when we consider that τὸ τέλος was likewise indicative of the religious ceremony, the celebration of initiation. The scarce translatable word, *unto the end, unto the decision, He loved them* (or, His love to them brought on His end together with its completion; or, as Zinzendorf has it, He loved Himself to death, brought on death by loving), contains for Christian Greek readers the assonance of the thought: He gave them the Agape in anticipation of the Christian festival of initiation, of Christian initiation into the fellowship of His death by the Lord's Supper.

Since Christ desired to develope the passover into the New Testament form of the Supper, it was quite significant that He so ordered the feast that the passover itself took place before the beginning of the 15th Nisan, and only the Supper fell into the full feast. Therefore He came early with the disciples to Jerusalem, and commenced the celebration before the turning-point of

the two days, *i.e.* before six o'clock on the evening of the 14th Nisan; so early was it that the conclusion of the paschal feast or original Agape was reached before six o'clock, or at all events just about that hour. This simple supposition removes all difficulties, especially when it is observed that in those days the accuracy of our measurement of time had no existence.

Ver. 1. BUT BEFORE THE FEAST OF THE PASSOVER, etc.—Different constructions:

1. The first sentence continues to the close, ver. 5, and the apodosis begins with the words, ver. 4: "He rose from supper" (Griesbach, Matthäi, and others). If we make it the evening before the festal eve, or the evening of the 13th Nisan, and allow of no pause, the history is continued uninterruptedly through the night until the end of ch. xvii.; and the crucifixion follows the next day, on the 14th, still before the feast. This assumption is contradicted by (*a*) the exceedingly difficult construction (comp. ch. vi. 22); (*b*) the different sense of εἰδώς, vers. 1 and 3. The distinction is entirely blotted out if we consider the second εἰδώς a repetition of the first, and the words εἰς τέλος, etc., a parenthesis. (Bleek: Before the feast, when Jesus knew that His hour was come to depart out of this world unto the Father, having loved His own who were in the world, He did love them unto the end —when a repast was spread, etc.) The evangelist had in view a *twofold* great antithesis redounding to the glorification of the Lord. The first (ver. 1) glorifies especially His love, whereby in the love-feast itself He revealed His love to the disciples unto the consummation; the second (vers. 2–4) especially glorifies His humility, in which He washed the disciples' feet, although He knew of Himself that the Father was already tendering omnipotence to Him, and that the satanic betrayer was amongst the disciples. These two specifically different considerations cannot be mingled without obliterating the sense of the entire passage. (*c*) The formal ending of the sentence, ver. 1, is equally clear.

2. The first sentence comes to a conclusion with the first verse (Vulgate, Luther, Lücke, Lachmann, etc.). Still there are various conceptions:

(*a*) Kling, Luthardt, and others connect πρὸ τῆς ἑορτῆς, etc., with εἰδώς: *when Jesus knew, before the feast of the passover.* But this would render the designation of the time unmeaning.

(*b*) Application of the πρὸ τῆς, etc., to ἀγαπήσας (Wieseler, Tholuck) in this sense: *Having even before the feast, in His consciousness of His approaching departure* (ch. xii. 23), *loved His own, He loved them more than ever at the end.* In connection with this, Tholuck observes that it is impossible to interpret ἠγάπησεν αὐτούς, with Lücke, *He gave them a proof of His love;* and he maintains that it indicates merely a loving frame of mind. But certainly it may mean a loving mood manifesting itself by a sign.

And this admitted, the loving mood relapses into the proof of love.

(*c*) Application of πρὸ τῆς to the entire history. Meyer thinks that if it had been the eve of the feast (the evening of the 14th Nisan), John must have written, τῇ πρώτῃ τῶν ἀζύμων. The chronological turning-point seems to be obscured in this place by the fear of "Harmonistics." Τῇ πρώτῃ τῶν ἀζύμων and πρὸ τῆς ἑορτῆς are the self-same thing. We make πρὸ τῆς, etc., relate to the mysterious and significant εἰς τέλος ἠγάπησεν αὐτούς. But before the feast He came forward again (contrast to what has gone before). Then He carried His love to the τέλος. The completed expression of His love brought along with it the completion of His life. In particular, namely, He manifested at the love-feast the humility of His love.

JESUS, KNOWING.—The δέ is of great moment here, serving also as an elucidation. Jesus had withdrawn Himself. *But* before the beginning of the feast He was again drawn forth by the consciousness that His hour was come, and by His love to His own; and now He loved them so that the end, or the crisis, was the result. The love-feast brought the crisis. And so, even though the primary reference of the words of the first verse is to the disciples, they also relate to the great mass of His own in the world. He came back and carried out His work of love to the end. He loved Himself to His end, to death; for the paschal feast brought on the decision of the betrayer, and hence His death. Ἠγάπησεν, therefore, has reference undoubtedly to the whole love-feast, and the like is true of πρὸ τῆς ἑορτῆς. Before the paschal evening had fully begun, Judas went out into the night. With his departure τὸ τέλος was decided; Jesus' act of love had induced the decision. But the more definite date was the leaving of Bethany for Jerusalem: that was the expression of His love by which the end was occasioned. The reference of the words ἀγαπήσας τοὺς ἰδίους to the foregoing, to depart unto the Father after He had loved (Meyer), is void of meaning; but the interpretation, "He rendered them the last testimony of His love," likewise withholds from εἰς τέλος its rights.

Ver. 2. AND WHEN THE MEAL HAD BEGUN, OR, SUPPER BEING SERVED.—The introduction of δεῖπνον without an article is explained by the fact that John has already indicated the nature of the δεῖπνον by the ἠγάπησεν in the first verse. "It seems unfavourable to the idea that it was the paschal meal (Wichelhaus); but as ἀπὸ δείπνου, ἐπὶ δεῖπνον ἰέναι, mean, after the repast, to go to table, so δείπνου γινομένου does not mean, when a meal took place, but it signifies *when the meal took place*, or *was about to take place*, to wit, the repast of this day, and that was the festive meal" (Tholuck). Should we even read γενομένου (see the TEXTUAL NOTES), it would not mean after the repast was over (Luther, Hofmann), but after it

had already begun. According to Meyer and many others, this meal was not the supper. John, they say, assumes that to be already known to his readers (it having been celebrated on the same evening). Hence, according to Meyer, the paschal meal is omitted; according to Baur, it is omitted because the author of the Gospel, ch. vi., connected it with the second paschal feast of Jesus; according to Strauss, the evangelist knew nothing of the Supper.

THE MEAL HAVING BEGUN, or, BEING SERVED.—That is, they had already reclined, vers. 4, 12.

THE DEVIL HAVING ALREADY PUT IT INTO THE HEART OF JUDAS. —The explanation of Meyer, *when the devil had already made his plot*, is untenable (see TEXTUAL NOTES). Strange indeed it would be if the *heart* of the devil were the subject of this announcement, independently of the fact that after all there would be little sense in the statement: The devil had resolved within himself, etc. As if such a thing were dependent on the resolve of the devil! The condition of affairs is this: The devil had sown the thought, the ἐπιθυμία, of betrayal in Judas' heart; the wicked *counsel* becomes a firm decree only in ver. 27. It is true that, according to Matthew, Judas had previously been to the high priests, and negotiated with them. This fact, however, does not preclude subsequent waverings and conflicts on the part of the unhappy man. Now, while the first antithesis was general in its character, and referred to the whole love-feast, this second antithesis is special, and has reference to the humility of the love of Jesus, which found expression in the washing of the disciples' feet. Yet the words, *the devil having*, etc., are to be primarily referred as a supplement to the foregoing, in this sense: The brooding treason in the breast of Judas did not hinder the Lord from causing the repast to commence. Perhaps, however, it is likewise intended that the words should mark out Judas as the chief author of the dispute which arose among the disciples on this occasion as to their respective ranks,—a dispute chronicled by Luke. No doubt the unwillingness of each one of the disciples to take upon himself the office of the foot-washing was one of the modes in which their contentious spirit manifested itself (Luke xxii. 24, 27; ancient exegetes; *Leben Jesu*, ii. p. 1314). Euthymius Zigabenus sees in the mention of Judas a trait illustrative of the long-suffering of Jesus; the truth of this view Meyer groundlessly denies.

Ver. 3. JESUS, KNOWING.—Albeit He had the presentiment of His glory: namely, (1) the presentiment of His elevation to divine power; (2) of His perfected mission resting upon His descent from the Father; (3) of His imminent elevation to the throne of glory.

Ver. 4. HE RISETH FROM SUPPER.—The contrast of His service with the presentiment of His lofty dignity. He rises to perform the foot-washing. Since this was ordinarily done by slaves previous to the commencement of the meal, in the absence of a slave

the duty naturally devolved upon the humblest of the circle. In this assumption lay the *fuse* that kindled the disciples' last strife for pre-eminence. At all events, the dispute recounted by Luke appears to have been in part the occasion of the foot-washing. According to Strauss, De Wette, Meyer, and others, this is not the place for that dispute. It was, however, natural for it to break out more than once, and we should be attributing too great a piece of inaccuracy to Luke were we to imagine that his placing of it in the history of the Supper was altogether erroneous. According to Meyer and Tholuck, no such cause was requisite to induce Jesus to wash the disciples' feet: they maintain that the act was a purely symbolical one. But this is in opposition to the realism of the life of Jesus, and commingles the Old and New Testaments. Symbolism set forth in ceremonies is of the Old Testament. Wichelhaus discovers in the foot-washing an indication that the entertainment was no paschal feast, since, if it had been, the host must have assumed the duty. As contradictory to this view, we cannot, with Tholuck, cite Luke vii. 44, affirming that the washing of the feet was not always practised. The omission of it there is reprehended. Manifestly, the very absence of the host proves that it was the time of the celebration of the passover. On the evening of the 13th Nisan the host might have charged himself with the foot-washing; on the evening of the 14th Nisan he was obliged to eat in company with his family circle as the father of the house, and was thus prevented from performing the rite in question. For he did not sup with the circle of disciples; here the position of father of the family belonged to Jesus.

LAYETH ASIDE HIS OUTER GARMENT.—The prompt and joyous alacrity of the Lord is picturesquely delineated by the rapid succession of the several sentences in designation of the several acts. The fact of His girding Himself contrasts with the expectation that others should have done it for Him.

Ver. 5. INTO THE WASH-BASIN.—Into the one appointed which stood there. From this trait, as well as from the expression, *He girded Himself*, we perceive that the foot-washing was anticipated, and had been left undone in default of a servant, or a disciple willing to discharge the office.

AND HE BEGAN.—It undoubtedly seems to follow, from the relation of ver. 5 to ver. 6, that He had already washed the feet of other disciples when He came to Peter (Meyer), because the whole proceeding is already described, ver. 5. But He seems, too, to have come soon to Peter, since the latter interrupted His work as He was beginning. It would also be contrary to the inversion of orders of rank in the foot-washing, if Jesus had begun with a disciple who was in a certain respect the first. Augustine and many Catholic exegetes make Peter the first; Chrysostom and others, on the contrary, conceive Judas to have been the first.

Ver. 6. DOST THOU WASH MY FEET?—According to Tholuck (with reference to Chrysost.), this is a refusal *from reverence*, only after the reproof of Jesus becoming a refusal *from self-will*. Yet the unmistakeable reverence is lacking in a true sense of the extraordinariness and spiritual significance of the action,—is lacking in full submission: thus a germ of self-will lent its influence even here. At all events, Peter applied to the action of Jesus the same rule of outward rank, which effectually hindered the introduction into his own mind of the idea that *he* should wash the feet of his fellow-disciples.

Ver. 7. THOU KNOWEST NOT NOW, BUT THOU WILT KNOW HEREAFTER.—The antithesis of σύ, μου, is sternly met by the antithesis of ἐγώ and σύ. According to Chrysostom and others, also Tholuck, μετὰ ταῦτα is indicative of subsequent enlightenment; according to Luthardt, it means in eternity; according to De Wette and Meyer, the explanation ver. 12 ff. That explanation is doubtless intended in the first instance; not, however, to the exclusion of a progressive experience or knowledge in Christian illumination. Calvin: *Quavis scientia doctior hæc ignorantiæ species (est), cum Domino concedimus, ut supra nos sapiat.*

Ver. 8. PETER SAITH UNTO HIM, NEVER SHALT THOU WASH MY FEET.—Again the self-will of the apostle developes into open contradiction and disobedience, as on the occasion when Jesus announced that He was about to tread the path of suffering, Matt. xvi. 22. The connection between the two passages is discoverable, on the one hand, in the great attachment and reverence which Peter entertained for the Lord; but, on the other hand, also in his cleaving to the external glory and sovereignty of Christ, and in coveting a share thereof for himself. Christ now began practically with His self-humiliation to turn Peter's moral view of the world upside down. Peter, meanwhile, instead of divining the blessing of the cross enfolded in this act, struggled with anxious forebodings against its pricks. Christ's washing of the disciples' feet was an affair utterly repugnant to his soul. Never; properly, to eternity, into the æon, εἰς τὸν αἰῶνα.

IF I WASH THEE NOT.—In this case, too, Jesus must give utterance to a threat, as in Matt. xvi. 23, before Peter's strong self-will is brought into subjection. This strong self-will is indicated in the further history of Peter, and likewise by the words of Jesus, John xxi. 18. Hence the saying of Jesus was true, primarily, in the literal sense; not, indeed, in the sense ascribed to it by Peter, viz., If I do not corporeally cleanse thy feet; but, If thou accept not my service of love in this washing of thy feet. Peter, had he persistently refused, would have put an end to the relationship between disciple and Master. The entire relationship was made dependent on this single point. No fortuitous thought was thereby involved, but a symbolico-typical act. Insomuch as this is true,

Peter's resistance was, in the first place, a negation of the act of religion symbolized by Christ; in the second place, a refusal to have his life purified by the Lord,—a fatal protestation, this latter, against that spiritual foot-washing, for example, which was apportioned him, ch. xxi., and without which he could have had no part in Christ. His resistance was, finally, a revolt against that ordinance obtaining in the kingdom, the law of ministering love and humility in the church of Christ,—a revolt which would in no wise have fitted him for his place as the first pioneer of that kingdom.

THOU HAST NO PART WITH ME, Matt. xxiv. 51, etc. (חֵלֶק אֵת, חֵלֶק עִם), *i.e.* in the same kingdom and the same glory of the kingdom, they being founded on loving and serving. According to Maldonatus and others, the menace contains a renouncement of personal friendship; according to Grotius, an announcement of the loss of eternal life; according to Bengel, Luthardt, and others, it signifies, no part in my cleansing. The latter explanation is, however, not demanded, as Tholuck thinks it is, by the ethical and symbolical sense of the washing (in so far as this sense is presupposed, which is certainly to be assumed). The outward washing is accompanied by that which is inward, *i.e.* moral purification. From this, however, the future blessing must be distinguished. Baptism is attended by the renunciation of sin, but the blessing of it is communion with Christ and Christians in this present world. The Lord's Supper is attended by the sealing of reconciliation, and the communication of the new life of Christ; but its future blessing is communion with Christ and with Christians in the resurrection. The view represented by Bengel, Luthardt, and Tholuck might be designated as one-sided or ultra-Reformed.

Ver. 9. BUT ALSO MY HANDS AND MY HEAD.—An utterance prompted by the agitation and entire subjection of the disciple. Not for all the world would he lose the fellowship of Jesus. He would be washed by Him as a child; he offers to Him all the uncovered portions of his body—his hands, his feet, his head. A trace of *dictatorialness* is, however, still visible in this act of submission; a fact connected with his apprehension of the action of Christ. He still regards it in too great measure as an outward or legal thing, and does not yet fully perceive the simple spiritual symbolicalness which appertains to it when viewed in accordance with the idea of Christ. Hence *a third reprimand* is necessary, albeit one of dispassionate mildness.

Ver. 10. HE THAT HATH BATHED, NEEDETH NOT TO WASH HIMSELF.—Not a shade of doubt (as, for instance, by Tholuck) should be cast on the fact that Jesus primarily proclaims a law of the Jewish ordinances relative to purification (Michaelis, etc.). But this ordinance consisted not in the custom of bathing before each meal (Wetstein), and then again washing the feet, defiled by the

going forth to the meal, or washing the feet again separately on account of their pollution by the bath-water itself (Beza). Rather, the bathing is indicative of the *greater* and *rarer* purification,—the foot-washing of the *minor* and *daily* one, such as was requisite each time that the traveller paused for rest or refreshment. Provided, therefore, that a man had seasonably bathed himself in conformity to the ordinance, he needed, on such an occasion as the present one, nought save to wash his feet. Jesus, then, declares in the first place, on Peter's demanding a bath for his whole body, that he must content himself with the washing of his feet, in accordance with the law which regulated this custom. But at the same time He pronounces the spiritual law of life, in conformity to which He would wash the feet of His people spiritually and symbolically. Ye are bathed in the spiritual sense, and thus clean in general (although not all of you); hence ye need in this sense but the washing of your feet.

What is the meaning of this? A distinction must here be made between the signification of the saying as a rule of Christian ethics, and as the rule of an ecclesiastical ordinance. *Relative to the former.* Origen: They were clean in general through baptism; it was obligatory merely that the inferior parts, the affections, should be purified. Theod., Herak.: Clean by means of the *doctrine;* their feet must be consecrated to the apostleship. Chrysost.: Clean through the *word* (ch. xv. 3); the washing of their feet signified that they had still to learn *humility.* The latter interpretation is doubtless the true one. As disciples, they had received, in the fellowship and the word of Christ, the principle of their general purification or regeneration; but they must, by the shaming example of their Lord and Master, be cleansed from ambition and other sins which had clung to their feet, their endeavourings, in their pilgrimage as disciples.

The maxim generalized reads thus for Christians: Justification must be followed by sanctification, or daily repentance (evangelical theologians). Connected with this is the symbolical interpretation with reference to the *ecclesiastical* ordinance in Cyprian, Aug., and others: "They were clean through baptism, and had need but of the *Sacramentum pœnitentiæ.*" Only not in a legal sense. The manner in which Christ made the love-feast with the foot-washing a purificative preparation for the Supper, is a vivid type for the evangelical ecclesiastical ordinance, in accordance with which a purificative, disciplinary preparation or confession precedes the celebration of the Lord's Supper. It is not altogether clear how Tholuck, after De Wette, Lücke (so too Meyer), can protest against the universal symbolical significance, originally intended, of Christ's words: for, together with the primary signification of the act for the disciples, its second universal, Christian, moral signification is established; and the latter contains likewise the ecclesiastical ordi-

nance in embryo. Be it observed, furthermore, *that the declaration relative to the needs of the disciples must by no means be confounded with the enforcement of the example of Jesus upon the disciples* (vers. 14, 15), although the second consideration corresponds with the first.

AND YE ARE CLEAN.—Application of His words to the disciples. —BUT NOT ALL. A hint at the traitor. Since he does not stand in the communion of Jesus and His word, or, figuratively speaking, is not bathed, the foot-washing is vain in his case. "Such further comments on our passage as impute to it a polemical tendency against Peter, in spite of ch. i. 42, vi. 68, etc. (Strauss, Schwegler, Baur, Hilgenf.), and even credit Peter with the demand for an Ebionite lavation of the whole body (Hilgenf.), are pure fabrications" (Meyer).

Ver. 12. KNOW YE WHAT I HAVE DONE TO YOU?—Namely, the meaning and significance of it. Herewith begins the introduction to the explanation.

Ver. 13. THE TEACHER AND THE LORD.—מַר and רַבִּי were likewise the titles given by the rabbins' scholars to their masters (Lightfoot and others). With the relation of the Master, who was also the Lord (in a theoretico-practical school), corresponded the relation of the disciples, who were also servants.

Ver. 14. IF I THEN, etc.—If your Lord has performed for you this service of a slave, ye must do likewise to one another. *One another.* Much more should ye, in conformity to your natural co-ordination, discharge for one another this lowly office of self-denying love. But since the disciples were to be under a life-long obligation to self-abasement in humble love, this act of Christ must also suggest to their minds the spiritual fact of His having ever thus served them in a spiritual sense. The sign of His self-humiliation hitherto in slavery to legal ordinances should thus be to them a presage of His impending self-humiliation unto the death of the slave. And so neither had the Lord in mind the outward copying of His action, but rather the spiritual imitation of it. This imitation in the service of love and humility is to consist, however, specifically in a mutual foot-washing, *i.e.* in efforts for the purification and emancipation of our brother from the sin that cleaves to him. If we would show our brother the right way, and lead him in it as we should, we must do it in the spirit of humility, of subordination in self-denying love: thus done, it is an act of the greatest self-denial. Reprehension or reproof administered from the high horse or throne is no foot-washing.

Hence it is remarkable that the literal foot-washing gradually gained ground as a ceremony in the church at a time when the spiritual foot-washing receded more and more before hierarchical pride, lust of power, and austerity (see the article *Fusswaschung*, by H. Merz, in Herzog's *Real-Encyklopädie*, with reference to Bing-

ham, iv. 394). It follows from Augustine's *Epistol.* 118 *ad Januarium*, that it was in use during his time, though without definite appointment of the day. Bernard of Clairvaux desired to convert the customary Catholic ceremony into a sacrament, without success. Catholic argumentation for the tradition of this rite does not sufficiently discriminate between the ancient custom of hospitality (1 Tim. v. 10), which of course extends forward into Christian times, and the rise of the Catholic ceremony. On Maundy-Thursday Catholic monarchs and the Pope symbolically practise it upon twelve poor old men. Upon this Bengel sarcastically comments thus: "*Magis admirandus foret pontifex, Unius regis, quam duodecim pauperum pedes, seria humilitate, lavans.*" Luther counsels the substitution of a bath for the poor men when they really stand in need of one. Yet we cannot avoid recalling the beautiful saying of Claudius touching ceremonies that have become void: "They are little flags, floating above the surface of the waters, and showing *where a richly freighted ship hath sunk.*" In the communion of the Moravians the governors of the choir decide as to the practice. The sacramental character of the foot-washing has found an advocate in Fr. Böhmer (*Stud. u. Kritiken*, fourth number, 1850). Tholuck.

The frequent recurrence of evangelical theologians to this view overlooks these facts:

1. That the Lord desired a *reciprocal foot-washing of all the faithful*, not a one-sided one of inferiors by superiors.

2. That He elevated His foot-washing into a *unique* symbol, expressly substituting for His people the *ethical explanation* and application.

3. That the foot-washing as a sacrament would be a sacrament devoid of any definite word of promise; a circumstance which would, of course, alter the whole idea of a sacrament.

4. That the ecclesiastical consideration of the moral exaction of the Lord is fulfilled in the evangelical preparation or confession.

5. That the foot-washing as a sacrament would constitute a pendant to the Lord's Supper, as the sacrament of sanctification, equally marring with the Catholic confession or absolution in *its* relation to the Lord's Supper. Irrespective of the fact that the outward foot-washing is too climatic in its nature, and too closely connected with the difference between sandals and shoes, to be adapted for a universal rite. In many places it is more necessary *to shoe* the feet; in the Polar regions, *to warm* them.

The commandment of the Lord, Ye shall wash each other's feet, is indicative of the duty of humbly and lovingly helping our neighbour in his daily repentance. With equal distinctness does the necessity for washing the feet set forth the necessity for accepting the assistance of others in our daily repentance. "Humbly to labour for the purification of others" (Meyer, Luthardt).

Ver. 15. FOR I HAVE GIVEN YOU AN EXAMPLE.—Now an example is intended not to be outwardly counterfeited, but to prompt to ethical imitation.

Ver. 16. A SERVANT IS NOT GREATER, etc.—Comp. ch. xv. 20; Matt. x. 24; Luke vi. 40. With a "*Verily, verily,*" the humility and self-denial of ministering love here enforces the axiom according to which the servant should look upon himself as being at least as lowly as his master. Well did the Lord foresee the great temptations and errors connected with clerical self-upliftment in His church. See Matt. xx. 25, xxiv. 49.

Ver. 17. BLESSED ARE YE IF YE DO THEM.—"In conclusion, yet another reference to the great gulf that is wont to lie between insight and practice with regard to this very commandment" (Tholuck). As with regard to all commandments; here, however, it is particularly damnable. This is a saying spoken by the Lord as if in anticipation of the ceremony of foot-washing. For the ceremony is at all events an expression of intelligence. Suggestive of the "*servus servorum.*" The non-performance of knowledge, then, is in like manner followed by unblessedness. A knowing without doing, *i.e.* without moral realization in spirit and life, is creative of a shadowy doing in abortive ceremony. In many respects, the ceremony may be regarded as the visible type of knowledge that falls short of performance.

Ver. 18. NOT OF YOU ALL.—*A second stronger* allusion to Judas. See ver. 10. Tholuck: "According to general interpretation, ver. 18 is connected with ver. 17: A fulfilment of this ministering love is not to be expected from you all. Since this thought, however, does not fit into the connection of the subsequent remarks, we must assume that reference is had to ver. 10,—a looseness which fails to appear surprising in the Johannean style." Yet even here John is sufficiently precise. Meyer, after ancient exegetes (Augustine: *est inter vos, qui non erit beatus, neque faciet ea*), more pertinently refers ver. 18 to the beatitude, ver. 17. The two verses are even implicative of a sharp antithesis: There is one who, instead of washing the feet of his fellow-disciples, ventures to trample his Master under foot. The contrast to faithful, humble, ministering love towards fellow-disciples is found in false, haughty, seditious treason to the Lord and Master.

I KNOW WHOM I CHOSE.—This sentence—ἐγὼ οἶδα οὕς ἐξελεξάμην—is differently explained:

1. The emphasis is upon ἐκλέγεσθαι. Election *ad salutem* is meant, either in accordance with the Calvinistic doctrine of decree, or with reference to foreknowledge, agreeably to the teaching of the Lutheran communion. "*Non omnes ad apostolatum electi ad beatitudinem electi sunt*" (Gerhard). Tholuck gives a slightly different explanation: "I know whom I have *really* chosen. Thus in 1 John ii. 19 the signification is, Those who have fallen away

from us were—not *really* of us." Yet another interpretation has been attached to this: I know whom *I* have chosen, *i.e.* of my own accord, not at the instigation and intercession of the circle of disciples. But there is no second ἐγώ to support this. The passage ch. vi. 70 is, however, contradictory of the method of explanation noted above. In this place, as in the former passage, a distinction must be made between the *eternal election of God* and the *historical election of Christ.* That Christ acknowledges having in the historical sense chosen Judas, is proved by the following: "He that eateth my bread." Hence,

2. οἶδα must be emphasized. I know them; I fathom them all, and discriminate between them: thus I know even the wretch. The same idea is presented as in ch. vi. 70; it is but developed. But then, according to Meyer, the idea proceeds thus—ἀλλ' with the supplement of ἐξελέξαμεν αὐτούς, etc.: But I have made the selection in the service of that divine destiny conformably to which the Scripture had to be fulfilled: An exceedingly hazardous and fatalistic supplement. Meyer here also fails to discriminate between the moment of the calling of Judas and that moment of his germinant apostasy, John vi. 70.

BUT, THAT THE SCRIPTURE MAY BE FULFILLED.—This *but* contrasts the allusion to the apostasy of Judas, prophesied by the Scripture, with the painful fact that Christ sees through His chosen ones, and perceives a traitor among them. It is the ever-recurring antithesis of the human, moral grief of Jesus over unbelief, apostasy, and His religious elevation and pacification in view of that divine providence which directs all things; a mode of pacification in which He has been followed by the apostles and by all Christians of all ages (see ch. xii. 38). Hence the connection of ἀλλ' with τρώγων (whereby ἵνα ἡ γρ. would be resolved into a parenthetic proposition—Semler, Kuinoel) is contrary to analogy (comp. ch. xix. 28, 36). To be supplied is, "this happened" (see 1 Cor. ii. 9).

The Scripture: Ps. xli. 9. A free citation, without any material alteration of the sense. The expression *my bread* is changed into BREAD WITH ME. It was not Christ's intention to represent Himself as the bread-provider of Judas in a literal sense. David, to whom the description is more applicable than to Jeremiah (Hitzig), might with truth thus speak of *his* betrayer. But in a higher sense Judas did indeed eat His bread, subsisting as he did upon the blessing of His society. But what Jesus desires to throw into relief is the contrast between the malicious plot of the traitor, and the unbounded confidence that prevailed in His familiar association with Judas at the table. This prophecy manifestly belongs to the spiritual types. Even that experience of shameful treason allotted to David, the typical Mashiah, must finally, in accordance with divine judgment, be fulfilled in that highest imaginable treason of Judas to the real Messiah. The choice of the passage was likewise

suggested by the meal.—HE HATH (ALREADY) LIFTED UP HIS HEEL AGAINST ME. The figure represents a fellow who, having turned his back, makes off with a sudden act of cunning and brutal malice; it cannot be expressive of the throwing of the foot under in wrestling. We need not enlarge upon the truth that the prophecy of the Scripture is in this instance as little proclamatory of a fatalistic destiny as in similar cases, since the prophecy should be regarded as the ideal consequence of the facts, although it does historically precede them.

Ver. 19. FROM HENCEFORTH I TELL YOU, etc.—He intimates that He will tell them repeatedly, and gives His reason for so doing.—THAT I AM HE has here more of explicitness than ch. viii. 24, to which Tholuck refers. The very Person is meant to whom that passage in the Psalms typically points. When the treachery of Judas stalked forth in all its horridness, the disciples (whose faith might have been shaken by the success of that treachery—Meyer) stood in special need of comfort. This was afforded them when they contemplated the fulfilled word and sentence of God.

Ver. 20. HE THAT RECEIVETH WHOMSOEVER, etc.—Comp. Matt. x. 40. The original fitness of the saying in this place is confirmed by the preceding VERILY, VERILY (notwithstanding that Kuinoel and Lücke consider the words as a gloss derived from Matthew, and that Lampe and others annex them to ver. 16). The connection is resident in the fact that Jesus intends to contrast the future glory of His faithful ones with the picture of the miserable traitor, for the consolation and comfort of those (Melanchthon and others), and for a mirror to the traitor; in connection with the antithesis between those whom He has historically chosen, and those from among these historically chosen ones whom He will send in the might of the Spirit (between disciples and apostles). They shall be endued with such dignity, they shall communicate such blessing, as though He came Himself; nay, as though, mediately through Him, God Himself came. This dignity is still more powerfully represented in its spiritual exaltedness by being portrayed in the light of the receivers of apostles, *i.e.* of the faithful. By means of them Christ shall appear, God shall be made manifest, throughout the world. And thus the contrast between treason and apostolic worth is also expressed (Hilgenfeld; see Acts ii. 17, 18). According to Calvin, Christ means to say: The wickedness of some few who are guilty of unworthy conduct in the apostolic office does not impair the dignity of that office,—a conclusion which results but indirectly from this passage, and which is but conditionally correct. According to Zwingle, He designs to dissuade the others from imitating the apostasy of Judas; but of their eventual fidelity He was assured (see ver. 10).

Ver. 21. ONE OF YOU WILL BETRAY ME.—On the relation of John to the Synoptists, comp. *Comm. on Matthew;* Tholuck, p. 347. In

the 21st verse we find the first intimation of the Lord's Supper, together with the beginning of the history relative to the disclosure of the betrayer. Comp. Matt. xxvi. 21. That the conflict here undergone by Jesus extended far deeper than that recorded John xi. 33, and that it was not merely "physical compassion," results from the fact that He is here represented not as being stirred up in spirit so that He troubles Himself outwardly, but as being troubled in the spirit itself. The inmost life of His human spirit was invaded by horror at the unprecedented fact of His approaching and imminent betrayal: the sight of the crafty one, and of his connection with the circle of disciples, most of whom were without suspicion of his guilt, and had trusted implicitly to his fidelity, tempted Him to despise the whole race of mankind, and tended to produce in Him an exasperation of spirit which He must summon all His energies to resist. His victory was comprised in the open proclamation, characterized by John both as a testimony and a declaration: *One of you will betray me.* Strong emphasis is placed, in the first instance, upon the "*one of you.*" The Lord must bring into view the entire accompliceship of the disciples simultaneously with the immeasurable iniquity of the disciple. Such is His object; the saying may not be regarded as barely expressive of "His grief-stirred soul." The horror of spirit from which Christ here frees Himself cannot be lightly compared with an emotion of grief having its seat in the soul.

Ver. 22. THEN THE DISCIPLES LOOKED ONE ON ANOTHER, etc.—See the Synoptists: they were troubled. They inquire of each other and of the Lord, saying, Surely it is not I?

Ver. 23. ON JESUS' BOSOM.—Κόλπος, the bellying of the garment over the girdle, the bosom, the lap; ethically defined, the breast. They reclined in a half-sitting posture, facing the low table, the left elbow resting upon the pillow, the feet outward, and the right hand free. So that the person who sat to the right of another seemed to lean upon his breast. (Hardly, however, in accordance with Lightfoot and others, did "the back of his head come into contact with His breast," because in that case the other would have been unable to reach the table with his right hand.) The purposed omission of the name proves this person spoken of to have been John; comp. ch. xix. 26, xx. 2, xxi. 7, 20. The traditional name of John, ὁ ἐπιστήθιος. See the Introduction.—WHOM JESUS LOVED. In a special sense; hence designative of friendship. Here for the first time do we meet with this self-designation, induced by "the hallowed moment, never to be forgotten by him."

Ver. 24. SIMON PETER, THEREFORE, BECKONETH TO THIS MAN.—They were, then, not sitting by each other. The reading, "*and saith unto him, Say, who is it of whom He speaketh?*" (see the TEXTUAL NOTES), is to be preferred; insomuch the more since it is more vividly characteristic of Peter. Peter, with his usual im-

petuosity, presupposes that John already knows. And, without doubt, John had a distinct presentiment of the facts of the case; without, however, allowing himself prematurely to declare his suspicion. See ch. vi. 70. The whole disturbance among the disciples is indicative of an anxious whispering, murmuring, or speaking in an undertone. In this and similar traits, Baur and others pretended to discover an indication of the intention of giving Peter an inferior position in comparison with John; whereupon see Meyer. It is the perverted fancy of a humanly cunning, egotistical pragmatism that seeks to foist the like base motives of its own invention upon every passage of the Holy Scriptures.

Ver. 25. LEANING BACK ON THE BOSOM OF JESUS.—Illustrative. Indicative of a low and familiar questioning.

Ver. 26. HE IT IS TO WHOM I SHALL GIVE THE SOP, *i.e.* whose turn it is that I should give him the morsel. In the first place, we must remove the prejudice denying that the paschal meal is here spoken of. Such, for instance, is Meyer's view. Then the question arises as to what moment of the paschal meal is intended. As regards the order of the passover (see *Comm. on Matthew*), it is a question whether we are to understand by the *morsel* presented, a morsel of the bitter herbs which were partaken of after the first cup, or the morsel of blessed bread distributed by the householder subsequently to the second cup. According to Tholuck, a sop of the bitter herbs wrapped together might also be called ψωμίον. Contradictory to this, however, is the fact that the herbs were not handed round, but that several dipped in the dish at the same time. On account of this latter circumstance, Tholuck opines that the ὁ ἐμβάψας in Matthew, spoken with reference to Judas, cannot be conceived to apply to anything but the herbs. But doubtless a weightier meaning attaches to the trait that Judas dipped his hand also into the dish. According to Matthew, Jesus says, *He that dippeth his hand with me in the dish;* similarly Mark. According to Luke, to whom we owe the greatest number of psychological traits, He even exclaims: *But lo! the hand of my betrayer is with me on the table.* Hence we persist in regarding this trait—viz. that Judas thrust his hand into the dish simultaneously with the Lord—as an arbitrary movement of his hand in violation of the rite, by which movement his evil conscience betrayed itself (see *Comm. on Mark*). Hence, too, the token in the Synoptists coincides perfectly with the token in John. It was the presentation of the morsel of bread subsequently to the second cup.

Three things are now conceivable:

First supposition. That Judas received the consecrated bread, and shortly after the consecrated cup likewise. This, however, is flatly contradicted by the account of John. After the sop Satan entered into him, and he went out into the night. It is simply inconceivable that the presentation of the cup took place prior to

this movement of Judas; irrespective of the consideration that John would have mentioned such an item. This statement is not invalidated by the different sequence which Luke, in conformity to his view of the facts, observes, if we only rightly understand the construction of Luke. It is doubtless to be apprehended thus. He designs, in the first place, Luke xxii. 15–20, to set before us a picture of the sacred transaction, inclusive of *the celebration of the passover as well as the Lord's Supper*. Then he reverts to the Lord's dealings with individual disciples on this occasion (vers. 21–38), and again not chronologically; for he first disposes of the betrayer, then recounts the contention of the disciples relative to their respective ranks, and finally relates the warning of Simon. The story proceeds in its order from the worst disciple to the one of most repute—him who after his conversion is to strengthen his brethren. The account of Matthew and Mark makes the institution of the Lord's Supper succeed the putting aside of the traitor.

Second supposition. Judas did not receive the cup, but he did receive the consecrated bread. It is true that Luke is not here to be taken into consideration in respect of chronology; but John speaks of a sop dispensed by Christ. However, not only are Matthew and Mark against the view now under examination,—albeit simply by giving the precedence to the positive unmasking of the traitor,—but also John, inasmuch as it is not until after the purification of the circle of disciples by the withdrawal of Judas, that he pictures the Lord as yielding Himself up, in entire trustfulness, to communion with the disciples.

Third supposition. Judas did not participate at all in the Lord's Supper. In favour of this: (*a*) The destination of the love-feast, to purify the circle of disciples; (*b*) the great contrast made by John between the celebration prior to the departure of Judas and after it; (*c*) the account of Matthew and Mark. But hence it will result that, after the distribution of the paschal loaf, when Jesus handed Judas the bread with the words, *This is the bread of affliction*, etc., and after which Judas withdrew, Jesus paused in order then to begin the distribution of the bread for His Supper. It would even be conceivable that Judas was the first and last who received the morsel of the paschal loaf as such—the bread of affliction.

GIVE THE SOP WHEN I HAVE DIPPED IT.—According to Meyer, this act was merely a sign for John, whose query was prompted not by curiosity, but by affection. Taking this view of the matter, the act would certainly be a somewhat surprising one; and thanks for an elucidation of the moment are due to the harmony of the evangelists. Judas, in imitation of the other disciples, asked at about this time, *Is it I?* and Jesus answered him, *Thou sayest it.* We are doubtless to conceive of the words *He it is* as spoken in a tone sufficiently loud for Judas to hear them. The betrayer must

have sat near Christ, since his hand reached the dish. Then, upon his shameless question, followed the direct announcement of Jesus. (On Strauss' preference of Luke, and Weisse's of Mark, see Meyer [p. 494]. Weisse psychologically maltreats the entire narrative of John as a fiction growing out of ver. 18.)

Ver. 27. AND AFTER THE SOP.—That is, after the reception of the same, he took his resolve, made up his mind—τότε. John specifies three periods in the development of the iniquity of Judas: these may be severally designated as the period of the treacherous bent or disposition of mind (ch. vi. 70); as the period of the thought of betrayal (ch. xiii. 2, comp. ch. xii. 1, etc.); and as the period of the resolve of betrayal (in this place). He now resigned his will entirely to the will of Satan, becoming the devil's slavish tool. Meyer disputes the interpretation of Theodore of Mopsueste, who holds that the consummate hardening of Judas is meant. But what other designation could the ethical side of the present transaction possibly receive? The only thing is, that the expression is not sufficiently strong for the historical import of the moment. In respect of that, he became the complete tool of the enemy of Christ in the midst of a posture of affairs the like of which was never seen again. The confounding of the condition of Judas with the state of actual demoniacs (Meyer) must, however, not be ascribed to John. Neither should too great stress be laid upon the distinction of Bengel, *post offulam, non cum offula;* as if the matter of the greatest importance were to guard against the imputation of a magical effect to the sop. In this connection, Tholuck remarks that he far rather became an organ of Satan "in consequence of perceiving that he was known, and therewith (with the bestowal of the sop) branded." Notwithstanding all this, his hardening did accompany his reception of Christ's last token of love; it was of course no *magical* result, but an *ethical* one. Thus unworthy communicants eat and drink judgment—condemnation—to themselves; and perfect hardening can, as a general thing, take place only in connection with the full operation of the gospel. The unmasking of the traitor was so gentle, so gradual, as to allow time enough for repentance; the branding was accomplished by Judas himself, when he arose after the sop and went out. Even at the words, *What thou wilt do, do quickly,* most of the disciples were ignorant as to how matters stood with him.

WHAT THOU DOEST (WOULDEST DO, ART ABOUT TO DO), DO QUICKLY.—Ποιεῖς, art on the point of doing. See ver. 6. The comparative is not only augmentative in reference to the time, but also mitigative in reference to the command. Thou art already doing it, without any word of mine; and so be quick about it, and not so lurkingly slow. In point of fact, this saying is declaratory of the true expression for the divine judgment of obduracy, in the whole world and to all time. The command in all these judgments

is never, Do quickly what thou art not yet intending to do; but invariably, *What thou wilt do*, what thou hast already begun to do, *do more speedily*. Those who have really resolved upon evil are, by such circumstances as God has ordained, driven to their goal as in a storm; and there is a holy reason for this: (1) It is the final attempt at deliverance. If a single spark of resisting power remain, it may be kindled under the pressure of outward decision, whilst it will assuredly expire if a more lingering course be pursued. (2) It is the vital law of what is holy to purify itself, by a crisis, from admixture with such elements of obduracy. (3) The later judgment is, the more fatal it is; although in this case it was fatal enough already. (4) The freedom of divine providence is therein manifested; it knows itself to be in no wise jeopardized by such acts of rebellion.

Therefore the imperative is undoubtedly not permissive in this passage (Grotius and others). And therefore, also, we must likewise take into consideration as a motive the desire of Jesus to be freed from the irksome proximity of the traitor (Ambrose, Lücke). We cannot overlook the fact that Jesus invokes the decision for His own sake also (not simply, however, in order that He might accomplish His ὥρα).

But the main consideration for the Lord is the independent purpose which the departing of Judas is designed to accomplish, viz.: (1) His holy separation from the wicked one, in the form of a voluntary self-destination on the part of the latter; (2) the purification of the circle of disciples from the dangerous and infective member; (3) the restoration of a confidential circle in which He may open His whole heart. Tholuck: "Now such a reason for desiring His departure is contained in the necessity for expressing before the circle of disciples the feelings that have been awakened in Him by that decision. It is the wondrous prerogative of Supreme Causality to celebrate the loftiest triumphs over the very blackest of individual deeds, in that these, entering into that objective connection which worldly events sustain to each other, issue in something entirely at variance with the end that they were humanly designed to accomplish, Acts iv. 27. But this triumph over evil that is to be converted into a means of good, cannot be expressed in presence of the evil-doer himself, previous to the performance of his deed, without by such expression assuming for the evil-doer the character of a solicitation to evil, Rom. iii. 7."

Ver. 28. NOW NO ONE OF THOSE RECLINING AT THE TABLE UNDERSTOOD, etc.—Preceding observations show that John tacitly excepts himself (Bengel and others). He also qualifies this verse by ver. 29. It was at least impossible for him to share the following conjectures. But his remark proves that even now the circle of disciples as a body did not definitely regard Judas as the traitor.

Ver. 29. WHAT WE HAVE NEED OF FOR THE FEAST.—Judas was cashier. Meyer observes: "No necessaries for the feast, therefore, had as yet been purchased." But it was hardly customary for people to buy necessaries for the eight days' feast *all at once*. This trait, generally cited in favour of the view which defers the beginning of the paschal feast until the evening of the following day, is in reality most decidedly opposed to it (see *Matthew*). No one could pitch upon the idea that the command, *Make haste*, had reference to the making of purchases, if the whole of the next day might be thus employed. So also Tholuck, p. 351. But it is hardly to be supposed that the close of this feast was not until "the tenth hour of the evening." The foot-washing had commenced before six o'clock, and the distribution of bread after the second cup occurred about the beginning of the feast. "And as regards the legal permission to make purchases after the beginning of a feast, we will confine ourselves to the mention of what follows: That the killing, baking, and cooking of food for the feast was allowed on the 15th of Nisan is proved by Ex. xii. 16, to which passage no exceptions are made even by rabbinical expounders (Jarchi, Aben Ezra, particularly R. Levi). Moreover, according to Luke xxiii. 56, purchases were also made; nay, even on the Sabbath, which was still more strictly observed than the feast-days, not only almsgiving, but also the making of purchases, upon certain conditions (as, for instance, buying on pledge), was permitted (*tr. Schabbat*)" (Tholuck).—OR, THAT HE SHOULD GIVE SOMETHING TO THE POOR. Special aid was afforded to the poor in the way of assisting them to procure necessities for the feast.

Ver. 30. HE, THEN, HAVING RECEIVED THE SOP, WENT OUT IMMEDIATELY.—The fact of Judas' immediate departure is brought out by John, as though with the view of precluding any misunderstanding; hence it is impossible to suppose that the former participated further in the festive meal. The circumstance is likewise expressive of the full decision of the traitor.

BUT IT WAS NIGHT.—The *but* is indicative of an antithesis. It was, indeed, rather late to buy provisions for the feast, or to give alms to the poor; night had stolen unobserved upon the deeply-agitated circle. But still another truth is intimated, viz. that Judas went out into a spiritual night to accomplish the work of darkness. See ch. xii. 35; Luke xxii. 53.

DOCTRINAL AND ETHICAL.

1. Love to His own was the motive for the adherence of Jesus to His nation until death, even after that nation had rejected Him. This fundamental motive is at the same time explained by the second and secondary one—His faithfulness to the law, which made Him at the appointed time keep the paschal feast in

Jerusalem. The great difficulties occasioned by the beginning of the thirteenth chapter are particularly induced by the insertion of the evangelist's closing reflections, contained in ch. xii. 37–50, in the midst of the grand antithesis contemplated by him. Now this is the form of said antithesis: Jesus, after having spoken His last words of exhortation to the people, departed and hid Himself from them (ch. xii. 37). *But before the feast of the passover He issued forth again* (albeit not amongst the people). *Warned by a consciousness that the great hour was come when He should go home to the Father, and impelled by His love to His own whom He left in the world, He gave these a sign of His love, namely His death; by this at once attaining to His own consummation in love and to His end by love.* On the relation of the love-feast, which He celebrates with the disciples, to the passover of the Synoptists, see the introductory note.

2. From the demands of custom as well as from indications in Luke, it results that the FOOT-WASHING was no mere symbol, manufactured by the Lord, but a symbolical example shaped by the force of circumstances. See the closing note to ver. 5. As a symbolical example it cannot be a sacrament. It may well be, however, the introduction to a sacrament, that is, to the Lord's Supper. The fulfilment of the foot-washing appears again in a truly evangelic discipline, preparation, and confessional ordinance as a solemnity to be observed previous to the Lord's Supper. This is demonstrated by the fact that Christ, by His foot-washing and love-feast, separated Judas from the communion of the disciples, without employment of legal compulsion, and also instructed the disciples themselves relative to their spiritual standing, and reproved them, with a view to purifying, warning, and arming them. See ver. 22. But the symbol of the ecclesiastical ordinance is at the same time expressive, as an ethical example, of the two fundamental requisites of Christian sanctification: (1) We should be ready to have our feet washed by the brethren in the name of the Lord,—to accept reproof, instruction, correction from them; (2) we should be ready, as circumstances may require, to perform this service of love in all humility for the brethren. To this must be added, however, the maxim that should be our guide: that the latter, rightly exercised and practised, is still more an act of self-denying love and humility than the former.

3. The washing of the feet, to be effectual, must have been preceded by a *bathing of the entire body, i.e.* baptismal grace and the substantiation and moral actualization of baptism, as the theocratico-social regeneration, in PERSONAL REGENERATION. The disciples in general were benefited by the foot-washing, while in the case of Judas it accelerated the judgment of obduracy.

4. Not only did Christ draw forth the New Testament flower of the Lord's Supper from the covering which enwrapped it; but

He likewise metamorphosed the covering itself—the passover—into something in keeping with the New Testament, by transfiguring it to the CHRISTIAN AGAPE. The discontinuance of the Agape in the church is productive of a heavy loss of blessing; a loss which, at the utmost need, does but begin to be supplied by Christian union festivals. Still less are our charitable institutions the full and lively expression of that brotherly fellowship in life which is shared by differing Christian ranks.

5. The two great antitheses: Christ, already parted from the world, is drawn back into the world by love to His own, in order that He may give them a last proof of His love, which proof grows into that exhibited in His death itself; Christ, entertaining the presentiment of His omnipotence, and confronting disciples within whose circle there nestles in the person of the betrayer the canker-worm of satanic treason, washes the disciples' feet.—Jesus, girded for the foot-washing, and washing those feet that have already hastened to the Pharisees to shed His blood, a living warning against those who fancy that they have established a church, whether Novatian or Donatistic in its form, within whose pale none but saints are found.—The foot-washing the presage of His humiliation unto the death on the cross (Hilgenfeld).

6. Yet the washing of feet, conducted with the holy and startling earnestness employed by Him towards this circle, is in an equal degree the living archetype for the spirit in which the sanctuary should be cleansed, and the Christian communion protected by an evangelically severe and free discipline, dealing not in legal thunders, but endued with power to make men quake.

7. THE PORTRAIT OF JUDAS.—The stages of his growing obduracy John delineates with a master-hand. See note to ver. 27.

8. THE PICTURE OF THE DISCIPLES.—The fact of their not perceiving that Judas was the traitor, even when the end was near, is a proof of the strength of the prejudice entertained by them in favour of his talents and his promising deportment. (See the history of the anointing in the Synoptists; Comm. on *Matthew.*)

9. THE PORTRAIT OF PETER.—*Before the Lord's Supper.* Piety, love to the Lord, heroic humour, are traits not to be mistaken; but self-will, dictatorialness, eccentricity are likewise unmistakeable,—self-exaltation, proud modesty that would fain pass for humility. *After the Lord's Supper.* Over-estimation of his spiritual strength, of his joyfulness in confession and death. In both cases a stiff-necked inclination to refuse the full obedience of faith to Christ's words, "in order that he may have his say." In this respect also Peter, before his conversion, was symbolical. He repeatedly needed the sternest threats of the Lord, and yet he came to himself only when the cock (*gallus*) proclaimed most fearful judgment upon him. Three times did he deny before the cock crowed.

10. THE PORTRAIT OF JOHN, the friend of Jesus: (1) *He reposed*

on His breast; (2) not a word, not a gesture, not a mood of the heavenly Friend escaped him; (3) *he shared* with Him the deep emotions of His soul in grief and horror at evil, in the anticipation of glory; *he saw in His light.*

11. The position of the LORD'S SUPPER in our chapter. See note to ver. 26. On the different hypotheses, see Meyer [p. 500 f.]; Paulus and others, after ver. 30; Lücke and others, between vers. 33, 34; Neander and others, after ver. 32; Olshausen, after ver. 38; Sieffert, before the foot-washing; Bengel, Kern, Wichelhaus, after ch. xiv. 31. (These assume Jesus to have at that time just set out for Jerusalem, in order to celebrate the paschal meal.) Meyer: At all events not until after the departure of Judas. See the next Section, ver. 34.

12. On the question as to *whether Judas participated in the Lord's Supper*, see note to ver. 26; Comm. on *Matthew*, ch. xxvi.—Tholuck: "Unquestionably the ancient church in general conceived of the ψωμίον (Vulg. *panis*) as the sacramental bread; this view was likewise entertained by the Lutheran Church. The *Form. Conc.* Art. vii. alleges the example of Judas as a precedent for the partaking of the body and blood of Christ by *unbelievers*. That view is at present, however, generally abandoned; even by Kahnis, *Abendmahl*, p. 10. Comp. the historical part in Bynäus, *de morte Christi*, i. p. 344 f." Comp. Wichelhaus, *Leidensgeschichte*, p. 256 ff.

13. "*What thou doest, do quickly.*" The true formula of the judgment of impenitence. See note to conclusion of ver. 27.

HOMILETICAL AND PRACTICAL.

How the love of Christ to His own in the world decided Him to issue forth from His concealment upon the path of suffering.—How He transformed the paschal feast into a love-feast.—The passover, as a feast of triumph over the darkness of Egypt, changed into a feast of triumph over the Prince of darkness and his tool.—How, with the revelation of His love at His last love-feast, the Lord accomplished in spirit the journey of His life.—After the example of Christ, to depart blessing others.—The beginning of a threefold celebration of love on Christ's part: (1) The passover and love-feast as a feast of parting and death; (2) the Supper as a feast of reconciliation and life; (3) the farewell discourses as a feast of spirit and knowledge.—The manifestation of Christ's love to His own at the last repast: (1) *The perfect faithfulness* and *devotion* of His love: the return of the defunct Prophet to life, that He may suffer (the transition from the prophetic to the high-priestly work. "Until the end.") (2) *The profound humility* of His love (the foot-washing). (3) *The severity and divine decision* of His love (towards Peter). (4) *The masterhood and animating power* of His love (an example for the disciples). (5) *The fondness* of His love (John,

the confidential communication). (6) *The holiness* of His love (the grief and horror excited in Him by Judas; the separation of the latter through the power of the Spirit).—The foot-washing: (1) As an instructive custom (hospitality); (2) as a beginning of the redemptive self-humiliation of Christ (the Father of the family discharges a slave's office); (3) as an ecclesiastical symbol (preparation or confession); (4) as an example for the Christian life (to suffer one's own feet to be washed; to wash the feet of others).—The purification of the circle of disciples by the foot-washing: (1) The shaming of the whole body of disciples; (2) the correction of Peter; (3) the separation of Judas.—How confidently Christ knew His hour: (1) The hour of glorious home-going as the hour of painful departure; (2) the hour of His death-journey as the hour of His exode to the Father.—The picture of Jesus, girded in readiness to serve as a slave in the circle of disciples: (1) How gracious, free, brisk, and serene: a picture of *free* love. (2) What a contrast to His heavenly glory: a picture of the *humblest* love. (3) How entirely expressive of His holy feeling: a picture of *saving* and *awakening* love.—Heaven and hell arrayed against each other for spiritual combat at the paschal meal: (1) The lineaments of hell in the conduct of Judas (reserve, subtleness, gloom, hate, rebellion, despair; which things are one with Satan, the murderer of mankind, the murderer of Christ). (2) The lineaments of heaven in the conduct of Jesus (openness, faithfulness, brightness, love, humility, peace; which things are one with God, the Saviour of mankind, filled with grief and horror at the traitor himself).—The wonderful self-denial in the foot-washing of the Lord: (1) The Master washes the disciples' feet; (2) the Heir of Omnipotence performs this service for a circle harbouring the betrayer.—Peter's self-will: (1) In his refusal; (2) in his compliance.—Return of these characteristics of Peter's in ecclesiastical time.—The stern word of the Lord to Peter (ver. 8): (1) In its literal sense, or the necessity of obedience; (2) in its figurative sense, or the necessity of sanctification.—How Christ in dealing with Peter, who in his self-will is desirous of laying down the law, gives a legal expression to His gospel itself.—As the eye of Christ once pierced through His circle of disciples, so His penetrating glance scans His whole church for evermore. (The Lord knoweth His own.)—The example of Jesus: (1) Wherein appearing; (2) how authoritative (as a law of life for the disciples); (3) of what exclusive (clerical pride, hierarchicalness, an undisciplined condition of His church); (4) what it requires (humility to perform the heaviest services of love; alacrity in accepting them).—Vers. 16, 17. See above.—It is easier to set forth Christianity symbolically and ecclesiastically, than to practise it morally and humanely.—True symbols should be changed into real life; not life itself into arbitrarily manufactured symbols.—The heavenly wisdom of Christ; how it unites the

most careful forbearance with the holiest openness in the gradual unveiling of the traitor.—The word of Scripture concerning the traitor, the everlasting label, the brand of all traitorous ingratitude; especially in unbelief or apostasy from Christ, or from evangelic truth.—The startling contrast between the figure of Judas, and the glorious destiny and dignity of the apostles (vers. 19, 20).—The lofty signification of the expression, "Jesus was troubled in spirit;" or how Jesus then, in the midst of the circle of disciples, victoriously fought out His spiritual combat with Satan: (1) The temptation of the evil spirit to scorn of mankind, hatred of mankind, doubt as to the healableness of the human heart, as to God's ruling hand. (2) The victory: A victory of the God-filled *Son of man* over the Satan-ruled hireling of the legal hierarchy; a victory of trust over despair, of humility over pride, of love over hate, of life over death. (3) The circumstances: this conflict not distinctly known to the disciples, yet felt by them with grisly discomfort.—So it is with the spiritual conflict that Christ carries on in His church with satanic spirits.—The fearful but deserved excitement of the circle of disciples at the awful disclosure of Christ.—At the revelation of the enemy of Jesus, it is the disciple's duty and honour to call himself Jesus' friend (ver. 23).—The sop, a type and expression of the opposite effects of the gospel.—The presentation of the sop a final, unavailing warning to the conscience of Judas: (1) The final one: (*a*) Had there been a spark of honesty in him, he would now have confessed. (*b*) Had there been a spark of repentance in him, he would not have tasted the sop amidst these signs. (2) Unavailing: (*a*) By the sign that it was he, he became thoroughly exasperated to hatred, and turned the bit of blessing into a serpent's bite. (*b*) He still continued his falsehood and hypocrisy before the circle of disciples, after being unmasked before the eyes of Jesus and the nearest witnesses.—"What thou doest," etc. See above. The reserve of Judas a fundamental feature of his ruin. Reserve and pious reticence (see the conduct of John in antithesis to the conduct of Judas): (1) The former shuts his heart to heaven, and opens it to hell; (2) the other shuts his heart to the world and hell, and keeps it open for the Lord and His people.—The decision of the wicked a laceration of the inmost life.—The going of Judas out into the night: (1) Into the beginning night (his sun of peace has set upon him); (2) into the midnight (the fellowship of the wicked awaits him for the work of darkness); (3) into eternal night (endless despair).

STARKE, ZEISIUS: The death of the faithful is a going out of the world to the heavenly Father.—The spiritual birth of believers is *of* God, their life *in accordance with* God, their departure out of the world *to* God. Well is it for those who have an experimental knowledge of this, and comfort themselves with the thought of it, 1 John v. 19.—A Christian shows politeness to friends and enemies,

and renders loving services to both.—HEDINGER: Humility, precious possession.—See that thou come not with an unwashed, *i.e.* impenitent heart, to the table of the Lord.—ZEISIUS: Untimely humility, uncourteous courtesy, unwise wisdom, that refuses obedience to Christ.—It befitteth us always to obey Jesus; but always to know why this or that is done is no part of ours: neither doth it behove us to wish to know all.—Believers do not know in time all of God's workings within them in the grace of sanctification, and how blessedly He is conducting them, even when He seems to them to be leading them through misery; but in a blissful eternity they shall fully know these things, and gloriously praise Him.—Ver. 8. It is an abuse of good breeding to set fine manners in opposition to the ways of the kingdom of God. Christ cannot endure that.—Untimely and excessive complimenting is inconsistent with Christianity.—We must tell even our good friends of their faults, Ps. cxli. 5.—Happy is he who here accepts reproof for his sins.—Ver. 9. HEDINGER: Exercises in humility, originating in our own heads, are worthless, like all other self-chosen works.—We must not lay down rules to God in any particular.—Ver. 10. We are, in truth, all washed, but not all clean. The visible church is, and will continue to be, a mixed mass.—If Christ washed the feet of Judas, His betrayer, oughtest not thou likewise to love thine enemy and do him good? Matt. v. 44.—Many a man has an enemy in his household, and is ignorant of the same.—OSIANDER: Those who preserve the intention of sinning are not clean in the sight of God.—Ver. 15. Pastors and preachers must be exemplars for their flocks.—Ver. 16. Let our earthly rank be high or low, we are but servants of Jesus, and hence may not refrain from rendering every loving service that has need of us, 1 Pet. ii. 16, 17.—QUESNEL: The bare knowledge of God's commandments avails men nothing, but only causes them to be judged the more rigorously.—Ver. 18. The making of bad distinctions is sinful, but the making of good distinctions is Christian.—CANSTEIN: The fulfilment of divine prophecies a grand corroboration of our faith.—OSIANDER: O shameful ingratitude! that the good are often so shamefully rewarded for many benefits.—Ver. 19. HEDINGER: Time opens many truths, as in temporal, so in divine mysteries.—Ver. 20. Wherein the reception of a servant of God consists.—CANSTEIN: Righteous servants of the divine Word may derive strong consolation from a contemplation of the lofty dignity of their office; and may by such contemplation arouse their souls to action.—QUESNEL: The union of Christ with His members is so complete, that He receives the good done to them.—Consolation for faithful servants of God,—that some do good to them, even permitting their ministry to be fruitful in them.—HEDINGER: The righteous are not at a loss for signs of the common destruction of a church as well as of the hastening of a soul to ruin.—ZEISIUS: If Christ was so bitterly

distressed in spirit at the devilish wickedness of Judas, how is it possible that God should be the cause of the sin and damnation of a single man?—ZEISIUS: Christ did not make His betrayer known at once; He knocked at his soul ever and anon to incite him to repentance.—CRAMER: Christ washed the feet of His betrayer, suffered him at the feast of the paschal lamb, Himself gave him the sop, endured his kiss in the garden. Learn by this great and unspeakable example of the love, meekness, and patience of Jesus, to love *thine* enemies also, and to recompense evil with good.—Ver. 27. HALL: The wicked spirit generally takes occasion to fall upon us with an access of zeal when we have been the recipients of some divine gift.—ZEISIUS: He who deserts God is deserted by Him in return; and he who will not be ruled by His Spirit is given over to the power of the Evil One.—No vice opens the door wider to the devil, who was the first hypocrite, than hypocrisy.—Ver. 30. Satan grants his worshippers no rest; they dare not delay to do evil.—He who withdraws from Christ, the true Light, and loses the light of grace, will assuredly fall into the thickest darkness.—QUESNEL: When the wicked man does evil in the night, the night that he bears within his own heart is far blacker than that which he chooses for his work of darkness.

HEUBNER: Jesus always knew His time, *i.e.* what was to be done. He even knew the time of His death.—It is a divinely illumined glance that teaches us rightly to know the time, *i.e.* God's peculiar purpose with us at a certain time.—Jesus teaches us the duty of setting all our affairs in order before death, of bestowing every proof of love on our dear ones that it is possible for us to give.—At parting, all love's yearnings awake, even though they may have slumbered a little before.—This love, what hate, what falseness and ingratitude were opposed to it!—The nearer thou feelest thyself to God, the more humility have thou.—Spiritually He is ever thus descending and washing us clean.—Jesus' humility is an enigma to the disciples. In like manner, the lowly conduct of the righteous is ofttimes surprising to the unconverted.—Ver. 8. He whom Jesus does not sanctify, has no fellowship with Him.—Ver. 9. We must learn true moderation in our zeal and obedience.—Ver. 10. They were clean in Christ; in faith in Him. Judas lacked this faith.—Ver. 13. MASTER = whose word we believe; LORD = whose commands we should obey.—*The foot-washing.* It is a customary rite in a few cathedral cities only; in Vienna, for instance, where, on Maundy-Thursday, the emperor washes the feet of twelve aged men. Zinzendorf reckoned it among the sacramental acts, but not among the sacraments. We do not interpret it literally.—The imitation of the act of Christ in spirit: to render services of love that are somewhat burdensome, such as nursing the sick, etc.—How glaringly it contrasts with Christ's act, when the so-called Holy Father (the Pope) suffers his foot to be kissed!—Sad

incongruity between knowing and doing.—Ver. 18. Christ's word holds good with regard to many of His servants who eat His bread. —Ver. 21. None can inflict more sorrow upon the heart of Jesus than unfaithful, false disciples.—Ver. 22. The disciples were dismayed: (1) It was a grief and a shame to have such an one in the midst of them; (2) each one was reminded of the danger to his own heart; (3) they must needs stand in dread of such a sad issue to the fate of Jesus.—The most anxious condition for a pious soul: When it becomes uncertain as to its perseverance and state of grace.—It is possible that Judas perceived himself to be discovered when he took the sop and was put into a certain rage by the fact. (Be it observed that it was only at the reception of the sop, or the manner of its reception, that his decision was formed, and he was designated as the traitor.)—Ver. 27. *Quod dubitas, ne feceris.* Timorous delay excites the suspicion of wrong.

GOSSNER: Ver. 8. So politeness turns to incivility.—Peter's fault consisted in his liking always to have his own way.—Ver. 9. But Peter errs on the other side, and will not be satisfied with what Jesus here purposed.—Now we want to do (or suffer) too little, now too much.—The feet that walk upon earth are continually gathering some particles of earth, and intercourse with the world imperceptibly contracts something from the world.—Peter did not here recline next to Christ: John was nearer to the Lord. From this we see that love has the primacy in the church of Christ. It may ask questions, and it receives answers, about things that Peter does not know of, and of which it must be the means of his hearing when he desires to know them.—*What thou doest.* Do but quickly accomplish the work of iniquity, that I also may be able perfectly to reveal the work of my grace, the wonders of my love.

GERLACH: How he (John) is always most anxious to exhibit the soul, the spiritual meaning, of things that were already sufficiently familiar to all his readers through the other Gospels and oral tradition. As he, therefore, makes no mention of the institution of holy baptism, but touches upon the internal process of regeneration whose sacrament it is (ch. iii.), so in like manner he is silent about the institution of the Lord's Supper, the sacrament of continual and intimate communion with the Saviour, dwelling by preference on a former occasion upon the partaking of His flesh and blood (ch. vi.), and now upon the invisible yet genuine union of Jesus with His disciples, and of the disciples among each other in Him.—The world wills His death, and He and the Father will it also. But now that He is dead to the world, and will no more manifest Himself to it (ch. xiv. 17, etc.)—*i.e.* before His death—He lives entirely in His own. (Conjecture) Jesus first washed the traitor, and then came to Peter.—*No part with me.* He who does not recognise true greatness and dignity in love that humbly serves, is no disciple of Christ's. Col. iii. 13.—(Augustine): He lay on

the breast (in the lap) of Jesus. For what is meant by the lap or breast save the part that is hidden?

LISCO: How close Judas was to Jesus! how far removed from Judas was Jesus soon after! He in glory, and Judas in perdition. —Jesus the Revealer of hearts.—BRAUNE: Ver. 6. Modesty is praiseworthy; but obedience is still more so. Peter was terrified at his unworthiness in the sight of the holy Saviour, as on that occasion in the ship when he said (Luke v. 8), *Lord, depart*, etc. His speech bears a resemblance to that of the Baptist, Matt. iii. 13. But not all brave words are always seasonable. (We must not fail to observe, however, that in this case the turning-point with Peter was his unreadiness to be reconciled to the spiritual humiliation of Christ, and to what of necessity followed—his own self-humiliation.)—The temperament (mental constitution) of Peter did not willingly listen to promises of future knowledge.—2 Pet. i. 5. —Ver. 8. Recalls ch. vi. 53. Applicable to Judas is the saying of Peter, 2 Pet. ii. 20.—Ver. 12. Jesus sought to strip them of pride by means of a child that He placed amidst them (Matt. xviii.), by the parable of the envious labourers, by the repulsion of the sons of Zebedee; He must now make another similar attempt (yet not simply as an attempt). (Herder): Christianity gained rule only by ministering to all. The noblest bears sway only by understanding how to minister to many,—if it be possible, to all.—Christ walks majestical in lowliness. Follow Him. Trust Him in all dark matters, in all enigmas of Gospel history and of life.—STIER: When it is necessary, love lays its own shoulder to the wheel; it does not rest satisfied with contributing its two pence for the care of the sick and the poor. It willingly peforms *burdensome, unusual, despised, nay, loathsome* services, to use Dräseke's expression. But yet the real, spiritual work of foot-washing in the sense of Jesus' words, ver. 10, is described Gal. vi. 1 and 2.—Luther says justly: Now, therefore, this example of foot-washing is particularly meant for those who are in ecclesiastical offices.—Ver. 20. (Rieger.) He inspires them with courage again in view of their future ministry, for it would please the devil to divest all Christ's servants of authority. When some Judas is set up by him, he would fain have men look upon the eleven others as in no whit better; he would be glad if they themselves thought: We are disgraced; no one will put any faith in us now; our whole order is made to stink. But no! the Lord's Verily, verily, etc., interposes: He can justify us by proving that we are sent from Him.—See GODET (*the Foot-washing*). In the *Stimmen der Kirche*, Langenberg 1852 (p. 214).

FIFTH SECTION.

THE LORD IN THE CIRCLE OF HIS FRIENDS, THE CHILDREN OF LIGHT; HOW HE DISCLOSES AND COMMUNICATES TO THEM THE RICHES OF HIS INNER LIFE, THEREBY CONSECRATING THEM AS BEARERS AND MINISTERS OF HIS OWN LIFE, WITH A VIEW TO THE ENLIGHTENMENT AND TRANSFIGURATION OF THE WORLD, AND THE UNION OF THE PRESENT AND THE HEREAFTER.—DISCLOSURE OF HEAVEN (AND EXPLANATIONS RELATIVE TO THE HEAVENLY LIFE).

CHAP. XIII. 31–CHAP. XVII. 26.

SYNOPTICAL VIEW.

The farewell discourses of Jesus, as recorded by John, contain the most mysterious and most holy of all the sayings through which He manifested Himself to His own. They form the spiritual ante-celebration of His own glorification and that of His people in the new celestial life opened up by His death and resurrection. Distinction must be made between historical periods and those embracing different divisions of the subject-matter; there exists, however, an exact correspondence in the march of the two. The total is the walk to the Mount of Olives, and the revelation of heaven or the new heavenly home, high above the old Sheol of the dead.

FIRST PERIOD.—From the end of the páschal meal, or the departure of Judas, to the end of the Supper. Starting-point of the meditation—*the Supper:* how it *reveals* the gulf that intervenes between the heavenly home that Christ discloses, and whither He is going; but also *transfigures* the same, supplying Christ's presence to the disciples, who sojourn on this earthly shore, until the time when they shall be ripe for heaven, and at liberty to follow the Lord as martyrs (ver. 36). Martyrdom the fairest, ripest fruit of the Lord's Supper; therefore the task and goal of personal life in that kingdom of glory, to found which Christ leaves this world, ch. xiii. 31–38.

SECOND PERIOD.—From the close of the Supper to the departure for the Mount of Olives. On stepping forth beneath the starry sky. Starting-point of the meditation: the going forth into the dark world, and the contemplation of the nocturnal heavens. Revelation of the heavens situate beyond the gulf. Exposition of heaven, or the Father's house, as the goal of Christ and His people.

1. *Christ as the Way to the goal;* in the truth and life of His personal essence standing surety for the goal, in spite of the contradiction of outward agencies, which reveal an apparently aimless and pathless vista of misery and death (Thomas).

2. *Christ as the Goal of the way*, or the spiritual and heavenly theophany, in antithesis to the sensual and earthly theophany; or as the personal Christ, through whom the personal Father manifests Himself, and who, through the Holy Ghost, founds the fellowship of personal, heavenly life (ver. 20; Philip).

3. *Christ, on His return, at once the Goal and the Way.* How, in the communion of His people, He establishes the hidden heaven upon earth, as the kingdom of the Spirit and of love in antithesis to the ungodliness of the world (Judas Lebbæus).

4. *The departure for the Passion as a departure for heaven*, or the parting salutation as a pledge of greeting at a speedily ensuing meeting.

The one warranty for the heaven beyond this world—which warranty is given us through the heavenly Christ present in the world—branches out into various manifestations: (1) Of the heavenly Christ; (2) of the heavenly Father; (3) of the heavenly Spirit or other Paraclete; (4) of the heavenly and personal life and operation of Christians.

First promise of the Holy Ghost as the Spirit of Christ and the church generally, ver. 16. Second promise of the Holy Ghost as the Spirit of evangelic knowledge and of enlightenment, ver. 26. Ch. xiv.

THIRD PERIOD.—The walk from the city to the brook Kedron. *Vineyards and nocturnal garden-fires on either side* (see below). Starting-point of the meditation: the sight of the vineyards, of the cleansed vines, and the burning branches. Glorification of this earthly shore; or the heavenly life upon earth, in the history of the Kingdom of Love or the Vine of God; in the judgment executed upon dead branches, and in the fruit-bearing—love's blessing—of living ones.

1. Divine *establishment* and *cultivation* of the heavenly *Vine* upon earth, or the establishment of the heavenly Kingdom of Love—a kingdom rich in joy. The fiery judgment upon dead branches; the purification of living ones; or the destiny of the Vine (ch. xv. 1–8).

2. *The fruit-bearing* of disciples in their life of love (vers. 9–17).

3. *Verification of love* in opposition to the hatred of the world, or the *defensive* conduct of the disciples of Jesus (ver. 18 to ch. xvi. 6).

4. *Consummation of love* in the fellowship of the Holy Ghost, who convinces and conquers the world by the judgment of the Spirit, or the *offensive* conduct of disciples, ch. xvi. 7–11. Revelation of the future, together with the development of Christianity, vers. 12–15.

Third promise of the Holy Ghost as the Spirit of martyr-faithfulness, ch. xv. 26. Fourth promise of the Holy Ghost as the Spirit of victorious might that overcometh the world, ch. xvi. 8–11.

Fifth promise of the Holy Ghost as the Spirit of apostolic development and apocalyptic revelation of the future, ch. xvi. 12–15.

FOURTH PERIOD.—Towards the end of the way. Conclusion of communications, and promise of future disclosures through the Holy Ghost. Starting-point of the meditation: the approach to the goal. Transfiguration of the union betwixt this world and the world beyond, in the new heavenly life.

1. Promise of the revelation of the new and second heavenly life in the resurrection of Christ, vers. 16–22.

2. Promise of a new meeting, when He of the farther shore shall hold intercourse with them who are still remaining on this side of the gulf, vers. 23, 24.

3. Promise of life in the Spirit, vers. 25–27.

4. The flash of light from the Spirit, apportioned to the disciples even now in surveying the life of Jesus, vers. 28–31.

5. Christ's consciousness of victory, His assurance of new life, as a legacy of consolation for His people, vers. 32, 33. Ch. xvi. 12–33.

FIFTH PERIOD.—Before the crossing of the brook Kedron, the black brook in the gloomy vale. *Period of final decision.*

Development of Christ's consciousness of victory in His high-priestly prayer for the transfiguration of the personal Kingdom of Love, or House of the Father, in this world and the next, through the sanctification or sacrifice of Christ, the redemption of mankind:

1. For the glorification of the Son, vers. 1–8.

2. For the glorification of His people, vers. 9–19.

3. For the glorification of all future believers until the disappearance of the world before the glory of the Son and of His heaven, vers. 20–24.

4. The perfect glorification of the Father, in conformity to His righteousness; the foundation of said glorification having already been laid by the Son, vers. 25, 26. Or, the prayer for the perfection of the Kingdom of Love unto the absolute Epiphany, Rev. xxi.; Tit. ii. 13; 1 John ii. 28, iii. 2. Ch. xvii.

SYNOPSIS.—*First Period:* Antithesis between heaven and earth. *Second Period:* Heaven and its vouchers on earth. *Third Period:* Establishment and development of heaven on earth. *Fourth Period:* Internal union of heaven and earth. *Fifth Period:* The perfect appearing.

On the farewell discourses of Jesus, see Luther's *Sermons* of the year 1538, vol. viii. [ed. Walch]. Matthesius: Luther said this was the best book he had written. G. Lehr: *De sublimitate sermonum Jesu Christi*, John xiii.–xvi., Göttingen 1774. Stark: *Paraphr. et Comment. in Ev. Joh.* xiii.–xvii., Jena 1814. An extensive catalogue of separate treatises see in Lilienthal's *Bibl. Archivar*, p. 321; Danz, *Universalwörterbuch der theolog. Literatur*, p. 466, etc. On the sacerdotal prayer, see below, ch. xvii.

(I.)

STRONG ANTITHESIS BETWEEN THIS PRESENT WORLD AND THE WORLD BEYOND; ALSO THE LINK BETWEEN THEM FORMED BY THE NEW INSTITUTION OF CHRIST (THE LORD'S SUPPER, AS THE COMMANDMENT OF BROTHERLY LOVE). GRAVE MAGNITUDE OF THIS ANTITHESIS EXPRESSED IN THE ANNOUNCEMENT OF PETER'S DENIAL. THE GLORIFICATION OF CHRIST, AND THE NEW COVENANT. THE NEW COMMANDMENT AS THE TRANSFIGURATION OF THE LAW, AND LIKEWISE OF THE ANTITHESIS BETWEEN CHRIST'S VISIBLE EXISTENCE IN THE WORLD BEYOND AND THE SOJOURN OF HIS PEOPLE IN THIS PRESENT WORLD.

CHAP. XIII. 31–38.

(Matt. xxvi. 26–35; Mark xiv. 22–31; Luke xxii. 31–38.

31 Therefore, when he [Judas] was [had] gone out, Jesus said,
32 Now is the Son of man glorified, and God is glorified in him. If God be [is] glorified in him,[1] God shall [will] also glorify him in himself, and
33 shall [will] straightway [immediately] glorify him. Little children, yet a little while [only a little while longer] I am with you. Ye shall [will] seek me; and [,] as I said unto the Jews, Whither I go, ye cannot come; so now
34 I say to you. A new commandment I give unto you, That [in order that, ἵνα] ye love one another; [even] as I have loved you, [in order] that ye
35 also love one another. By this shall [will] all *men* know [perceive] that ye are my [ἐμοί] disciples, if ye have love one to another.
36 Simon Peter said [saith] unto him, Lord, whither goest thou? Jesus answered him [*omit* him], Whither I go, thou canst not follow me now;
37 but thou shalt [wilt] follow me[2] afterwards. Peter said [saith] unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake
38 [for thee]. Jesus answered [answereth] him, Wilt thou lay down thy life for my sake [for me]? Verily, verily, I say unto thee, The cock shall not crow [will not have crowed],[3] till [before] thou hast denied[4] me thrice.

EXEGETICAL AND CRITICAL.

Ver. 31. NOW WHEN HE HAD GONE OUT.—Chrysóstom and others connect this sentence with the foregoing: "but it was night when he went out." Not only the οὖν, but also the emphatic pause introduced by the word νύξ, and the strong contrast between the preceding and the ensuing sections, are declarative against this view.

NOW IS THE SON OF MAN GLORIFIED.—This is not merely a proleptical announcement on the part of Jesus of approaching triumph. It is the celebration of an actual triumph. *In spirit* He has already

[1] The words εἰ ὁ Θεὸς ἐδοξάσθη ἐν αὐτῷ are wanting in B, C*, D, etc. Probably the repetition was regarded as superfluous.

[2] The μοι is wanting in B, C*, L, X, Vulgate, etc.

[3] φωνήσῃ, against φωνήσει, has very strong authority.

[4] The reading ἀρνήσῃ decidedly preponderant over against the (synoptic) composite. A milder term.

vanquished the kingdom of darkness. His victory succeeded to His perturbation of spirit at the sight of Judas, and was gained on this wise: By the operation of His Spirit in perfect consistency with His truth, love, and patience, as opposed to the utmost falseness, embitterment, and irritation, He, as the Christ, sundered Antichrist from the communion of the faithful through the mere exercise of His personal might. The victory gained by Him in spirit over Judas is a victory over Satan himself, and over those worldly temptations whose nature partakes of the spirit of Iscariot (see *Leben Jesu*, ii. p. 1327, iii. p. 675). This victory lays the foundation for the victory in His psychical life (Gethsemane), and for that in His physical life (Golgotha): in view of this fact He is already glorified in principle.

Ver. 32. IF GOD IS GLORIFIED IN HIM.—Antithesis to the Son of man. It was while conserving to the uttermost His purely human nature, that He as the Son of man overcame Judas; but as this Son of man, He was also the instrument of God, ch. v. 19; 2 Cor. v. 19. It is effectual to the glory of God Himself, that evil —the whole kingdom of Antichrist—is, in respect of its principle, overcome in so purely human a manner now, and that it shall henceforth be thus overcome throughout the world.

GOD WILL ALSO GLORIFY HIM IN HIMSELF.—As God is glorified in the heart of Christ, and in His victorious conduct, being therein set forth as the omnipotence of the Spirit, He shall also glorify Christ in Himself; *i.e.* He shall glorify the almighty spiritual power of the Son in His (the Father's) divine providence, in His peculiar domain, the sphere, the revelation of the Father—and that especially in that world and from that world whither Christ is now returning. Ἐν ἑαυτῷ has been interpreted by Chrysostom and Ammon as equivalent to διά. Such an interpretation does away with the antithesis. In like manner, the antithesis is weakened by the explanation of Cocceius: Since God was glorified, the Son also was glorified. Augustine and many others interpret the passage as referring to the exaltation: "*ita scilicet, ut natura humana, quæ a verbo æterno suscepta est, etiam immortali æternitate donetur.*" Tholuck refers to Phil. ii. 9: "The exaltation of the Son, which, in accordance with the representation of Paul, is the μισθός for His humiliation." Meyer: By the return to the fellowship of God, out of which He went forth. From this point of view ἐν ἑαυτῷ needs defining. The existence of Christ was an existence in God, not alone from the time of His ascension, but from the moment of His death, inasmuch as He was removed from this present world. For this world His personal *life* was now hidden in God's providence; but His personal *essence* issued forth again, clear and distinct, from the providence of God, simultaneously with the resurrection and the sending of the Spirit,—an essence now glorified in divine spiritual might, and destined to be ever more and more glorified

until His appearing. See Col. iii. 3. Hence the expression *in Him* has been in course of fulfilment ever since the death of Christ.

AND SHALL IMMEDIATELY.—The second καί introduces the modifying word εὐθύς, from which it follows that the glorification of Christ in God shall take place immediately.

Ver. 33. LITTLE CHILDREN, BUT YET A LITTLE WHILE (A LITTLE LONGER).—After the stern dismissal of the traitor, He is at liberty to unbosom Himself to the disciples, and to reveal to them the love and grief that stir His heart at parting from them. Here for the first time we find the tender "little children"—τεκνία. With them too, however, He has to deal earnestly (see Comm. on *Luke*). He designs teaching them not to set their hearts upon following Him to death now.

YE CANNOT COME.—AS I SAID UNTO THE JEWS, ch. vii. 34, viii. 21, 24. He now says the same thing to them, although in another sense. What He says to them *now* is binding only *for the present. For the present* they cannot follow Him to heaven. From the two propositions, Ye will miss me, and Ye cannot follow me now, the following results.

Ver. 34. A NEW COMMANDMENT I GIVE UNTO YOU.—Manifestly, the new commandment is to supply His presence to them for a time, until they come to Him again. Different interpretations, premising in every case that the corollary, ἵνα ἀγαπᾶτε ἀλλήλους, etc., contains the substance of the new commandment. The consideration that the commandment of neighbourly love is not a *new*, but an *old* one (Lev. xix. 18; Matt. v. 43 ff., xix. 19, xxii. 39), has led some to ascribe an *intensive* sense to the adjective *new*, and others to take it in an *altered* sense.

1. The INTENSIVE sense:

(*a*) One is not to love his neighbour simply as himself (ὡς ἑαυτόν), but more than himself (ὑπὲρ ἑαυτόν) (Cyril, Theod. Mopsueste, etc.). Without regard to other objections to the view, the idea of it is not clear.

(*b*) One should love his neighbour as Christ has loved His people. The following ἠγάπησα is modificative of καινή (Chrysostom, Tholuck). Against this view it has been objected (by De Wette) that the modifying clause does not apply to what precedes, but to that which follows it. A main consideration against the view just set forth is that it represents the most involved commandment as being given, without any instructions as to the manner of its fulfilment.

(*c*) It is the new commandment of Christian brotherly love, as distinguished from a general love to our neighbour. Grotius, Kölbing, *Stud. u. Krit.* 1845; and similarly Luthardt. Meyer: "The novelty lies in the *impulsive power* of love; the love of Christ, as experienced by us, should be this impellent. Thus the commandment, old in itself, is endowed with new explicitness, viz. the love

ἐν Χριστῷ." Here the fact is overlooked, that a commandment with which we are experimentally conversant, and which is instinct with motive power, is no longer a mere commandment, but an inwardly impellent principle. Therefore,

(*d*) The principle of the new life brought by Christ (De Wette). Meyer: That, indeed, is the new ἐντολή, but it is not so stated here. In that respect, then, Meyer's own interpretation would be refuted.

(*e*) The removal of the bounds which, in the Old Testament, enclosed neighbourly love within national limits (Köstlin, Hilgenfeld). This has already been done, Matt. v. 44, inasmuch as Christ there finds in the Old Testament commandment itself the germ of His commandment of neighbourly love, in antithesis to the ordinance of the scribes.

2. ALTERED sense:

(*a*) *Præceptum illustre* (Hackspan, Wolf).

(*b*) *Mandatum ultimum* (Heumann).

(*c*) The most recent (Nonnus; ὀπλοτέρην).

(*d*) One always new (Olshausen: never growing old, ever fresh).

(*e*) A renewed one (Irenæus, Jansen).

(*f*) A renewing one (Augustine).

(*g*) An unexpected one (Semler: unexpected after the strife touching rank, Luke xxii. 24 ff.).

3. We adhere to the view which we have previously set forth, viz. that the ἐντολὴ καινή is indicative of the *institution of the Lord's Supper* (*Leben Jesu*, ii. p. 1330, iii. 681); and Meyer's wondering note of exclamation we accept as a sign of affirmation. That Christ did not intend His precepts to be taken in the sense of outward laws, is a fact which the whole of the New Testament warrants us in assuming. But He did found institutions for His church: the Lord's Supper, baptism, the ministry, etc., all centring in the Lord's Supper. Of that Christ says, τὸ αἷμά μου τῆς καινῆς διαθήκης (Matt. xxvi. 28; Mark xiv. 24), or also, ἡ καινὴ διαθήκη (Luke xxii. 20). If διαθήκη and ἐντολή be thoroughly kindred ideas, the former is converted into the latter by the words, "Do this in remembrance of me," "Ye *shall* show forth," etc.; if there be but *one* new διαθήκη, but *one* new ἐντολή, the one necessarily coincides with the other.

Moreover, it is just in *this place* that we should expect John to mention the Lord's Supper. Tholuck: "The institution of the Lord's Supper, omitted by John, on account of its being sufficiently well known by tradition, would here (ver. 34) find the place best befitting it. That Supper is not only a memorial feast of the Departing One (1 Cor. xi. 25), but a feast of union with His disciples in love *until He comes*, Rev. iii. 20; 1 Cor. xi. 26. In like manner, it is a feast wherein His cherished ones are mutually united, 1 Cor. x. 17."—Attention should likewise be directed to the ἠγάπησα; on which word Meyer: "For Jesus perceives Himself to be at the end of His work of loving self-surrender." This was

undoubtedly the case at the institution of the Lord's Supper, and it can be explained only by a reference to that institution.

IN ORDER THAT YE MAY LOVE ONE ANOTHER, etc.—Agreeably to the foregoing explanation, these words do not constitute the *substance* of the new commandment, but the ethical *purpose* of it. The Lord's Supper is to be the channel for the conveyance of light, impulse, and strength for such a brotherly love. Twofold construction:

1. The sentence, καθὼς ἠγάπησα, etc., is a parallel sentence to the preceding one (Beza, De Wette, and others). Καθώς, etc., is emphatically put first: "As I have loved you, that ye so love one another." Meyer remarks with reason: This does not correspond with the simple Johannean style.

2. The sentence, καθὼς ἠγάπησα, etc., is the apodosis to the preceding clause, and contains that which shall ensure compliance with the admonition, Ye shall love one another. Meyer: "In order that ye may love one another, in accordance with my having loved you, in order that ye, on your part, might love one another." This would make the last clause either tautological or oblique. The love of Jesus would be modified solely in accordance with its purpose of exciting love, and it would be accordingly required that the disciples' love should exhibit a similar mode.

We come back to No. 1, with a different apprehension of it however. The new institution is founded in order that the disciples may love one another; [its foundation being] in conformity to the fact that Christ has loved His people in order that they may love one another. That is: The Lord's Supper is the sacrament by which the καθὼς of His sacrificial death is brought home to the minds of His people; the ethical fruit that would spring from that death itself, viz. a company of believers living in the fellowship of brotherly love, shall now be realized by the Supper as the lively representation of His sacrificial death, and the substitute for His presence.

Ver. 35. BY THIS WILL ALL KNOW (PERCEIVE).—Mutual brotherly love the distinctive mark of Christians, 1 John iii. 10; Neander's *Denkwürdigkeiten*, i. p. 97; G. Arnold, *Abbildung der ersten Christen*, vol. iii. Tholuck: "The heathen were wont to exclaim with astonishment: 'Behold how these Christians love one another, and how they are ready to die for one another!' One Minucius Felix, the heathen, says of the Christians, 'They love each other before knowing each other;' and Lucian (in *Peregrinus*) sneeringly remarks, 'Their lawgiver has persuaded them that they are all brethren.'"

Ver. 36. LORD, WHITHER GOEST THOU?—Peter finds a thorn in the saying of Jesus (ver. 33), of whose prick he cannot yet rid himself. Jesus therefore meets the true idea of his question with the answer: Thither thou canst not follow me now. He thus

makes an application of the general sentence (ver. 33) to him; comforting him, however, with the obscure intimation of his martyrdom, as He pacified the sons of Zebedee, Matt. xx. 23 (comp. John xxi. 18). By δύνασαι Tholuck apprehends simply the subjective impossibility in Peter; whereas, on the other hand, he conceives δύνασθε to be declarative of an objective impossibility. In both cases, however, an objective and a subjective import correspond. The disciples were no more *ordained* to pass through death immediately with Christ, than they were *ripe* for such a journey.

Ver. 37. WHY CAN I NOT FOLLOW THEE NOW? I WILL LAY DOWN MY LIFE FOR THEE.—It is clear to him that the going is to be through death. But not only does he undertake to die *after the example* of the Master; he even protests that he will lay down his life *for Him.*

Ver. 38. Jesus answers in view of these facts, and puts Peter to the blush. He uses the asseveration, *Verily, verily.* Lay down thy life for me! Thou wilt not so much as confess me; on the contrary, thou wilt deny me, and that three times. And this will come to pass directly, before the cock hath crowed, before the ensuing morning. Peter again stood in need of strong and emphatic words.

As regards the time of this conversation with Peter, Luke's account agrees with that of our evangelist, while it supplies additional items (ch. xxii. 31–34). Matthew and Mark are induced to record the conversation after the departure of Jesus from the place where He celebrated the passover to the Mount of Olives, by their desire to superordinate the more general declaration made by Jesus to all His disciples, to the effect that they should all be offended that night because of Him. This declaration might also very readily occasion Peter once more to avouch his faithful devotion.

DOCTRINAL AND ETHICAL.

1. The exultant breathing again of Jesus after the departure of Judas: (*a*) *A presage* of the reviving and shining of the church at the last day, Matt. xiii. 43, Luke xxi. 28; (*b*) *a sign expressive of the great victory of His Spirit* in the spiritual combat with treason in the circle of disciples, with Judas as the representative of Satan; (*c*) a *symbolical sign* for His church, teaching her how she shall conquer the anti-Christian adversary, and finally expel him by a dynamical censure: all this she shall do (after the example of the Son of man) in simple humanity, a state which God in the person of His Son has hallowed, and with whose conditions He has complied. Similarly, an intimation that we should solemnly rejoice at the open desertion of false brethren and members rather than be vexed at the same.

2. The *contrast* of the pure Son of man, the representative of God's honour, and the false friend who, from an historical point of

view, became the tool of a hierarchy possessing hearts hardened against Christ, or, regarded from an ethical standpoint, delivered himself up to be the tool of Satan.

3. *Glorification* is the revelation of internal spiritual power in the untrammelled appearance and activity of its life; hence, appearance in conformity to the idea—the real and perfect beauty, a representation of spiritual sovereignty in the unobstructed glory of life. The Father glorified through Christ. The highest victory of love over hate, of faithfulness over falseness, of humility over pride, of a repose of soul over excitement and self-perturbation, of brightness over demoniacal gloom, is the highest verification of the glory of the personal Son of man, the central hypostasis Himself, and at the same time the perfect glorification of the personal God the Father, who has given such power to His Son, and through Him to His children. *The glorifying of the Son of man in God.* In and from the other world God glorifies Christ's personality as the absolutely dynamical principle which retains its grasp of itself even in death, which breaks through all the bonds of death, soars above the highest heavens, comprehends in its personality the depths of the Spirit, and pours them out over all flesh; in order to draw all mankind up into the kingdom of personal life and love, and, in and along with mankind, to glorify the world into the Father's house.

4. The tender saying of Christ at His departure, *Little children*, etc., echoing in the words of His disciple: 1 John ii. 1, ch. iii. 18. The chasm betwixt this world and the world to come disclosed, and closed or glorified by the Lord's Supper.

5. Christ no new lawgiver, because He has comprehended all of His commandments: (*a*) In the institution of love which is His sacrament accompanied by His word, or (*b*) in the gift of His Spirit; two principal phases of the same blessing.

6. If the *Lord's Supper* be intended to supply to us the *presence* of Christ, because He works and manifests Himself dynamically through it, how can the self-same thing be declared of the *Comforter*, ch. xiv. 16? For the reason that the office of the Comforter bears altogether upon the heritage left by Christ to His people, the institutions established by Him in word and sacrament; and only in the fellowship of the Holy Ghost has the proclamation of the death of Christ by word and sacrament its full truth.

7. The unsuspicious *self-confidence of Peter* a great warning to the church, and a foretoken of her history.

8. How Christ, by the celebration of the Love-feast and the Supper, has prepared His disciples for the new and great revelation of the heavenly paradise, of heaven, and of the living connection between heaven and earth which He is to establish by means of them.

9. The divine assurance of Christ in view of the treason of Judas and the denial of Peter, an assurance of the absolute victory

of Divine Providence over all the contradictions of evil; of the triumph of truth and righteousness over wickedness; of the triumph of love and grace over needy sinners.

HOMILETICAL AND PRACTICAL.

Christ's triumphant joy consequent upon the departure of the traitor.—The Lord's subsequent aloneness with His disciples a type of the purified, heavenly church: (1) In respect of the cordial intimacy; (2) the high festivity; (3) the rich revelation of love and life; (4) the glorious disclosures; (5) the presageful glimpse of eternity—in this communion.—What the Lord discourses of with His disciples after Judas has gone out: (1) Not another word does He say of Judas himself, let alone a harsh one; (2) but He talks of God's triumphant overruling of his dark deeds.—*Now is the Son of man glorified.* A blissful sense of victory is felt in the disburdened breast, after the weightiest of oppressions and the hottest of conflicts (ver. 21).—Judas goeth out to betray his Master, and Christ trembleth not, except for joy.—He looketh not upon that which is being done by men who have conspired together against Him, but upon what God doeth.—And therein also should the evangelical church recognise and follow His example.—The mutual glorification of the Father and the Son. See ch. xvii.: (1) How the Son of man has glorified His God as the friend of man in holy humanity. (2) How God glorifies the Son of man as the Son of God in holy and divine sovereignty.—*Dear little children.* The sensations of the Lord in anticipation of His departure: (1) Of grief; (2) of bliss; (3) of apprehension; (4) of good confidence.—Or: The horror and joy of Christ at the departure of Judas, in comparison with the mild grief with which He now departs from the disciples.—The intimation of Christ relative to His entrance into heaven: (1) He is now going thither; (2) the Jews, *as Jews*, can *never* come thither; (3) the disciples cannot *now* come thither.—A decided indication of our need to ripen for heaven by a Christian life.—Christ's bequest to His people upon His departure, or the new commandment. —The Holy Supper the new life-law of Christ's church.—The Supper of the church her fundamental law: (1) The sum of her institutions (word, baptism, discipline, etc.); (2) the sum of her teaching; (3) the sum of her moral admonitions.—Love, the mark of Christians.—The interruption of Christ's leave-taking with His disciples by the overweening protestations of Peter: (1) Once more a self-willed contradicting of Jesus' words, and that after the foot-washing and the Supper; (2) the utterance of a stout vow of fidelity, a vow which the Lord foresaw would turn to denial.—Comparison of Judas and Peter at this moment: (1) Similar features: The former, out in the night, prostitutes himself to the enemy in determined apostasy; the latter, within the circle of disciples, lays

claim to a fidelity for which he has not the strength. (2) The difference: In that case embitterment, in this love to the Lord; yonder the utmost falseness, here sincerity and open outspokenness. —There is always a capability of redemption in the sincere man. —The sad certitude of Jesus touching the imminent denial of Peter, set in the calm assurance of the certain victory of grace.

STARKE, ver. 31: A wise teacher giveth not that which is holy unto the dogs, nor casteth the pearls of the divine word before swine, Matt. vii. 6; 2 Tim. ii. 15.—CANSTEIN: All the sufferings of true Christians end in their glorification; nay, they are themselves a glory to them.—ZEISIUS: In all tribulations the best course to be pursued is to fix the eye of faith immoveably upon the promised future glory.—Even in the midst of suffering, as in the deepest humiliation and in death itself, the most admirable beams of glory shine forth.—ZEISIUS: Christ's glory is our glory also; for to this end (also) was He glorified, that He might bring us to everlasting radiance and glory.—A blissful death is the way to the eternal glory of God's children in heaven.—Ver. 34. HEDINGER: Try thyself. Much love, much Christianity.—1 Pet. i. 22.—ZEISIUS: As the brethren of a fleshly order have their particular insignia, so love is the badge of spiritual brethren or faithful Christians. He who has not this, has forfeited his order.—Ver. 36. QUESNEL: God has His hours. What we cannot do at *one* time, He causes us to perform at *another*.—Ver. 37. HEDINGER: Even in good hearts there is sometimes more presumption than strength, Phil. ii. 13.—Christ must die for Peter, before Peter can die for Christ.—Beware, therefore, of relying upon thyself. Everything must come of Christ's Spirit and death.—Ver. 38. We should not reject or disown our brethren on account of their many infirmities, but bear with them, in the confident hope of their renewal and purification, 1 Cor. x. 12. —God sometimes lets His saints stumble and fall, so that the ruin latent in them may become right patent to them.

HEUBNER: *Now.* With the treason of Judas, Jesus looked upon His death as determined (the proximate sense of the "now," however, is, that His victory *was* already decided), as good as accomplished, and by consequence His glorification was the same. —Ver. 32. A man is deserving of glory in proportion to what he himself has done and sacrificed for the glory of God.—He who makes that glory his first aim may confidently hope that God will glorify him. How were the apostles glorified!—Ver. 36. An assurance that an honest man grows in strength for duty, in the strength of spiritual life.

GOSSNER: On ver. 30. The devil is a stormy master; he demands to be served with speed, and he leaves a man no time to bethink himself. Away with thee quickly! Be off! he cries.— Ver. 33. The way I go is as yet too rough for you (and the goal is still too high for you).—Throughout the world Christians should

be known by *love*. Each reverences that grace in another, which the other honours in him.—On ver. 37. Human nature is so arrogant. It thinks itself able to outrun grace, until, having started in the race, and stumbling, as in Peter's case, pride dies at last.—GERLACH: By the word *glorify* we are to understand the revelation of the divine power and glory. The divine glory is God's manifest, almighty, holy love.—This *one another* (ver. 34) deserves our special consideration.—In these last parting discourses Jesus is no longer speaking of the world (? see ch. xvi. 8, etc.), but of His people only: therefore not of the love that sacrifices itself for another, without meeting with any return from that other; but of the love existing in the mutual relationship of true disciples. It is the duty of these *to strive for a unity* like that of the Father and Son (ch. xvii. 21), and to manifest this unity before the world, that the world may know that Jesus was sent from God. This brotherly love is, in its nature, one and the same with a universal love; it differs, however, in expression.—Ver. 36. In this annexed allusion to the future martyr's death which Peter should suffer, there is contained a word of comfort that afterwards had the power to raise him up, when bitter grief at his deep fall brought him nigh unto despair. Comp. Luke xxii. 32.—LISCO: *I will lay down my life.* Thus he spoke with a lively consciousness of his sincere love and hearty attachment to Jesus; but, blinded with regard to his weakness, he gave himself credit for more moral strength and firmness of faith than he possessed.—BRAUNE, ver. 31. An exultant cry of victory in the night in which He was betrayed.—God is glorified in Christ through suffering and death, and Christ is glorified in God through the (resurrection), ascension into heaven, and the exaltation to the right hand of the majesty of the Father.—*Little children*, 1 Pet. i. 23.—*And as I said unto the Jews.* But with what a difference here! Here the sharp words are wanting that were aimed at the Jews; but the perverse rejoinders are missing likewise (John vii. 34, viii. 21).—A Christian destitute of this brotherly love is like sounding brass or a tinkling cymbal.—Peter proves that a man is always better than his bad, but worse than his good, moods.

RICHTER: Ver. 37. That Peter did not, in the exercise of faith and obedience, keep silence, was the inward beginning of his fall.

STIER: Ver. 34. If the καινὴ διαθήκη, spoken of in the institution of the Lord's Supper, have reference to Ex. xxiv. 8, comp. Jer. xxxi. 31, then doubtless the ἐντολὴ καινή stands in closest connection with the διαθήκη. For the making of laws is the necessary accompaniment to a covenant.—*As I have loved you.* In Christ, a man like us, the first perfect fulfilment of the law now stands before us as a living decalogue; but when faith petitions, strength to love in like manner issues forth from His perfectness, and flows *into us*, Eph. v. 1, 2.—It has been falsely said Peter's denial was

thrice predicted; here, in accordance with Luke, in accordance with Matthew and Mark. Truer and more significant would be the statement that Peter thrice protested against such a catastrophe.—NITZSCH: It results of itself, that those who love one another are but practising and preparing themselves to extend their love outside of their own circle into the whole world.

(II.)

HEAVEN (THE HEAVENLY HOME) THROWN OPEN AND REVEALED BY THE REVELATION OF THE HEAVENLY CHRIST IN THIS PRESENT WORLD. GLORIFICATION OF THE WORLD BEYOND, RESULTANT UPON HIS GOING AWAY AND HIS UNION WITH THE DISCIPLES IN THE SPIRIT. UNDERNEATH THE STARRY HEAVENS. CHRIST THE WAY TO THE FATHER'S HOUSE. (THE MANIFESTATION OF THE FATHER (AND OF HEAVEN) IN THE VISIBLE WORLD. THE COMMUNION OF THE SPIRIT AS THE ENTRANCE TO THE FATHER'S HOUSE, OR AS THE TABERNACLE AND FORETOKEN OF THE HEAVENLY HOME. THOMAS, PHILIP, JUDAS LEBBÆUS; OR, (1) THE PERSONAL CHRIST, AS OPPOSED TO THE MENACING ACTUALITY OF THINGS, AND TO DOUBT; (2) THE SPIRITUAL MANIFESTATION OF GOD, IN OPPOSITION TO A VISIBLE APPEARANCE AND TO SENSUOUS PREJUDICE; (3) THE CHURCH OF THE LORD, IN OPPOSITION TO THE WORLD AND TO WORLDLY MESSIANIC IDEALS.)

CHAP. XIV. 1–31.

(Vers. 1–14, *Gospel for St. Philip and St. James' Day;* vers. 23–31 *for Whit-Sunday.*)

1 Let not your heart be troubled: ye [*omit* ye] believe in God, believe
2 also in me [Have faith in God, and have faith in me]. In my Father's house are many mansions: if *it were* not *so*, I would have told you. [For, ὅτι] I go to prepare a place for you. [Lange: If it were not so, would I
3 then have said to you, I go to prepare a place for you?] And if [Lange: Even though] I go and prepare[1] a place for you, I will [*omit* will] come again, and [will] receive you unto myself; that where I am, *there* [omit
4 *there*] ye may be also. And whither I go ye know, and the way ye know [And ye know the way whither I go].[2]
5 Thomas saith unto him, Lord, we know not whither thou goest; and

[1] καὶ ἑτοιμάσω. Lachmann, in accordance with A, B, E, G, etc., omits καί. Tischendorf retains it, in accordance with Codd. C, I, L, the Vulgate, and Itala. The former reading seems to have arisen from the idea that ἑτοιμάσω, as a promise, must be attracted to the subsequent πάλιν ἔρχομαι, etc. The corollary, however, is designed to limit Christ's going away and remaining in the other world. Codd. D, M, etc., read ἑτοιμάσαι, in accordance with the foregoing.

[2] Codd. B, C*, Sin., etc., Tischendorf, read οἴδατε τὴν ὁδόν instead of οἴδατε, καὶ τὴν ὁδὸν οἴδατε, in accordance with A, D, etc. Meyer favours the former reading, "And whither I go, ye know the way." Ver. 5 he declares to be in favour of this reading. This passage, indeed, seems at first declarative for the Recepta, since it makes a decided distinction between the goal and the way. Nevertheless we must give the preference to the former reading, it being the more difficult, and also according significantly with the context.

6 how can [should] we know the way?[1] Jesus saith unto him, I am the
way, [and] the truth, and the life: no man cometh unto the Father, but by
7 [through] me. If ye had known me, ye should [would] have known[2] my
Father also: and from henceforth ye know him, and have seen him.
8 Philip saith unto him, Lord, show us the Father [visibly], and it suf-
9 ficeth us [we shall be satisfied]. Jesus saith unto him, Have I been so long
time with you, and yet hast thou not known me [dost thou not know me],
Philip? he that hath seen me hath seen the Father; and how sayest thou
10 *then* [omit *then*], Show us the Father? Believest thou not that I am in the
Father, and the Father [is] in me? the words that I speak unto you, I
speak not of myself: but the Father, that dwelleth in me, he doeth the
11 works [the Father, abiding in me, doeth his works]. Believe me that I *am*
in the Father, and the Father in me: or else [but if not] believe me for the
12 very works' sake. Verily, verily, I say unto you, He that believeth on me,
the works that I do shall he do also; and [even] greater *works* [omit *works*]
13 than these shall he do; because [for] I go unto my [the][3] Father. And
whatsoever ye shall ask in my name, that will I do, that the Father may
14 be glorified in the Son. If ye shall ask anything in my name, I will do *it*.[4]
15, 16 If ye love me, keep my commandments. And I will [shall] pray the
Father, and he shall [will] give you another Comforter [Paraclete], that
17 he may abide [be][5] with you for ever; *Even* [omit *Even*] the Spirit of
truth; whom the world cannot receive, because [for] it seeth [beholdeth]
him not, neither knoweth him: but ye know him; for [because] he dwell-
18 eth [abideth] with you, and shall be [will be][6] in you. I will [shall] not
19 leave you comfortless [orphans]: I will [shall] come to you. Yet a little
while, and the world seeth [beholdeth] me no more; but ye see [behold]
20 me: because [for] I live, [and] ye shall live also.—At that day ye shall
21 [will] know that I *am* in my Father, and ye in me, and I in you. He that
hath [possesseth] my commandments, and keepeth them, he it is that loveth
me; and [but] he that loveth me shall [will] be loved of my Father, and
I will [shall] love him, and will [shall] manifest myself to him.
22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt mani-
23 fest thyself unto us, and not unto the world? Jesus answered and said
unto him, If a man [any one] love me, he will keep my words [word]: and
my Father will love him, and we will [shall] come unto him, and make our
24 abode with him. He that loveth me not keepeth not my sayings [words]:
and the word which ye hear is not mine, but the Father's which [who]
sent me.
25 These things have I spoken unto you, being *yet* present [while yet
26 abiding, or tarrying] with you. But the Comforter, *which is* [But the

[1] Lachmann and Tischendorf, in accordance with Codd. B, C*, D, Versions, etc., read οἴδαμεν τὴν ὁδόν instead of δυνάμεθα τὴν ὁδὸν εἰδέναι. The Recepta is explanatory.

[2] ἐγνώκειτε ἄν is opposed to ἤδειτε ἄν by strong authorities—A, E, G, etc.

[3] μου is omitted, in accordance with decisive authorities.

[4] This verse is wanting in X and a few Minuscules and Versions. Omitted probably on account of its similarity to ver. 13.

[5] Instead of μείνῃ, according to Cod. D, in conformity to ver. 17, B, L, Q, X, S, Lachmann, Tischendorf, decide in favour of ᾖ.

[6] The future ἔσται, in accordance with A, Q, Tischendorf, in opposition to ἐστί [*is*], B, D, Lachmann, is recommended by the very μένει which precedes it as a present (E, G, K), instead of a future (Vulgate).

Paraclete, *even*] the Holy Ghost, whom the [my] Father will send in my name, he shall [will] teach you all things, and bring all things to your
27 remembrance, whatsoever [which] I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto
28 you. Let not your heart be troubled, neither let it be afraid. Ye have heard how [that] I said unto you, I go away, and come *again* [omit *again*] unto you. If ye loved me, ye would rejoice [ye would have rejoiced, ἐχάρητε] because [that] I said [*omit* I said],[1] I go unto the Father: for
29 my [the] Father is greater than I. And now I have told you before it
30 come to pass, that, when it is come to pass, ye might [may] believe. Hereafter I will [shall] not talk much [*add* more] with you: for the prince of this [the][2] world cometh, and hath nothing in me [and of me there belongeth
31 to him nothing at all]. But that the world may know that I love the Father; and as the Father gave me commandment [commanded me], even so [thus] I do. Arise, let us go hence.

EXEGETICAL AND CRITICAL.

Ver. 1. LET NOT YOUR HEART BE TROUBLED [affrighted].—The spirit, the soul, may be troubled (see ch. xi. 33, xiii. 21); not so the *heart*, as the organ and symbol of trust. This encouragement has reference not simply to what He has told them about the approaching denial of Him (Chrysost., etc.), but, in the first place, to the announcement of His departure, and to the decree uttered by Him (De Wette and others), to the effect that they could not follow Him. Taking this decree in its concrete sense, however, there comes into consideration as well the saying concerning the denial of Peter,—a saying which revealed a perspective full of danger to all the disciples. The prospect of the denial of faith's goal in the high and invisible world which lay beyond them, was a prospect calculated to startle them, even when apprehended in the most general sense.

TRUST IN GOD, AND (THEN) YE (WILL) TRUST IN ME.—Πιστεύειν does not here mean *belief* in the general sense of that term (in which sense they had belief), but in its special sense—*trust: trust directed to God*, and trust *directed to Christ*. Hence we translate, *trust in;* namely, in God who is on high; in me when I ascend on high. This sets aside:

1. The interpretation, "*Ye* believe in God, believe also in me." With the first verb in the indicative, the second in the imperative (Vulg., Erasm., and others).

2. "*If* ye believe in God (as if it were εἰ πιστ.), ye believe also in me" (Luther). With the verb each time in the indicative.

3. According to Cyril, Lücke, De Wette, and others, both expressions are in the imperative: "Rely on God, and rely also on

[1] εἶπον is omitted, in accordance with Codd. A, B, D, K, etc. A repetition from the foregoing.

[2] τούτου is omitted, in accordance with A, B, D, etc. An explanatory addition.

me." We do not think, however, that Christ can thus make two separate trusts. We might perhaps more reasonably expect: "Rely on me; in so doing ye rely also on God,"—in analogy with the saying, ver. 6. But here Christ's ascension to heaven must be presupposed, as resulting from the fact that the Father in heaven is the goal towards whom that ascension tends. Therefore: Trust in God; in so doing ye do also trust in me (εἰς expressive of the direction of this trust to heaven, and to the One who is about ascending into heaven).

Tholuck: "Even Erasmus observes that ver. 1 may be apprehended in four ways, according as πιστεύετε is assumed to be both times in the indicative, the sense of an hypothesis being attached to the word at its first occurrence (Aug., Luth.); or taking the latter as indicative and as a consequence of the former (Grot., Olsh., and others); or the former as indicative and the second as imperative (Vulg.); or, after the example of most of the church Fathers, both as in the imperative." For the reasons cited above, we agree with Grotius in holding the first πιστεύετε to be in the imperative mood, —attaching to it the sense of trust, however,—and the second to be consecutive to the first.

Ver. 2. IN MY FATHER'S HOUSE.—The house of the Father is the real temple of God, as opposed to the typical temple or house of the Father (ch. ii. 16), which they are now cast out of, having taken their leave of it as Jews. According to Meyer [p. 505], this house is "not heaven *in general*, but the particular *dwelling-place* of the divine δόξα in heaven, the place of His glorious throne (Ps. ii. 4, xxxiii. 13 ff.; Isa. lxiii. 15, etc.), considered as the heavenly sanctuary (Isa. lvii. 15), according to the analogy of the temple at Jerusalem as the οἶκος τοῦ πατρός on earth (John ii. 16)." But not in vain is it written: Our Father *in the heavens* (Matt. vi. 9); Christ came down *from heaven* (John iii. 13); ascended *into heaven* (Acts i. 11); is set on the throne of the Majesty *in the heavens* (Heb. viii. 1); the inheritance of Christians is reserved for them *in the heavens* (1 Pet. i. 4). Therefore, even if the throne of God be denominated the central-point in the heavens, or the highest point above the heavens, still the heavens themselves are not excluded from being His house, for there is a distinction between the seat or throne in a house and the house itself; and this irrespective of the fact that heaven is also simply called His throne, Isa. lxvi. 1. We assume, moreover, that we are not required to make a spiritualistic separation between God's heaven and the starry universe, and that the aspect of the starry heavens is a figure to us of the heavenly mansions, even though it be true that all stars are not to be regarded as heavenly places. (See my book, *The Land of Glory*; Kurtz, *Bible and Astronomy*; also my *Leben Jesu*, ii. p. 1349.) And so it is most probable that Jesus spoke these words to the disciples as they were leaving the passover room, pointing,

as He uttered them, up to the starry sky. Henceforth they, like Him, were strangers on earth, having no abiding-place: at this moment He disclosed heaven to their view, and gave them a promise of the many dwelling-places in the Father's house. Hence the significant choice of the expression μονή, a place of rest, a lodging.

MANY MANSIONS.—Tholuck: "In the *multiplicity* of the μοναί the Fathers discovered a diversity of grades; thus Clemens Alex., etc., also Stier, Lange, etc. The context, however, does not indicate any difference of degrees, but simply the multiplicity of the dwellings." But if this multiplicity were merely quantitative, and not qualitative as well, the expression "there is room enough" would suffice. Of course the words convey this meaning too, in accordance with Luther's saying: "If the devil with his tyrants hunt you out of the world, ye shall still have room enough."

IF IT WERE NOT SO, WOULD I HAVE TOLD YOU, I GO TO PREPARE A PLACE FOR YOU?—Various constructions:

1. The Fathers, Erasm., Luther, and others, Hofmann: "*If it were not so, I would say to you, I go to prepare a place for you.*" Meyer thinks that ver. 3 is decisive against this supposition; according to that verse, Jesus actually goes and prepares a place. But it would not be the only passage in which John presents a relative antithesis in the form of an absolute one. (See ch. i. 11, 12.) A more powerful consideration against the view is, that the work of Christ joins on to the work of the Father, reorganizing the creation, but not extending it (*Leben Jesu*, ii. p. 1350).

2. Laurent. Valla, Beza, Calvin, Lücke, Tholuck, and many others, have placed a period after εἶπον ἂν ὑμῖν: "*If it were not so, I would have told you.*" The expression of Christ's veracity might recommend this reading, if the idea of the heavenly dwellings had been already diffused among the disciples. But this was not the case: hitherto they had had but the idea of Sheol, with its two grand divisions, Paradise and the place of punishment. Hence it would have been superfluous for Christ to deny the truth of an idea which as yet they had not entertained.

3. We therefore adopt the interrogative apprehension of the words, "*Would I then,*" etc.? (Mosheim, Ernesti, Beck); yet not in the sense of the present, WOULD I TELL YOU? against which Meyer cites the aorist εἶπον; but, WOULD I HAVE TOLD YOU? (Ewald.) He has really told them this, though not literally, any more than He said to the Jews, ch. x. 14, Ye are not my sheep (comp. ver. 26): for instance, ch. viii. 22; comp. ch. xiii. 33, ch. x. 4, 11, vers. 28, 29, ch. xii. 26. So, then, He has told them before this, that He is going to another world, where He has destined abiding-places for them near Himself. It is His intention now to develope this germ of revelation in the most glorious disclosures concerning heaven. The μονή is there already; by Christ, and above all by

His making Himself the centre of it, it shall be converted into a fitting. τόπος for them and all believers. For ἑτοιμάσαι τοπόν does not mean, to create the place as a place; but, to arrange it as a habitable place.

Ver. 3. AND THOUGH I GO.—Here stress is laid upon the going away. To prepare for them the place in the inheritance of glory, He must indeed first leave them. But the going away is to be counterbalanced by His coming again to take them to Himself.

I COME AGAIN.—Three different interpretations:

1. As referring to the παρουσία of Christ on the last day (Origen, Calvin, Lampe, Meyer, Hofmann). On which Meyer: It is the idea of the imminent Parousia; an idea appearing also in John, though with less prominence. This view is contradicted (*a*) by the erroneousness of the supposition that the disciples (or Christ Himself) conceived of the Parousia as so imminent in a chronological sense. (*b*) By the fact that in the true Parousia there is to take place, not a reunion between Christ and His people in heaven (where Christ is), but a reunion on earth (where the church is; see Rev. xiv. and xx.); while here the disclosures made concern the heaven beyond this life, not the earth with its future destiny of glorification. (*c*) By the circumstance that the present ἔρχομαι denotes a right speedy return of Christ; thus being adapted to console these disciples at their separation from Christ, and in the sufferings inflicted upon them through persecution.

2. Christ's coming again to His people, through His Spirit, and their reception into the full and holy spiritual fellowship of the glorified Christ, in accordance with ver. 18 (Lücke, Neander, etc.). But that this spiritual reunion is not the precise thing intended by the passage, though consupposed or presupposed, results from the fact that Christ is here speaking of coming to fetch them to a goal whose locality is determined.

3. The words are indicative of a coming of Jesus for the purpose of receiving the disciples into heaven by means of a blissful death (Grotius, Knapp, Baumg.-Crusius, Nitzsch, and others). Against this view Meyer remarks: "It is in opposition to these words (comp. vers. 21, 22), and to the manner in which other portions of the New Testament speak of the coming of Christ. Death truly transports the apostles and martyrs to Christ (2 Cor. v. 8; Phil. i. 23; Acts vii. 59), but nowhere is it said of Christ that He comes and takes them to Himself. Except in the Paraclete of whom John treats, Christ *comes* only in His glory at the Parousia." Against this we would remind our readers that the parable of Lazarus mentions a calling for and carrying away of pious souls (Luke xvi. 22). There, indeed, the coming of angels is still the temporary substitute for Christ's coming Himself. But when dying Stephen prays, "Lord Jesus, receive my spirit" (Acts vii. 58), he takes it for granted that the Lord is coming to meet his parting

spirit: for this cause he saw Jesus beforehand, already standing, *i.e.* having arisen from His throne, on the point of receiving or fetching him (ver. 55). Further, unless we are willing to affirm that the saying of Christ, John xxi. 22, has not been fulfilled, there is no way in which we can understand it except as referring to His coming to John in death, to take him away with Him. Dying believers also (not "apostles and martyrs" only) are in Jesus' hand (ch. x. 28). But, without doubt, this coming of Jesus to believers in death is connected with His spiritual and yet personal coming to them in life, in word and sacrament, and in the Holy Ghost (ch. xvii. 23; Rev. i. 8, ch. iii. 20); and, similarly, it points to the last coming of Christ (Stier, and my *Leben Jesu*, ii. p. 1351). Tholuck: "It only remains to explain ἔρχομαι agreeably to biblical usage, according to which the word to come, to visit, פָּקַד, is employed to express every revelation of the Lord, every manifestation of His power, whether for good or evil. Comp. vers. 18, 23, 30; Matt. x. 23, xxvi. 64; and in Revelation, whose whole theme is the ἔρχεσθαι of the Lord."

Ver. 4. AND WHITHER I GO.—See the TEXT. note. According to the Recepta, Christ says to them: "Ye know the goal whither I go, and so ye also know the way." This reading seems to be confirmed by ver. 5, since Thomas too distinguishes between the goal and the way. But the connection rests upon the contrast of Christ's spiritual view to the sensual view which Thomas takes of the matter. Christ means to say: Because ye know the way to the place to which I am going, ye also know the goal. Thomas, on the other hand, says: Because we know not the goal, neither do we know the way. For here the subject of discourse is not simply the Father's house, or the Father generally, as the goal of Christ (ver. 2, to which Tholuck refers); but that place in the hereafter, the place of Christ's glory. The way should be their guide to an inference concerning the goal. Interpretation of the *way*: 1. The passion and death of Christ (Luther, Grotius, and others, Luthardt. Tholuck, "the way of denial," ch. xiii. 36, xii. 24, 26). 2. Christ Himself, in accordance with ver. 6 (De Wette, Meyer). Christ most undoubtedly; Christ, however, in His motion. Consequently the view presented in No. 1 is equally to be held here, in accordance with ver. 3 (Tittmann, Knapp). The expression is not anacoluthical; it is a specimen of breviloquence. *And whither I* (ἐγώ emphatic) *go, thither ye know the way.* Christ is the living way for Himself and His people to δόξα with the Father.

Ver. 5. THOMAS SAITH UNTO HIM, LORD, WE KNOW NOT.—This was perfectly correct, supposing the goal to be inwardly and outwardly determined. Here the way or direction is known only by the goal. Grotius: *Quodsi ignoretur, quæ sit meta, non potest via sub ratione viæ concipi.* But this reflection is an accessory consideration merely; the main point is the oppressive sense of

obscurity, of uncertainty with regard to the goal—uncertainty arising from their imperfect apprehension of their Lord and Master.

Ver. 6. JESUS SAITH UNTO HIM, I AM THE WAY.—The answer of Jesus is not intended to divert the over-forward curiosity of Thomas, as Calvin supposes ("*In re magis necessaria insistit*"[1]). Thomas has declared that he does not know the way to that goal of Christ, because he is ignorant of the goal itself. Jesus answers very pertinently, *I am the way;* only for Him the way means something different from the idea which it conveys to the mind of Thomas. The contrast is, however, not that which exists between an exterior way and a spiritual one; it is a contrast between a local, dead, external way, and a dynamical, living way, with which latter incontrovertibly the attribute of spirituality is bound up. Since *the way* is the main idea, it follows: (1) That the words THE TRUTH AND THE LIFE are explicative (the truth as well as the life) primarily of this way, *i.e.* for this reason, because He is absolutely truth and life; (2) that, on the other hand, the words, NO ONE COMETH UNTO THE FATHER BUT BY ME, are an applicative circumscription. The significative summing up of Augustine, *vera via vitæ*, is inadmissible, for it fuses into one the three definitions. Neither may they be apprehended as three co-ordinate definitions, as (1) in respect of time; Luther—The beginning, the middle, and the end on the ladder to heaven; (2) in respect of effects; Grotius—*exemplum, doctor, dator vitæ æternæ*. On the contrary, *the way* is the whole idea metaphorically presented (De Wette; my *Leben Jesu*, p. 1353; Tholuck). We must further guard against conceiving of the way as the bare, objective means of salvation (Meyer, Tholuck); it is the objective and effectual means of coming to δόξα with the Father through salvation (redemption and glorification comprehended together in the predominant idea of glorification). But He is the way in an absolute sense; because in His own coming from the Father and going to the Father He is *absolute motion* (the pioneer), and in His going first and bringing to the Father He is the *absolute motor*. (A warranted double reference in Augustine, Lampe, and others, misconstrued by Tholuck as an irrelevancy; Heb. ix. 12.)

But now, to enter into particulars, Christ is the truth of this way, the clear manifestation of it, because He is, in general, the truth or manifestation of God; and He is the life of this way, the animating motive power by which we come to the Father, because He is, in general, life. This life is, indeed, ζωὴ αἰώνιος; it is, however, in part conceived of more generally, in part differently applied. The difficult conception of life presents for observation these items: the powers of development, appearance, and action. If we turn truth into the metaphorical expression light, then light and life appear side by side as exponents of the way—that being

[1] [Not *consistit*, as the original reads in 2d and 3d ed. A typographical error.—P. S.]

identical with love; and similarly, our transport past hate and its exponents, darkness and death.

NO MAN COMETH UNTO THE FATHER.—"'And so, when a man is saved, the Lord Christ must have a hand in the work,' says Luther, rightly citing these words against Zwingli, who makes a Theseus, a Socrates, to be saved even without Christ." Thus Tholuck—inexactly, however: proof should have been adduced that Zwingli expressly taught the possibility of being saved in the other world *without Christ*, and that Luther, on the other hand, advanced the doctrine of salvation in the other world through Christ. De Wette observes: "The exclusive principle—to the effect, namely, that no man cometh unto the Father but by Christ—is mitigated in reference to those who are ignorant of Him as the historical Messiah, by the fact that He is also the eternal, ideal Logos." More definitely stated: that He is also the eternal Christ and High Priest. (See 1 Pet. iii. 19, iv. 6.)

Ver. 7. IF YE HAD KNOWN ME.—In accordance with the antithesis, known *the Father*, the emphasis falls thus, known *me*, not upon ἐγνώκ. It is not His intention utterly to deny their knowledge of His personality; what grieves Him is, that they have as yet not recognised in Him the absolute way to the absolute goal, *i.e.* the living heavenly image of the heavenly Father—an image coming from heaven, and going to heaven. In a knowledge of the eternal, divine-human personality of Christ they would also have obtained a view of the personal Father and His love-kingdom in heaven, a kingdom elevated above all transitory things.—AND FROM HENCEFORTH. The sharp contrast, Ye have not known the Father, and from henceforth ye know Him, is somewhat striking; hence it has been the subject of various interpretations: (1) The *terminus a quo* is imminent in the future; it is the time of the communication of the Spirit (Chrysostom, Lücke, and others; the explanation of Kuinoel and others, who apprehend the verbs as though they were in the future tense, is but another phase of the above). (2) The statement is hypothetical: From henceforth, I hope (De Wette). (3) The *from henceforth* is indicative of the beginning of appropriation; comp. ch. xv. 3 (Tholuck). (4) From henceforth, "after my having told you, ver. 6, what I am" (Meyer).—The *from henceforth* denotes that method just now to be disclosed by Him, and which He desired sharply to define, by which they were to arrive at a knowledge of the Father and the Father's house—the method of faith, namely. Doubtless, however, the ἄρτι at the same time embraces the confirmation of this method by the whole grand period of Christ's death and resurrection, whereby, according to Rom. i. 4, He was demonstrated to be the Son of God, and thus at once made a Surety and the Heir of the Father in heaven. The καί is expressive of both contrast and connection.—YE HAVE SEEN HIM. Said of the intuitive glance of faith.

Ver. 8. PHILIP SAITH UNTO HIM, LORD, SHOW US, etc.—As the seeming contradictions of reality darken the glimpse which Thomas' faith might have of things spiritual, so Philip, in like manner, looks for the confirmation of faith by sight; comp. ch. i. 46, vi. 5. According to De Wette, Tholuck, Meyer: He demands that Jesus effect a theophany, in accordance with Mal. iii. 1, as Ex. xxxiii. 18. The main point is this: accepting Christ's words, *ye have seen Him*, in their literal sense, he requires that Jesus should occasion an appearing of the Father *outside of Christ;* a sign in the heaven, perhaps, rather than a theophany. Luther: "He flutters up into the clouds." He declares his faith by assuming Jesus to be capable of producing such a vision; his failing to perceive the manifestation of the Father in Christ, however, proves that faith to be but small.—AND IT SUFFICETH US; *i.e.*, in accordance with the context, it suffices to render us certain of the goal above us or beyond us, and to make us journey towards it with a brave heart; or, to cause us to abandon the expectations we have hitherto entertained, and to embrace the new hope.

Ver. 9. AND THOU HAST NOT KNOWN ME.—For so long time I have appeared among you, and hast *thou* not *known* the nature of my appearing? Not alone from the "words and works," but from the whole personality of Christ, he should have recognised His heavenly origin, which did indeed display itself in word and work.

Ver. 10. I AM IN THE FATHER, AND THE FATHER IN ME.—See ch. x. 38. There the order is inverted, and with reason. The Father is in Christ, in virtue of His Father-revelation in the works of Christ. Christ is in the Father, in virtue of His Son-revelation in His words. The Jews were to ascend from a belief in His works and mission, to a belief in His words and individual personality. But the disciples began with a belief in His word, and they have not to *ascend* to a belief in His works, but to advance to a discrimination between the manifestation of the Father in Him through His works, and His being in the Father with His word. Though Christ even speaks His word according to the Father's commission (ch. xii. 50), there is still this distinction, that the words are His most individual, personal life-revelation; while in the works the most special concurrence of the Father's government is, consciously to Christ, manifested in the creation and the human world. We may not wipe out this contrast with De Wette: "The words that I speak to you, I speak not of myself; and the works that I do, I do not of myself, but the Father who is in me teacheth me the words and doeth the works." Neither does there occur a climactic progression (as Theoph. and Lücke pretend): not only are the words God's words, but the works also are God's works. As little are the works here intended as a proof that Christ does not speak the words of Himself (Grotius, Fritzsche, Meyer). Least of all are the works to be apprehended as effects of the word as "the office of

teaching" (Aug., Nösselt); nor are we to assume, with Tholuck, the existence of an "incongruence of contrasts peculiar to the Johannean style." Even the words Christ speaks not of Himself; as the Son, He utters them from the depths of the Father. As it respects them, however, the initiative lies within Himself, while for the works the initiative is in the Father, who permanently dwells in Him (μένων). Words and works are the property of both Father and Son: the words, however, are pre-eminently and primarily the Son's, the works pre-eminently and primarily the Father's.

Ver. 11. BELIEVE ME FOR THE VERY WORKS' SAKE.—Jesus here turns to the disciples as a body. For as Thomas' doubt was more or less the doubt of all, so the like was the case with the scruple of Philip. The explanation of the verse results from the foregoing. As disciples of Jesus, they ought first to believe that He was in the Father, and then to know that the Father was in Him. If ye are not able to do this—it is His intention to say to them in a few sharp words—why, then, go to work the other way: begin with the works (in the way pointed out to the Jews, ch. x. 38), and, through a belief in the divinity of my works, arrive at a belief in the divinity of my person.

Ver. 12. VERILY, VERILY, I SAY UNTO YOU, HE THAT BELIEVETH IN ME, THE WORKS THAT I DO HE SHALL DO ALSO, etc.—Now follows undoubtedly a new series of consolations. Not only shall *they* be united to *Him*, but also He to them (Tholuck). The further progress of the discourse, however, must correspond with the principal thought, according to which His earthly appearance shall cease to veil from them the heavenly house of the Father. *The disclosure of which we speak consists in the revelation of that personal, heavenly life which issues from His person as its centre. Verily, verily,* therefore it is written, *he that believeth on me, i.e.* on the *divine personality* of Christ Himself, *the works that I do shall he do also, and greater works than these; i.e.* through this faith there shall be developed in that man likewise such a mighty personal spirit-life, that works shall be the necessary outflowings of the life-spring of personality which, originating in Christ, wells up within his breast: the heavenly state shall be unfolded to him on earth, and become his surety for the *heavenly home,* which last should be regarded as the perfect revelation and realization of the personal kingdom of love founded by Christ in this world.—HE THAT BELIEVETH ON ME. Not simply applicable "to the disciples of Jesus" in the strictest sense (Meyer). Still the "*believeth on me*" is emphatic. Bengel: *qui Christo de se loquenti credit; i.e.* he that believes on Himself, His personality (see ver. 11).—THE WORKS THAT I DO HE SHALL ALSO DO HIMSELF. Expressive of the essential relationship or homogeneousness existing between the works of believers and the works of Christ; of the eternal progress of Christ's wonder-works through the world by means of Christianity.

AND (EVEN) GREATER THAN THESE SHALL HE DO.—The καί is climactic: *And even.* Tholuck: "Ancient writers believe this greaterness of the ἔργα to consist: (1) In their numerical superiority; (2) in their local extension beyond Judea; (3) in the more striking signs, such as the healing by the shadow of Peter, Acts v. (Theod., Herakl.), Origen: In the victories which believers obtain through faith over the world, the flesh, and the devil. Augustine: In the results of the preached word in the heathen world. Ch. iv. 38, He had with prophetic glance declared that others would reap what He had sowed; ch. xv. 26, 27, and indirectly ch. viii. 28, xii. 32, are likewise indicative of the greater efficacy of the Messiah through the medium of the apostolic testimony." Be it observed in this connection, that even here, ver. 14, it is Christ that will do these greater works: the disciples, through their prayers in His name, in fellowship with Him, are to be but the instruments through which He acts, ch. xv. 16, xvi. 28; comp. Acts iii. 6, xvi. 18. Luther: "For He took but a little corner for Himself, to preach and to work miracles in, and but a little time; whereas the apostles and their followers have spread themselves through the whole world." Manifestly, Christ has in view the greatness of the development of His wondrous works throughout the Christian ages until the glorification of the world.

FOR I AM GOING TO THE FATHER; AND WHATEVER YE SHALL ASK, etc.—Rationale of the preceding and, in the abstract, astonishing clause. Various interpretations: (1) The πορεύομαι forms the foundation for the idea that they are to do the miracles in His stead, because of His retirement from the scene (Chrysostom, Theophylact, and many others); (2) because He goes *to the Father, i.e.* to glory with the Father, and will thence work in them in His might (Luther, Baumg.-Crusius, Luthardt, and others). In the first case, a period follows πορεύομαι; in the second, a comma. (3) The two considerations are not to be sundered. His going to the Father (ἐγώ is emphasized), as well as His being with the Father, is the reason for their doing *greater* miracles (Grotius, Lücke, and others). When this view of the matter is taken, πορεύομαι is connected with the following sentence by a colon (Knapp, Griesbach, Lachmann, Tischendorf). Both items are more directly emphasized in ch. xvi. 7, in accordance with which our passage is to be explained.

Ver. 13. SHALL ASK IN MY NAME.—Exposition of the import of His going to the Father, in reference to their destiny to work miracles. Invocation of God in the name of Jesus, in order to any τί in the way of works of redemption or glorification; that is, in order to the working of miracles. Their power of prayer is to have no other limit than *His name.* A name is objectively the revelation of any subject—subjectively, *experience of it;* the *signature* of its consciousness stamped upon the consciousness of others. The name of the heavenward ascending Jesus is the Elijah-mantle

left by Him to His people on the earth: the sign of the living revelation and knowledge of His essence, in which His essence, fully concentrated, works. His name, viewed by faith, is the continual working of His essence, or rather of His personality; the element of His personal self-revelation in the experience of His people: hence (*a*) His word or cognizance; (*b*) His Spirit or mind; (*c*) His works, His institutions and instigations; (*d*) His aim;—in a word, the communion of His Spirit. There are various interpretations which form different parts of the one just given: (1) Bearing upon the principle. Chrysostom—Amidst the invocation of the name of Christ (formal); Augustine—In the name of Him who is called *Salvator* (*non contra salutem nostram*). (2) Bearing upon the medium. Melanchthon—*Me agnito;* Luther—With faith in me; Calov—*Per meritum meum.* (3) Bearing upon the end. Erasmus—*In gloriam Christi.* Or upon the furtherance of the end. De Wette—In accordance with my mind, and in my cause. If we desire to sum up all in one, No. 2, setting forth the medium, seems best fitted for our purpose: in faith, knowing and confessing Christ; hence, briefly, ἐν Χριστῷ, ἐν κυρίῳ (Lücke), only with a more objective and teleological modification. Manifestly the prevailing thought is the end purposed: hence the predominance of the idea, *as ambassadors of Christ, the Son of God,* by virtue of His δόξα. See ch. xv. 16, xvi. 23. Tholuck: "When even finite good things are prayed for in accordance with the mind of Christ, they are desired only as means to the final end, Matt. vi. 33. As, however, this may be attained by other means, the *cardo desiderii* is fulfilled even when specific requests are denied" (Augustine). Nevertheless the ideal side of prayer, its perfect prophetic nature, is here assumed; and such being the case, the ὅ, τι is fulfilled in the τοῦτο.

THAT WILL I DO.—Stress falls upon τοῦτο; the ἐγώ, expressed in conjunction with πορεύομαι, is absent here. He will do precisely that for which they pray, and in such a manner, besides, that *their* doing in the matter shall be vindicated—their believing, individual personality.

THAT THE FATHER MAY BE GLORIFIED.—The end is the δόξα; modified, the δόξα of the Father; still more explicitly defined, the δόξα of the Father in the Son. Hence results also the modification of prayer in the name of Jesus as prayer in the δόξα of the name of the Son of God, in the name of the glorified Christ.

Ver. 14. IF YE SHALL ASK ANYTHING IN MY NAME, I WILL DO IT. —Ver. 14 appears at first sight to be a recapitulative repetition of the foregoing (Euthymius); Bengel, however, very justly gives prominence to the ἐγώ. Here the definite ὅ, τι, or the thing (this simply τι), is no longer emphasized; but stress is laid upon the asking in the name of Jesus—the mind, the communion of spirit with Him; and, to correspond with this, upon His doing, as *His* doing. According to the preceding verse, He does it *upon* the

request of the disciples; here He does it *through* their request, *Himself*, again. At the same time, ver. 14 forms an introduction to vers. 15 and 16. See ch. xvi. 23. In the latter passage the doing is ascribed to the Father. But the Father operates through the Son. Here we see the *instrumentality*, there the final causality.

Ver. 15. IF YE LOVE ME, KEEP MY COMMANDMENTS.—Jesus proceeds to explain more fully how the disciples are to attain to the doing of the greater works in His name. The first condition is, however, an assumption as well; to the effect, namely, that they love Him. Thence it will follow that they will keep His commandments, embraced as these are in the *one* commandment of fellowship. If they thus stand in the fellowship of prayer (see Acts ii. 1, ὁμοθυμαδὸν ἐπὶ τὸ αὐτό), the Holy Ghost shall at Christ's intercession be given them. Tholuck: "With John, love is no mere blissfulness of feeling; it is *oneness of will* with the beloved, ver. 21, ch. xv. 14; 1 John iii. 18. It is love which makes men susceptible of the communication of the Paraclete; the κόσμος cannot receive Him." A loving contemplation of Christ's personality is the bond of fellowship of disciples,—that which makes them a collective personality; and in this fellowship they may become the organ of the personal manifestation of the Holy Ghost.

Ver. 16. AND I WILL ENTREAT THE FATHER.—Christ here makes choice of the term ἐρωτᾷν, not αἰτεῖν, as before in reference to the disciples. Expressive of a more intimate, free, and homogeneous relation. In ch. xvi. 26, on the contrary, He says, οὐ λέγω, ὅτι ἐρωτήσω. Tholuck, setting aside Calov's explanation, *non solus, sed vobiscum rogabo*, remarks: "He is there speaking of the time when they, in possession of the Spirit whose mediation is here promised, shall be able themselves to pray acceptably in that Spirit."

AND HE SHALL GIVE YOU ANOTHER REPRESENTATIVE, or HELPER.—Here the great promise of the παράκλητος—to speak more accurately, the ἄλλος παράκλητος—makes its appearance; the promise of the Holy Ghost, spoken of under this name by John only, ch. xiv. 26, xv. 26, xvi. 7. The word itself is never met with in the New Testament except in the writings of John, yet the designation ἄλλος παράκλητος announces that it may be applied to Christ also.

I. As to the PHILOLOGICAL meaning, Meyer says: "The παράκλητος is, according to classical Greek usage, one who is summoned to help; in particular, an *advocate* (*advocatus*), one who manages another's cause, or an *intercessor*. With this the talmudic פַּרְקְלִיט agrees. See Buxtorf, *Lexicon Talm.* p. 1843, and in general Wetstein on our passage, and Düsterdieck on 1 John ii. 1."

II. INTERPRETATIONS:

1. Conformably to the idea of the *advocatus* in its wider sense, *assistant, helper*, etc.—Tertullian, Augustine, Calvin, Lampe, most of the moderns.

2. *Comforter, consolator* — Origen, Chrysostom, Theophylact,

Jerome, Luther, and others. Against this Meyer says (according to the note in Lücke, p. 608): "It rests upon an unphilological confusion of the word with παρακλήτωρ (Sept., Job xvi. 2) in Aquila and Theodotus." Nevertheless, we may safely give the Greek exegetes, who are by preference on this side, credit for having said something philologically justifiable. That, however, *in point of fact*, the word, 1 John ii. 1, cannot mean *comforter*, but only *mediator, representative, helper*, and that here also there is no immediate question of comforting, is manifest.

3. *Teacher*—Theod. of Mopsueste, Hofmann (*Schriftbeweis*, ii. 2, p. 17), Luthardt. This view has less to support it than either of the others.

In reference to No. 1, explanations are again divided:

(*a*) Ancient exegetes explain *advocatus* as equivalent to *causæ patronus, orator*, against which view Lücke observes: "This would suit 1 John ii. 1, but not the passages of the Gospel."

(*b*) It was Knapp who, supported by the usage of the term, in pure Greek writers as well as in Jewish ones availing themselves of the language, also in the writings of the rabbins who have adopted the Greek word (פַּרְקְלִיט), etc., demonstrated that the word originally possessed the general signification of a *helper* [*Beistand*]. "The office of helper as performed by the Holy Ghost consists of directing and leading to the truth, testifying and reminding, teaching and glorifying." Against this view it must be observed: (*a*) Christ arrives at the idea of the ἄλλος παράκλ. through the promise: "What ye shall ask in my name, I will do." He will mediate with God for His accomplishment of their work. Thus He is the Mediator, 1 John ii. 1. (*b*) The ἄλλος παράκλ. is described as "the Spirit of truth:" as such He is the Mediator through whose instrumentality believers are made one with the Father in Christ; He transports them into Christ, thus making them certain and glad of the operations of God. Without doubt, then, He is a *helper*, but it is because He is a *mediator* (see Rom. viii. 26, 27); *i.e.* since He conducts their cause before God, He conducts it before the world (not *vice versâ*).

III. DOGMATICAL question. Tholuck: "The representative of the departing One is called in these discourses, παράκλ. (rather ἄλλος παράκλ.); again, πνεῦμα τῆς ἀληθείας here and in ch. xv. 26, xvi. 13; not immediately ὅτι ἀξιόπιστος ἔσται (Chrysostom), but on account of His being the Mediator of the theocratic and practical truth which, according to ver. 9, is Christ Himself. Again, according to ver. 26, He is called πνεῦμα ἅγιον, and, according to an expression peculiar to Luke, δύναμις τοῦ ὑψίστου, Luke xxiv. 49, i. 35, Acts i. 8. He is called ἄλλος, for it is not Christ according to His historical appearing. Yet again it is also Christ Himself, ver. 18. That which, according to ch. xvi. 25, xvii. 26 (γνωρίσω), is declared to them by Christ, is, according to ch. xvi. 14, to be declared to them

by the Spirit, for He shall take of His (Christ's). These declarations lead us to the belief that, in John, by this πνεῦμα we must understand Christ glorified into a spirit. The view setting forth this πνεῦμα as a 'self, distinct from Christ,' has lately been revived by Olshausen, Meyer, Schmid, *Theologie des Neuen Testaments*, i. p. 108; Brückner, p. 230; Hofmann, i. p. 165. No arguments but those of Quenstädt have been brought forward in favour of it." It is strange that Tholuck will admit neither the expression ἄλλος· παράκλ. nor the μεθ' ὑμῶν, nor the masculine ἐκεῖνος, nor the διδάξει, λαλήσει, etc., as a proof that the Spirit is designated as another self, although he fully grants the hypostatizing of the Holy Ghost in the dogmatical conception of the Divinity. But if in this point dogmatics are to find their support in Paul, not in John, the latter is thrust into a false position, unsustained by the fact that *he* has given the deepest conception of the doctrinal system of the New Testament. That Christ alternately speaks of the coming of the Holy Spirit and of His own return, does not justify the expression by which the πνεῦμα is in this instance declared to be "Christ glorified into a spirit;" it is an expression inadmissible in any case—Christ being, indeed, glorified *in* the Spirit, and *through* the Spirit, but not *into* a spirit. We might almost as well say that the Father is, according to ver. 9, glorified into Christ. We have seen that the two expressions, I *in the Father*, the Father *in me* (ch. x. 38, xiv. 10), do not mean the same thing. The former is indicative of the personality of Christ, the other of the personality of the Father as manifested in Christ. Precisely in the same way do the expressions, *ye in me, and I in you*, ver. 20, differ. By the translation of Christ's personality into the disciples, they are translated into Him as personalities; but that whereby they, being translated into Christ, are made *one* personality with Christ, is that very ἄλλος and ἐκεῖνος, the personality of the Holy Ghost. For the Holy Ghost Himself shall not only be *in them*, but also *with them*, ver. 17. Inasmuch as He is in them, Christ Himself is with them; inasmuch as He is with them, He is the ἄλλος παράκλ., and Christ is in them. That is, the fellowship rests in individuals upon the manifestation of the glorified Christ; individuals rest, as Christ's fellowship, upon the revelation of the Holy Ghost. Hence we may likewise expect the two ideas, in what degree Christ in the Holy Ghost is with them, and in what degree the Holy Ghost in Christ is with them, to branch out and divide when we ponder over them. First, then, the discourse turns upon this point: *Christ comes to them again, the Holy Ghost being in them*, vers. 18–31. The second point discussed is this: *they shall be in Christ, the Holy Ghost being with them*, ch. xv. 1 to ch. xvi. 15. The conclusion embraces both items in the promise of the resurrection, ch. xvi. 16–33.

THAT HE MAY BE WITH YOU FOR EVER.—See the TEXTUAL NOTES. Observe, moreover, the μεθ' ὑμῶν, in accordance with the preceding

elucidation. The εἰς τὸν αἰῶνα is explained by Meyer as having reference to the αἰὼν μέλλων. But doubtless such a fact would be more definitely expressed.

Ver. 17. THE SPIRIT OF TRUTH.—The Holy Ghost is the living, personal, divine unity of complete revelation, and as such the Spirit of truth (see ch. xv. 26, xvi. 13). He is the Spirit of truth, inasmuch as He makes objective truth subjective in believers, in order to the knowledge of truth. Objectively He is the Spirit of God (Rom. viii. 14), and God Himself (Acts v.); the Spirit of the Father (Matt. x. 20); the Spirit of Christ (Rom. viii. 9); the Spirit of the Lord (2 Cor. iii. 17); the Holy Spirit (Acts ii.). Subjectively He is the Spirit of *truth*, the Spirit of wisdom and revelation (Eph. i. 17); the Spirit of power, of love, and of a sound mind (2 Tim. i. 7); the Spirit of adoption, of prayer (Rom. viii. 15); the Spirit of sanctification (Rom. i. 4), of life (Rom. viii. 10), of meekness (1 Cor. iv. 21), of comfort (Acts ix. 31), of glory (1 Pet. iv. 14), of sealing, of the earnest of eternal life (Eph. i. 13, 14), of all Christian *charismata* (1 Cor. xii. 4). As the Spirit of truth, the Holy Ghost applies to believers the full truth of the perfect revelation of God in Christ.

WHOM THE WORLD CANNOT RECEIVE.—The world as world. Why not? (1) IT DOES NOT SEE HIM in His manifestations, because it lacks the eye of faith. It does not even see the One God above the world, much less the oneness of His manifestations in the world. And hence (2) IT DOES NOT KNOW HIM. It lacks experience of the Holy Ghost, 1 Cor. ii. 14.—BUT YE KNOW HIM. The imminent future is already truly present, inasmuch as they have commenced to recognise the Holy Ghost in the manifestations of Christ, Matt. xvi. 17. They are already beginning to have an experimental knowledge of Him. Nevertheless the full expression is indicative of a future near at hand. *Proof:* HE REMAINETH WITH YOU, AND WILL BE IN YOU. He will not relinquish (present) His activity among them (see Luke xxii. 32) until He comes with all His influences to dwell in them. Meyer correctly: Since "His abode is in the midst of them, in the Christian communion." It is necessary to add, however: Since He will maintain His uninterrupted activity *amongst you* until He comes to be fully revealed *in you*. Not until then, indeed, will He in full measure be with them, and abide with them as the Holy Ghost. The one future ἔσται, *will be*, is contradictory of Meyer's assumption; namely, that the present γινώσκετε should be taken as absolute, without respect to any set time.

Ver. 18. I LEAVE YOU NOT AS ORPHANS BEHIND ME. I COME TO YOU.—See Mark xii. 19. The τεκνία, ch. xiii. 33, an expression of πατρικὴ εὐσπλαγχνία (Euthymius Zigabenus): *I come unto you*—the present. A connecting γάρ would do away with the pure antithesis. I go not away from you in the sense of leaving you

orphans; on the contrary, it is now that I do truly come unto you. In what respect is this true?

1. It is not to be understood as signifying Christ's Parousia in the abstract (Augustine, Beda, etc., Luthardt, Hofmann; against which, vers. 19, 20 ff.), although this glorious coming of Christ continues until the Parousia.

2. Nor the manifestations subsequent to the resurrection (the Greek exegetes, Origen, Chrysostom, etc.; Rupert, Grotius): Against this view too, vers. 20, 21, 23, ch. xvi. 16, 22, 23, are cited. Hence

3. Christ's spiritual coming through the Paraclete is intended (Calvin, Lücke, and most of the moderns).

4. We, however, uphold the explanation according to which Christ had in view both His corporeal and His spiritual return (Luther, Beza, Lampe, and De Wette); for His spiritual return was conditioned upon His first returning in the body—upon His resurrection as the consummation of His revelation (without Easter no Pentecost). There is no double meaning in this interpretation, forasmuch as the manifestations of the Risen One were assisted by the operation of the Spirit, and the pouring out of the Holy Ghost was the means of perfectly revealing the Risen and Glorified One. Tholuck remarks on the opposite side, that the seeing again, spoken of ch. xvi. 16, is conditioned upon His going to the Father. True, but it was on His way to the Father that He saw them again, John xx. Tholuck's assertion of the identity of the returning Christ and the before-mentioned ἄλλος παράκλ. is of a piece with the disregard of the contrast, *being with you* and *being in you*, or the contrast between the παράκλ. and the ἄλλος παράκλ.

Ver. 19. YET A LITTLE WHILE, etc.—Μικρόν, καί, עוֹד מְעַט. See ch. xiii. 33. From now until the moment when He was removed from the world by death, less than twenty-four hours elapsed.—BUT YE SEE ME. Tholuck: Not "ye shall see me again," but, "your eyes shall be open to perceive me." Against this, be it observed that the same verb (θεωρεῖν) is used to express the not-seeing of the world. Beyond a doubt, the imminent seeing of the Risen One with the bodily eye is meant; a sight destined for the disciples, but denied to the world. The second little μικρόν, from the death to the resurrection of Christ, is swallowed up in the first μικρόν. The fact that this θεωρεῖν of the disciples passes into the spiritual, eternal contemplation of Christ, does not militate against the bodily seeing of Him to begin with. The subsequent sentence is expressly indicative of this bodily seeing again: "for I live," etc. This seeing of Christ is to be brought about by the life of Christ.—FOR I LIVE, AND YE ALSO SHALL LIVE. The antithesis of present and future supports the exegesis. The present, *I live*, is expressive of His divine vital power, outlasting death (see ch. v., ch. xii.; Rev. i. 18). Luther: "He is the Person whom death could not devour, though, as it regards His bodily life, it did indeed kill Him." But

His thus living, as the God-man, mighty in life, is at the same time indicative of His living again in the resurrection,—a fact proved by the promise: *ye shall live.* For Christ's life has, by His death and resurrection, become the principle of the new life of His people, Rom. vi. 8; Eph. i. 19, 20. The one-sided interpretations of these words, as having reference to the resurrection,—interpretations quoted by Meyer (Grotius—Ye shall see me really *alive* [*non spectrum*], and ye yourselves shall survive in the midst of the dangers imminent upon you; or Theophylact—Ye shall be as men who have received new life; or Augustine—Ye shall rise at the last day),—do no detriment to the general application of the saying to the resurrection.

Ver. 20. AT THAT DAY YE SHALL KNOW.—Various interpretations: (1) Reference to the resurrection (see the next note); (2) Meyer—"Its historical fulfilment was the day of Pentecost;" (3) Luthardt—the day of the Parousia; (4) De Wette—*in that time.* Be it observed that the day of the resurrection became for them not only the continually returning day of the Lord, or Sunday, but also *the day* καθ' ἐξοχήν, the new day of their life.—YE WILL KNOW THAT I AM IN THE FATHER, *i.e.* Ye will recognise my divine personality. It means more than the words: the Father in me.—AND YE IN ME; *i.e.* personalities who have attained unto new life, who are in Christ through the Holy Ghost, because Christ is in them (I IN YOU) by means of His glorified personality, the spirit of His glorified life. See note to ver. 16.

Ver. 21. HE THAT HATH MY COMMANDMENTS.—The ὁ ἔχων is emphatic, significant of that inward appropriation whereby the words of Christ are become the νόμος τοῦ πνεύματος. The proof of this living *possession* will be the *keeping* of His commandments. And that shall be the mark of *love* to Jesus. Now love to Jesus is that whereupon an experience of the Father's love is conditioned; and that, again, is proved by the sending of the Holy Ghost. But the sending of the Holy Ghost is at the same time an act of Christ's love towards the believer; an act in which He manifests Himself to the believer as the heavenly Christ. Hence the discourse neither bears solely upon the appearings of the Risen One (Grotius), nor has it a general reference to the Parousia considered in the abstract (Luthardt). It is this manifestation of Christ through the Holy Ghost which, to Philip and the disciples generally, is to supply and overbalance the wonted, actual, visible presence of Christ.

Ver. 22. JUDAS, NOT ISCARIOT.—Οὐχ ὁ Ἰσκαριώτης. To be distinguished from that traitor. The reader was indeed aware of the departure of the traitor, according to ch. xiii. 30, as also that he could not (according to Bengel) again be present. It was not John's desire on this occasion to give utterance to his "profound abhorrence" of the traitor; willingly, however, did he bring into view the contrast between that malicious Judas who despaired of

Christ's cause, and this other Judas, replete with enthusiasm and energy, even now conceiving of his Lord as one certain of victory, for whom the conquest of the world—and that, too, in a material sense—was reserved.—*Thaddeus* or *Lebbeus* according to Matt. x. 3, Luke vi. 16 (see Comm. on *Matthew*). It is, then, one of the brothers of the Lord (Comm. on *Matthew*, and my *Apost. Zeitalter*, p. 189), and, as the brother of James the son of Alpheus, the author of the Epistle of Jude. His name (the courageous or stout-hearted), as well as his participation in the scene, Mark iii. 21, in the challenge, John vii. 3, and the character of his epistle, give him the appearance of a peculiarly energetic and courageous nature. These characteristics perfectly correspond with the question in our chapter; the query is expressive of his expectation that Jesus would manifest Himself to the world. In this saying there echoes once more with sufficient distinctness the demand (ch. vii. 3) that Jesus should labour openly in Jerusalem (*Leben Jesu*, ii. p. 149 and 1360). The ecclesiastical tradition respecting Judas Thaddeus or Lebbeus, see in Winer under that art., *Apostol. Zeitalter*, ii. p. 407.

How is it that Thou wilt manifest Thyself, etc.?—Τί γέγονεν, What has happened? what is the reason? *i.e.*, In spite of all the threats and persecutions of Thine enemies, there seemeth to me as yet no sufficient reason for this holding back. This courage may in part rest upon the expectation that the Messiah, if He manifest Himself at all, must manifest Himself to the whole world in His judicial glory; a view which Tholuck upholds by the citation of Dillmann on the book of *Enoch*, ch. xxx. Christ's answer, however, renders it more probable that Judas entertained the hope that the whole world would pay Him homage if He should manifest Himself in full.

Ver. 23. If a man love me, he will, etc.—In the following reply Jesus sketches the contrast between His people and the world, assigning such contrast as the reason which renders it impossible for Him to manifest Himself to the world or to make His abode in it. Be it observed that Jesus has inverted the similarly sounding words in ver. 21. There it is, "He that hath my commandments, and keepeth them, he it is that loveth me;" here, "If any man love me, he will keep my word." There must be some good reason for this antithesis. The proof of the *inner* life, in antithesis to the *visible world*, must itself be visible: for this cause, ver. 21, the keeping of the commandments is mentioned first as an evidence of love. The proof of the *divine* life, however, in antithesis to the ungodly life of the world, must be love for Christ, since the world can *counterfeit* the inner life and the keeping of the commandments. In the one case, the proof of the *subjective* truth of the religious life, *i.e.* the antithesis to *sensuality*, suffices; in the other, Christ treats of the proof of the *objective* truth of the religious life, *i.e.* of the antithesis to *demoniacalness*. Ascetics may have

some inner life, and yet may subjectively belong to the world; but believers in justification, they being truly in Christ, do not belong to the world. Thus, love to Christ is the foundation. It keeps His word as His objective portrait and law. The believer, pursuing this course, is well-pleasing to the Father. Therefore the Father comes to him with the Son (by means of the Holy Ghost, the Paraclete). For the manifestation of Christ is this: the glorification of the Father through the Son,—of the Son with the Father through the Holy Ghost. The Father will manifest Himself through the Son, the Son through the Holy Ghost. They make their abode *with him*, not merely *in* him; *i.e.* they found a community, a place where the Triune God manifests Himself—which community forms a contrast to the world. The παρ' αὐτῷ does not mean, *in his dwelling*. The Spirit is not only *in* the faithful, but *with* them as well; He forms a fellowship of believers, the church. Thus He builds the spiritual house for an individual. The dwelling with him presupposes a dwelling in him. (We may quote as a curiosity the explanation of Semler and Less: Christ and the disciples shall come unto the Father, and make their abode with Him.) New Testament realization of the tabernacling of God amongst His people, Lev. xxvi. 11; prophesied Ezek. xxxvii. 26 and *in loc.* The real Shekina.

Ver. 24. HE THAT LOVETH ME NOT.—*Characteristic* of the world. The world, as an ungodly world, loves itself; its tendency is not centripetal, but centrifugal; hence it loves not Christ. Hence it keeps not Christ's word as a living word, for the reason that it lacks the bond that should hold it and Christ together—namely, the Spirit. Now, in failing to keep Christ's word, it also fails to keep the Father's word which He has sent into the world with Christ. And thus the preliminary condition on which depends the manifestation of God to the world is wanting; that condition is the medium and focus of His word.

Ver. 25. THESE THINGS I HAVE SPOKEN UNTO YOU; *i.e.* thus much of the heavenly life on earth as the sign of the heavenly home that awaits you beyond this world. Thus much ye can understand now through my words. At some future time, however, the Paraclete shall make it all perfectly clear to you (see ch. xvi. 12). Ταῦτα λελάληκα. Perfect. I have spoken it, it shall be certain.

Ver. 26. BUT THE PARACLETE, etc.—The designation of the Paraclete is more definite. The different predicates are summed up together: the Paraclete—the Holy Ghost—whom the Father sends—in the name of Jesus. Different interpretations of the ἐν τῷ ὀνόματί μου: (1) Grotius (Lücke and others): At my intercession (*in meam gratiam*, with reference to ver. 14). (2) Euthymius Zigabenus and others: *Instead of me*; *i.e.* not, as Meyer explains, He will send Him instead of my sending Him; but, He will send Him as the representative of me in my character of Ambassador.

(3) Meyer: So that the name of Jesus is the sphere containing the divine purpose and will which are to be accomplished by the sending. The object of God's intent and design is the name of Jesus. Since the name is the subjective knowledge of an objective manifestation, the sense is: in the knowledge of Christ, perfected through the perfect manifestation of Christ,—in the glorified Christ,—in His inclination towards the church, in the church's inclinations towards Him, a bias effected by love to Him and by the keeping of His word. Luther: Here the emphatic words are, *in my name*, and *what I have said unto you.*

HE WILL TEACH YOU ALL THINGS, AND BRING ALL THINGS TO YOUR REMEMBRANCE.—The proximate reference is to the subject of ch. xiv., the heavenly home, the heavenly goal. But, together with His teachings on this head, He is to be the means of imparting all fulness of Christian knowledge regarding the whole plan of salvation (*πάντα*). The first promise embraces the whole Christian science of salvation, progressing as it does *in infinitum;* the second its inalienable principal basis—that which Christ has said. It is not specifically new truths that the Holy Ghost will teach; not specifically supplementary ones (traditions in the Romish sense); still less such as shall take the place of those taught by Christ (as the fanatics and enthusiasts would have it), or correct and contradict these (according to Rationalism). His teaching shall consist in reminding men of the word of Christ, in giving them a subjective understanding of the same. In performing this His office, He shall unfetter the word—break down the barriers of individualization, parable, misunderstanding—thus causing it to develope into an ever-living organism of doctrine, the specific soul and character of which does nevertheless remain the word of Christ. The first *πάντα* says that every one of Christ's words shall attain its full development; hence it refers to the infinite import or capability of development belonging to His words. The second *πάντα* declares that none of the words of Christ shall be lost—that they all, as items of His doctrine, shall become operative. The interpretation of Grotius, according to which *ἃ εἶπον ὑμῖν* extends even to the first *πάντα*, has the effect of confusing the parallels and entrenching upon the independence of the Spirit. The meaning is not, Everything that I have told you He shall teach you and remind you of; but, He shall teach you all things, whilst He brings all things that I have told you to your remembrance. The *καί* is explicative.

Ver. 27. A PEACE I LEAVE WITH YOU.—According to Luther (Neander and others), this is the farewell greeting of Christ to His people (comp. 1 Pet. v. 14; 3 John, ver. 14). Luther: "These are last words, as of one who, on the eve of departure, says good-night or invokes a blessing." Tholuck remarks, against this view, that Christ is not going away from them, but that they are going with

Him (ver. 31), and that in this case the corresponding phrase could not mean εἰρ. ἀφιέναι, but only διδόναι or λέγειν. And so ἀφιέναι (still according to Tholuck) should be taken in the sense of leaving behind, namely, as a parting gift; and it is the peace of reconciliation that Jesus speaks of. But this deeper meaning offers no obstacle to the belief that to the concrete fact of His departure He affixes His peace as a parting greeting. The Hebrew greeting was perfectly adapted to express this union of the highest with the trivial. And as certainly as the saying of the Risen One, *Peace be with you* (John xx. 19, 21), is the customary salutation, and yet at the same time the announcement of the resurrection peace, just so certainly is the leaving of peace here at once the higher farewell greeting of Jesus and a real gift of peace. But there is nothing contradictious in the fact that parting friends may bid each other good-bye, perchance more than once, and still walk a little way together. It is here that the subject we have been considering—viz. the going of Jesus to heaven, in order to the preparation of the place for His disciples—is brought to a conclusion. The term ἀφίημι is explained by the too slightly estimated δίδωμι. Thus the Hebrew שָׁלוֹם, prosperity, peace (go in peace, לֵךְ לְשָׁלוֹם, 1 Sam. i. 17, etc.; Mark v. 34, etc.: see the farewell salutations, Eph. vi. 23 [1 Pet. v. 14; 3 John, ver. 13]), in this place certainly *peace of soul* likewise; this interpretation is disputed by Meyer.—MY PEACE (peace-greeting) I GIVE UNTO YOU. We question the generally assumed identity of this saying with the foregoing one: "*A* peace (εἰρήνην) I leave unto you." On the contrary, the emphasis "*My* peace" (τὴν ἐμήν) is of itself indicative of an antithesis. It is the intention of Jesus to declare in the strongest manner possible that His greeting on seeing them again shall follow fast upon His parting salutation, and that He will not present to them that full peace-greeting which is His specific property, until, meeting them again, He salutes them, bringing His perfect and entire peace. With *a* peace I left you; with *my* peace I am with you again. I leave you a peace for a support; it is sufficient to keep you upright: my full peace I will give unto you. The most lively construction of the words, *after a little while*, ver. 19.

NOT AS THE WORLD GIVETH.—The proposition is undoubtedly a general one; not for this reason, however, should its application to the world's empty forms of greeting (Grotius, Bengel, and others) be denied (De Wette, Meyer, Tholuck). In the world also the manner of salutation on going and coming is connected with the manner of *giving*. The world gives as it greets, *i.e.* in a vain and empty way, 1 John ii. 17. Having just recognised an antithesis in the words of Christ, "I leave you a peace" at parting, "I give you *my* peace" at our new union, it readily occurs to us to meditate upon the inverted conduct of the world. At the start, the

world with its greetings promises golden mountains; coldly and heartlessly it takes leave of its servants, and prepares them an end full of terrors. It fared literally thus with Judas. *Christ makes a warm and comforting farewell greeting the forerunner of the beatific salutation which shall accompany the eternal meeting.*

LET NOT YOUR HEART BE TROUBLED, NOR LET IT BE AFRAID.—Repetition of the exhortation, ver. 1; hence the indication of a concluded meditation. The annexed δειλιάτω (which is found in this place only in the New Testament) proves that He views the trembling more as a natural emotion that might seize them at the thought of a hopeless parting, while in uttering the δειλιάτω His mind is contemplating the danger of a cowardly course of conduct proceeding from that emotion.

Ver. 28. SAID UNTO YOU, etc.—See ver. 2. At the same time, however, the words, I GO AWAY, AND I COME TO YOU, are doubtless explanatory of the farewell just uttered: "Peace," etc.; "My peace," etc. Neither does the proposition mean simply, "I go away and come again," etc.; but, "By going away, I come to you more truly than ever,"—as results from what follows.—IF YE LOVED ME. Of *perfect* love that casteth out fear.—YE WOULD HAVE REJOICED. He does not mean, In that case ye would not be in the least affected by grief at parting from me (comp. ch. xvi. 21); but, the joy of faith would preponderate. The thing in my difficult journey that would appear pre-eminent to your eyes would be my triumphal home-going to the Father. Hence, "BECAUSE I SAID UNTO YOU, I GO UNTO THE FATHER," *i.e.* because I have put such a cheering interpretation upon my going away from you.—FOR THE FATHER IS GREATER THAN I. *A.* We have first to consider this proposition in the abstract, and then in its relation (ὅτι) to what precedes it.

1. *Theological* elucidations: (*a*) The Arians regarded the declaration as a proof-text for their system.

b. Athanasius, Gregory of Nazianzum, and others, in modern times Olshausen, considered it expressive of the ἀγεννησία of the Father, in antithesis to the begottenness or eternal generation of the Son.

2. *Christological* explanations:

a. The superiority of the Father has reference to the *human* nature of Christ, because it is in this alone that He *goes* to the Father (Hunnius, J. Gerhard).

b. Reference is had to Christ's state of humiliation (*status exinanitionis*—Luther, Calvin, Luthardt).

c. It refers to both the above-mentioned considerations (Calov, Quenstädt, Tholuck, Augustine: "*quia naturæ humanæ gratulandum est eo, quod sic assumta est a verbo unigenito, ut immortalis constitueretur in cœlo*").

3. We must grasp at once the theological import and the christological one, for there is a good reason why the *Son* of God became

man and humbled Himself,—not the *Father*. Theologically considered, the Father is greater than the Son, as the first principle, *in respect of order* or *succession*, by whom the Son was established, both being perfectly equal in substance. Hence it follows that He is greater in *substance* also than Christ in His human nature, and above all, greater in regard to the *rule* or *power* which He exercises, than is Christ in His humiliation. And it is upon this latter circumstance that the stress here lies. Christ, in going to the Father as to the One greater than He, enters into the joint possession of His greatness and majesty; without, however, thereby destroying the subordination of order (see ver. 16, ch. xvii. 3, 5; 1 Cor. xv. 27; Phil. ii. 9–11; 1 Cor. iii. 23, xi. 3). The characterization of the theological import as the "absolute monotheism of the New Testament," by Meyer, in connection with Lücke, is liable to misapprehension, and fails to afford in any case a sufficient explanation.

B. We now consider the relation of this proposition to the preceding ἐχάρητε ἄν. FOR (ὅτι) the *Father*. Why should the disciples be glad of His going to the Father?

1. On account of His exaltation to δόξα and blessedness (Cyril, Olshausen, Tholuck).

2. On account of the more powerful protection which He should thenceforth be able to bestow upon the disciples (Theophylact, Lücke, and others).

3. On account of Jesus' exaltation to greater power and activity (Meyer).

4. Because the going away of Jesus was His own exaltation, and was likewise of benefit to them (Luther, Bengel, Lampe).

It is as little possible to separate Jesus' exaltation to glory from His exaltation to power, as to separate His own exaltation from the exaltation of His disciples. Nevertheless their love should first view His exaltation; passing on, however, as the context admonishes, from a glance at that in the abstract, to the consideration that it is through His exaltation alone that He shall become in very deed their own.

Ver. 29. AND NOW I HAVE TOLD YOU.—As is frequently His custom, He emphatically states that He tells them such and such things beforehand, in order that, when His predictions are fulfilled, they *may believe*. Thus prophecy is, like miracles, a proof of the divine power and presence (Isa. xli. 22–26). It is impossible that the bare prediction of the death of Jesus can here be meant; it is the announcement of His exaltation by means of His death, resurrection, and ascension. These facts, in which they saw Christ's prediction fulfilled, made perfect their faith. In this sense, therefore, it is written here also, "*that ye might believe*" (see ch. xx. 31).

Ver. 30. HEREAFTER I SHALL NOT TALK MUCH WITH YOU.—A presentiment of departure; an introduction to the start which He

was about proposing.—FOR THE PRINCE, etc. See ch. xii. 31. A reference of the mood of Jesus to the preparations against Him that are going on in Jerusalem. In spirit He is aware that His enemies are now making ready to advance against Him; and in them He sees the tools of Satan; hence, "the prince of this world cometh," ch. xiii. 27.—AND HATH NOTHING IN ME. The ἐν ἐμοί antithesis to the prince of this world. He comes as the prince of this world's power, of this world's fear, of death and corruption, to claim a power over me, Heb. ii. 14. Καὶ ἐν ἐμοί, etc. Various constructions:

1. *He can, or is able* to, do nothing to me; he cannot inflict death upon me; of my own free will I suffer it (Chrysostom, Kuinoel).

2. *He finds nothing* in me; no accusation against me (Origen).

3. *He possesses* nothing in me (Cyril, Augustine—*peccatum, cui debetur mortis supplicium;* Grotius, Meyer more generally—In me he *possesses* nothing, as owning his sway).

4. Tholuck: He has *no claim on me* (*nihil juris*). Submission on Christ's part was therefore voluntary; comp. ch. xix. 11 (so, too, De Wette, Hofmann, and others).

The words certainly declare not only Jesus' sinlessness, but also His freedom from death. They are a repetition of Jesus' solemn protestation of His freedom,—a protestation aimed against the idea which represents Him as of necessity succumbing to the irresistible fate of sinful men (see ch. x. 18, xii. 24, xiii. 19). At the same time, the saying contains an intimation to the effect that Satan, possessing as he does not a single fibre or hair of Him in an ethical sense, shall likewise fail to retain a single fibre or hair of Him in a physical sense. But the fact that he now, in accordance with the counsel of God, is coming upon Him, is implied in the emphasis that rests upon the expression, *He cometh* (comp. Luke xxii. 53).

Ver. 31. BUT THAT THE WORLD MAY KNOW, etc.—Expressive of His willingness to become a sacrifice. The root is love to the Father; the proof, obedience to the Father; the consequence, the departure not so much in order to go obstinately to meet the enemy, but rather, in pursuance of God's guidance, to await him at the place of prayer, in Gethsemane. *That the world.* Bengel: "*Ut mundus desinat mundus esse et patris in me bene placitum agnoscat salutariter.*" That, in His personal submission to the personal Father, the kingdom of grace, love, personal life, may dawn upon the world, for a judgment upon its unrightful prince, and in order to the freeing of it from that false tyranny which he exercises through the fear of death. That the world may know that love is stronger than death (comp. Sol. Song viii. 6, "strong as death").

ARISE, LET US DEPART.—The mighty saying prompted by a holy emotion finds expression not in two only, but in three asyndetical exhortations: ἐγείρεσθε—ἄγωμεν—ἐντεῦθεν. Various explanations of the item:

1. Jesus, accompanied by the disciples, proceeds to a secure place where He uttered ch. xv., xvi., xvii. (Chrysostom, Theophylact, and others);—unsupported.

2. Still less tenable: Hitherto Jesus had been outside of the city; He was but now about departing for Jerusalem to keep the passover (Bengel, Wichelhaus).

3. Jesus, too full of the matters which were still pressing upon His heart, spoke, still standing in the room where they had eaten the supper, ch. xv., xvi., xvii. (Knapp, Lücke, Tholuck, Meyer, etc.). And this after the three powerful exhortations to depart?

4. The following (ch. xv.–xvii.) was spoken by Him on the road (Luther, Grotius, Lampe, Lange, *Leben Jesu*, ii. p. 1347, and others). Meyer, in opposition to this view: The thing is psychologically improbable. Psychologically improbable indeed would be the supposition that Jesus did not discourse to the disciples of the most momentous matters even when they were upon the road to their destination. Walking and standing still, and walking again, is the very expression of a mind stirred by great things.

5. On the hypercritical remarks of De Wette (who identifies the ἐγείρεσθε, ἄγωμεν, Matt. xxvii. 46, with that of our text), Strauss, Weisse, Baur, Hilgenfeld, see Meyer [p. 529].

DOCTRINAL AND ETHICAL.

1. The farewell discourses of the Lord have not been sufficiently valued for what they are: namely, the *new revelation* of Christ concerning *heaven*. Until these discourses were delivered, the theocratic belief of Israel was acquainted only with *Sheol*, and with the antithesis of a paradise and a place of punishment (Gehenna) in Sheol. See Luke xvi. 22 ff. The doctrine of paradise was of course the germ of the doctrine of the heavenly home; and even the Old Testament contained sundry dark intimations of the latter in the translation of Enoch, the ascension of Elijah, the description of heaven as the throne of God and the habitation of His holy angels, and the hope of the faithful for a closer union with God, in sayings such as Prov. xv. 24, Eccles. xii. 7. But it was reserved for Christ to throw heaven open, in the first instance by His *word* in the farewell discourses, and secondly by His *act* in the ascension itself. Hence the farewell discourses substantially contain a theology of Christ's ascension. The doctrine of heaven was, however, not intelligible to believing human hearts until the disciples were forced to learn experimentally that the earthly world was no longer a resting-place for the Lord and for them—that they were cast out of the world. When the world cast them out, and its doors shut to behind them, there opened to them the gates of heaven. Understanding the ethical import of the going down of the sun and the gathering night, they could also comprehend the

symbolical sign of the starry heavens, the Father's great open house. And even now they were enabled to grasp and hold fast this hope only through the imminence of Christ's ascension into heaven. But the revelation concerning heaven as the *place and land* of glory could and should not be the exchange of a new sensuous expectation for an old one: together with the *local* heaven, Christ disclosed the *dynamical* heaven to their view—destined, this latter, to be developed in the new life upon earth as a personal kingdom of love; founded by the revelation of His personality, by the manifestation of the personal Father, and the glorification, by means of the personality of the Holy Ghost, of the personal love-life of God as the foundation of the personal kingdom of love in which they are, which they are to maintain *against* the hate of the world, and which they are to spread through the world. In the second life of the second Man who is from heaven, in the resurrection of Christ, heaven was made manifest on earth (comp. 1 Cor. xv. 21, 22, 47; John xvi. 21); through the Paraclete as the Spirit of glory, of δόξα, the disciples were translated into the fellowship of this heavenly state (Phil. iii. 20).

2. The *startling effect* produced upon the disciple of Christ when this present world is darkened for him by the cross, and sets upon him or casts him out. Then he is comforted by the watch-word which bids him put his trust in the Christ who ascendeth to heaven, and in the Father who is in heaven. The *soul* may be troubled at this transition, but not the *heart* (vers. 1, 27).

3. *Trust in God; in so doing*, etc. Become thorough Israelites, for thus ye shall also become Christians. We can go still further, and say, Become thorough Catholics, and then ye will also be evangelical Christians.

4. Man, having as a sinner lost his power over the earth, and being chained by an autochthonic consciousness to particular climes and countries, had in still greater measure lost the bent or drawing of his astral or heavenly citizenship: his way led not upwards toward the stars, but downwards to the earth. Christ has restored us our heavenly citizenship (Heb. ix.). The words of Christ, *In my Father's house*, etc., do not indeed contain any new astronomical system, but they do prove His view of the world and of heaven to have been infinitely elevated above that of His time.

5. The three sayings inculcating *faith in the heavenly home:* the saying addressed to Thomas, the saying addressed to Philip, the saying addressed to Judas Lebbeus. Or our heavenly home is sure to us in spite *of the contradiction* of an outward reality full of distress and death; in spite *of the want* of phenomena evident to the senses; in spite *of the denial of the hostile world*, which even by its hate, as the germ and sign of hell, must testify of love as the seed and sign of heaven. See above.

6. Meyer on ver. 3: "It is incorrect to affirm that the *idea of*

reward is utterly wanting in John. (Thus Weiss in the *Deutsch. Zeitschr.* 1858, pp. 325, 388, and in his *Petrin. Lehrbegr.* 1855, p. 55 ff.) As Christ asks for eternal glory for Himself as a reward, ch. xvii: 4 ff., so in like manner does He promise it to the disciples as their reward. See ch. xvii. 24, xii. 25. Under this head we should also class the promise of ἰδεῖν τὴν βασ. τοῦ Θεοῦ, ch. iii. 3, 5, and of the raising up at the last day, ch. v. 28 ff., vi. 40, 54. Comp. 1 John iii. 2, 3, where the future glorification and union with Christ is expressly designated as the subject of the ἐλπίς; as also 2 John 8, where the term μισθὸν πλήρη is used, and must be understood as referring to eternal bliss (see Düsterdieck, ii. p. 505)." —Upon all which we must observe, that in John especially the term *reward* cannot be apprehended in its legal sense: it is to be construed, in conformity to the kingdom of love, as a loving recompense, bestowed, it is true, in accordance with justice.

7. Christ *the living Way, the pledge of the goal.* Christianity the absolutely dynamical view of the world. The personal, God-filled heart and essence of Christ becomes surety for the existence and unclosure of the personal, *i.e.* eternal and spiritually glorious world. Christ's heart the absolute *dynamis* of the eternal places and times, 1 Pet. i. 4. Christ the absolute Way, because He is the Truth,—the principle, medium, and aim of all connection, all that is *lasting* in the world—perfect reality; and because He is the Life, —the complete manifestation of the highest appearance and beauty from the deepest ground: all-animating Life and Love.

8. *If ye had known me.* The mystery of Christ's personality, the medium of the manifestation of God, and of the manifestation of the personal kingdom.

9. The *greater works* of Christianity, a continual miracle in the world, to result in the wonderful metamorphosis of the world at the consummation of all things, and in its transfiguration into the world of the Spirit.

10. *The evidence of Philip and the evidence of Christ.* Philip still sees in things power over persons; the Lord sees in personality power over things. On the Paraclete, see note to ver. 16, in reference to Tholuck, p. 364.

11. Similarly see note on the distinction between the manifestation of Christ in the Father, and that of the Father in Christ. Analogously, the being of believers in Christ—justification—is distinguished from Christ's being in believers—sanctification.

12. The promise that His people shall *see Him again*, ver. 19, is inclusive of the resurrection, together with the entire future manifestation of Christ in His word and Spirit here, in His paternal house beyond this world, until the time of His great Epiphany. Hence it is wrong to contrast, as Meyer does (p. 400), Christ's paracletic coming again with His resurrection; and, similarly, to suppose it to result from the Johannean version that

Christ did not so definitely predict His resurrection (except in such hints as are contained in ch. ii. 19, x. 17) as the Synoptists report Him to have done.

13. The manifestation of Christ in its relation to the world, according to the view of Judas Lebbeus, and according to Christ's view. Love to Christ, as the tendency of the Spirit in the church to the centre of life, is the fundamental condition, the medium of the manifestation of His personality; the world as world, on the other hand, is in its centrifugal tendency bent upon vanity, upon impersonal things. In this medium Christ cannot manifest Himself to it.

14. The doctrine of the *procession of the Holy Ghost*, according to ver. 26, stands in a manner betwixt the assertion of the Oriental and that of the Occidental Church. See the history of dogmas. The former Church with reason insists upon the priority of the Father as first principle; the latter, with equal reason, gives prominence to the autonomy of spiritual life which the Son too possesses, and of which intimation is given here: "in my name."

15. On ver. 26. The Spirit is related, as Spirit, to a specific vital cause by which He is necessitated. The wind, as the symbolical spirit, cannot be conceived of without the earth; the spirit of man cannot be conceived of without the substratum of a man. Spirit is the concentrated, conscious unity of a definite life. So the Spirit of God is the unity of the manifestations of the essence of God; the Holy Spirit the unity of the complete manifestation of the Father and Son, by which unity God has fully made manifest His antithesis to the world, in order thus fully to communicate Himself to the world. But, because the essence of God is actual to its very foundation, the Holy Ghost also, as the Spirit of the complete manifestation of God, appears as a *particular third form of the personality of God*, and is free in Himself, like the Father and the Son. The life of the Spirit becomes a fountain of life in men's spirits. This truth has been misinterpreted by the Montanists, Manichees, the spiritualistic Franciscans, and other enthusiasts of the Middle Ages, the Anabaptists and the philosophers of the school of Hegel, inasmuch as all these distinguish, more or less definitely, three kingdoms,—the kingdom of the Father, that of the Son, and that of the Holy Ghost. And the Catholic doctrine of ecclesiastical tradition adds to the kingdom of the Son a kingdom of the Spirit, to the administration of which the hierarchy pretends. This forms the other extreme to the Spirit's sphere of manifestation, according to the doctrine of the Quakers. *The Holy Ghost is related just as purely and entirely to the Son as the Son is to the Father.*—The infiniteness of the Christian spiritual life, the eternal nature of it, is expressed in the calling of the Spirit who has been given to the believer, now the Spirit of *truth*, now the Spirit of *knowledge*, of *strength*, etc. There is always denoted an infinite plenitude—

self-begetting like a fountain—of this divine life of truth, knowledge, etc.

16. Christ's *farewell greeting* a pledge for the *greeting of a future meeting.* Thus the Lord comforteth His people.

17. The *prophecies* in their fulfilment are miracles of God's Spirit, in order to the awakening, quickening, and confirming of faith.

18. Christ's *repeated protest* against the misinterpretation of His *death-way,*—against the conception of it as a blind, inevitable fate, or a sign of the world's superiority; in connection with the asseveration of His freedom in submitting to the will of His Father. In this free submission His high-priesthood is perfected; the Priest is the Sacrifice, and the Sacrifice is the Priest Himself.

HOMILETICAL AND PRACTICAL.

The word of the Lord to His disciples, "Let not your heart be troubled!" or how He encourages them on their entrance upon the night of sorrows: (1) By the admonition to submissive and unconditional trust (ver. 1); (2) by the opening up of a view of the high and heavenly home (ver. 2); (3) by His going before and coming again (vers. 2 and 3); (4) by the explanations and promises whereby He removes all their scruples and doubts (the scruple of Thomas, of Philip, of Judas Lebbeus); (5) by the gift of His peace, as a pledge of a speedy and joyful return (ver. 27 ff.).—The rise of the heavenly Paradise upon Christ's earthly night of passion: (1) The Paradise a heavenly one, better than the lost Paradise on earth; (2) its rise, brought on by Christ's exode into the night of Passion, in company with His disciples; (3) Christ the Revealer and Perfecter of it, and the Guide to it.—Discovery of the new celestial realm of life above the old subterranean kingdom of the dead.—The glorification of the human life through Christ, at the same time the glorification of the creation. He hath brought life and immortality to light. First an inner life for God's paternal house, then a paternal house of God for that inner life.—The heavenly heart revealed and unlocked the heavenly home.—Christ has *dis*closed and *un*closed heaven: (1) He was the bearer of disclosures concerning it; (2) the opener of a way into it.—Christ has pledged His word to His people that there is an heavenly inheritance for them.—He makes all things ready for the heavenly life: (1) The place for His people; (2) His people for the place.—The Christian's way to earthly woe, the way to the Father's house in heaven. Heaven our Father-house: (1) The Father of the house; (2) the house of the Father.—Our journey to the Father's house: (1) The goal of our way; (2) the way to our goal.—The many mansions in the Father's house: (1) Many mansions, one Father-house. In all one Father, one Son and Heir,

one inheritance for one throng of children. (2) One Father-house, many mansions. Room enough for many inhabitants. (3) The mansions habitable, *resting-places, abiding-places.* (4) The mansions manifold, for every one a special home in the one eternal citadel of God.—The heavenly mansions: (1) In what respect prepared from the beginning; (2) in what respect receiving additional preparation through the ascension of Christ; (3) in what respect undergoing an eternal process of glorification.—The unshakeable assurance of Christ with regard to the heavenly Fatherland.—The home-country of Christians where the glorified Christ is.—Christ's disclosures in regard to the way to heaven. (See above.)—The doubt of Thomas.

The saying of Christ: *I am the way:* (1) He is the way, as the truth of the way,—the living, personal motion to the Father, because He is truth itself; (2) He is the way, as the life of the way,—the victorious mover to the Father, because He is life in general.—Christ the way in His divine-human personality: (1) God's way to man; therefore (2) man's way to God.—Christ's personality as a pledge of the heavenly home: (1) As the truth of the heavenly life; (2) as the life of heavenly truth.—No way to the Father except through the Son.—He who knows nothing of the life beyond, knows nothing of it for this reason—because he is ignorant of the kernel of this present life.—The Lord's discourse with Philip.—The personal life of Christ the substantial appearance in the midst of the seemingness of the world.—The manifestation of the Father in the figure of the Son.—Christ the image of God, Heb. i. 3.—Different ways of knowing the one way of truth: (1) The knowledge of elect disciples, a cognition of the Father in the Son by means of the cognition of the Son in the Father, or a comprehension of Christ's works by Christ's word. (2) The way of the majority, or the cognition of the Son in the Father by the Father in the Son, *i.e.* comprehension of the word through a comprehension of the works. *The greater works,* or how the wonders of Christ are developing in the wonders of Christianity until the great wonder of His appearing.—How Christ's miracles are perennial in His works.—Greater works, *i.e.* the increasingly glorious unfolding of Christ's work in His people.—As Christ Himself has been glorified by the Holy Ghost, so the wonders of Christ have been glorified through the wonders of the Holy Spirit.

For I go to the Father. Christ's power rendered boundless by His going to the Father, the fountain of power.—Prayer in the name of Jesus the channel for the performance of Christ's works.—The sighs of the Christian heart as the prophecy and origin of the triumphs of the Christian hand.—The longing of Christians and the blessing of Christ encounter one another.—An ever purer praying in His name results in an ever richer doing in His strength.

The Holy Spirit as the other Comforter, not Christ's substitute, but His presence.—The promise of the other Comforter (Mediator). —The Holy Ghost promised to Christians as, above all, the Spirit of truth.—The world, as world, is not capable of receiving the Holy Ghost: (1) It does not see Him, therefore it does not know Him; (2) it does not know Him, therefore it does not receive Him. —The world with all its spirit yet without the (Holy) Spirit: (1) Its spirits lack the Spirit (the true Spirit); (2) its spirit lacks spirits (its inspiration does not attain to great personal spirit-life). —The Holy Ghost, like Christ, a stranger to the world.—Always an intimate of Christians, always a stranger to the world.—The disciples of Jesus become the intimates of His Spirit.—Christians never orphans.—Christianity a living in the coming of Christ: (1) He lives, therefore His people shall live. (2) He comes, therefore His people shall see Him.

The grand saying, *Yet a little while:* (1) Yet a little while, and He will be here with us (as Comforter, as Quickener, Gladdener, Helper-through) with wonders of refreshment. (2) Yet a little while, and we shall be yonder with Him.—After Gethsemane and Golgotha, in sooth, but still after a little.—Through trouble and death, and yet after a little. (Rom. viii. 18.)—*At that day,* ver. 20. The new day of a threefold lustre: (1) That of the Resurrection, (2) of the Ascension, (3) of the outpouring of the Spirit.—Isa. xxx. 26, lx. 19.—The resurrection time as the triumphal celebration of the personal life: (1) Of Christ; (2) of His own; (3) of the hearts that they, in His strength, shall awaken to personal life.— Upon what conditions do we become recipients of the manifestation of the living Christ? (See ver. 23.)

Christ's discourse with Judas Lebbeus.—The gloomy views of Thomas, the wavering views of Philip, and the cheerful views of Judas.—Judas' faith in the piety of the world not free from worldly-mindedness.—The difference and contrast between Jesus' disciples and the world. First mark: Love to Jesus; no love. Second mark: The keeping of Christ's word; the failing to keep it. Third mark: Experience of how the Father, together with the Son, takes up His dwelling with His own. The Father's staying away from the despisers of the Son.—Only where Christ's radiant image is extant in His word, is this radiant image filled with the power of His life.—Christ having covered up the great abyss between earth and heaven, discloses the great abyss between the company of the faithful and the world.

The Holy Ghost as the teacher of Christ's word: (1) How He brings to mind all things; (2) how He developes all things.—The Holy Ghost as a Reminder: (1) Who unlocks the penetralia of revelation for the Christian, (2) the penetralia of the Christian for revelation.—The inner life as a being reminded, or a calling to

mind.—The mark of the true Christian spirit, unison with Christ and His word.

The peace-greeting of Christ His gift of peace.—The farewell greeting of Christ the pledge for the greeting of a reunion.—How Christ greets us so differently from the world: (1) At coming, (2) at parting.—Christ's going away itself a mightier coming again to His own.—The gain of the faithful in Christ's going home to the Father.—How, in the hour of temptation, the heart's peace should stand firm in the midst of all and any grief of soul.—Christ's prophecies concerning His death and glorification, a fountain of faith for His people.—The protestation of Christ, ver. 30.—The prince of this world cometh, or Christ's enemies a host of Satan.—He hath nothing in me: (1) He possesses none of me; (2) he shall seize none of me; (3) he shall retain none of me.—Everything of Christ's belongs to the light, even His body. This fact decides His future: (1) His going home to the land of light; (2) His return in the power of light.—Christ's joyfulness in sacrifice (ver. 31): (1) Its purpose (that the world); (2) its impulse (love to the Father); (3) its act (obedience); (4) its expression (the exhortation to departure).—The eternal authoritativeness, as applying to Christ's people, of His charge to depart: (1) Arise! (2) Let us go! (3) Away from this place!

GOSPEL FOR WHITSUNDAY, vers. 23–31.—The promise of the Holy Ghost as an answer to the question of Judas: (1) The magnitude of that promise; (2) its certainty to the disciples of Jesus; (3) its seclusion against the world.—For whom is the promise of the Holy Ghost? (1) Not for the world as world, but only for the disciples; (2) not for the disciples alone, but for the whole world, which as world is at once to be destroyed, and in the susceptible elevated and preserved.—The coming of the Holy Ghost: (1) The stipulation of it: a contrast between the disciples who love the Lord, and the world. (2) Form of it: a contrast between the condition of those who are anointed with the Spirit, and the condition of immature disciples. (3) The effect of it: a contrast between the true peace of the Lord and the false peace of the world. (4) The aim of it: a contrast between victorious departure out of the world and the destruction of the world.—The development of the Christian life by means of the Holy Ghost: (1) Love to Jesus (vers. 23, 24); (2) enlightenment (ver. 26); (3) peace (ver. 27); (4) joy; (5) victory and perfection (ver. 31).

STARKE, LUTHER: Whom the devil tries to terrify and dispirit, Christ comforts; but whom the devil lulls into security, and emboldens, Christ terrifies.—Jer. xvii. 9.—HEDINGER: Faith, the best weapon of defence against all fear.—"In my Father's house:" in heaven, in the which house I am no servant, but a son.—CANSTEIN: O blessed friendship and fellowship of Christ with His faithful ones! His heart doth so hang upon them that He is not able, as

it were, to dwell in heaven if He have not them with Him.—ZEISIUS: When the world will no longer put up with thee, remember His house.—On ver. 5. LUTHER: It is laudable for a man to perceive his ignorance in divine things.—On ver. 6. Rev. i. 8.—*Ibid.:* A Christian is a man who forthwith commences to go out of this life to heaven.—HEDINGER: Through Christ we look into the divine nature.—CANSTEIN on ver. 11: If *Christ* did not will that men should believe *Him* without works, still more does it behove *Christians* to show in deed and in works how it is that *they* desire to be accounted of.—On ver. 13. Learn to pray aright.—On ver. 15. 1 Cor. xvi. 22.—ZEISIUS: If thou desire to know whether thou truly love Christ, ask thy conscience whether thou be leading a life of genuine and daily repentance, etc.—If thou grieve not the Holy Spirit with sins, He will not depart from thee, but will guide and lead thee into life.—OSIANDER on ver. 17: The bad spirit is a lying spirit, who seduces men, making them trifling and deceitful; but the Spirit of Christ is a Spirit of truth, who brings forth truth and makes men true, so that they take pleasure in the truth.—Ver. 18. HEDINGER: Made sorrowful, and yet beloved.—LUTHER: Christendom has this consoling promise in common.—On ver. 19. No matter how thyself and thine art, thy splendour and thy cleverness, may be seen; yet a little while, and the world shall see thee no more.—On ver. 20. HEDINGER: The cross and experience open both the eyes and the understanding.—O mysterious bliss of the faithful! They are united to Christ as Christ is to the Father.—Ver. 21. ZEISIUS: To love Christ is not merely to *know* His commandments, but to *keep* them.—Be solicitous of this manifestation of Jesus, O soul, more than of all in the world beside.—Ver. 23. LUTHER: Christ intends to say: This is the reason why I will not reveal myself to the world; it is so mad-brained and foolish as to presume to lecture and tutor me as to how I ought to rule. It should hear me, and learn of me; but it thinks itself too clever for that, and undertakes to dictate to me how I should act.—Despise not the meanest human being that loves Jesus; meet such with reverence: his soul is a dwelling-place of the triune God.—CRAMER: Precious guests, God the Father, Son, and Holy Ghost: these come to us, not as to a wedding or on a visit, but to dwell in us; and so we are the temple of God.—HEDINGER: Listen! Christ's word thou must *keep*, not simply *know*. Shouldst thou say, That I will not do, that I cannot do, then thou must suffer us to dispute thy Christianity. Yet even keeping is not (necessarily) fulfilling.—Ver. 26. CRAMER: The office of the Holy Ghost is implied in His name (and in His different names).—ZEISIUS: How will the Holy Ghost adorn His dwelling, and fill it with light, comfort, righteousness, peace, joy!—Faithful teachers must first suffer themselves to be instructed and reminded by the Holy Ghost before they teach their hearers.—ZEISIUS: True love re-

joiceth at the prosperity of the beloved. Why, then, O Christian heart, dost thou mourn so bitterly at the departure of those who have shut their eyes upon this atrocious world, and fallen asleep in Christ?—Ver. 30. Dost thou hear, worldling? thy prince is the devil.—As Satan has no power over Christ, neither has he power over those who are justified through the blood of Christ.—Ver. 31. The faith, the love, and the patience of true Christians must shine in the eyes of the world.—CANSTEIN: All our actions must originate in faith in, and love to, God; their aim must be His glory, and the rule of them His will.—Be comforted, dear Christian, in thy misery; thou art suffering in accordance with thy heavenly Father's will. He will end thy sufferings in His own good time, and will order them to the accomplishment of some good purpose.—*Nov. Bibl. Tub.*: What is the true Christian's pilgrimage? After the example of Jesus, it is a continual going hence, and a continual hasting to the heavenly Father.

GERLACH: (1) Of Christ's going to the Father, and the way to be pursued; (2) of the Comforter, the Holy Ghost, in whom Christ comes to His people again in greater glory; (3) the setting out to suffer.—Now did the disciples more and more clearly understand that their Master was really about going away from them, and their faces reflected their fear and anxiety,—emotions which had been heightened by His last words to Peter. Therefore it is that the succeeding discourse is pre-eminently comforting in its nature.—Jesus does not merely point out the way—He *is* the Way; He does not simply guide to life—He *is* the Life. The way itself carries the man who enters upon it, and continues in it, to the goal; the truth lights him so that he cannot stray; the life imbues him with strength, in which he walks without growing weary.—This demand of Philip shows that the disciples still imagined the Father to be *with* Him, not *in* Him.—*The greater works.* Jesus had sowed, they were to reap (ch. iv. 38): before the whole work of redemption was finished, Jesus' works on the earth, His teaching, His working of miracles, His guiding and speeding of His people, could not but be (appear) small in comparison with the mighty works of the apostles, to whom the Holy Ghost more than supplied the visible presence of Jesus, glorifying Jesus and His cross for them, throwing open to them the doors of the heathen world, and giving them, through the word of reconciliation, multitudes for a spoil, and the strong for a prey.—(LUTHER.) Who is this "I?" He assumes to Himself all the power and strength of the divine majesty, and seizes everything in a mass: "Whatsoever ye ask, without exception."—Judas probably understood the "manifestation" to mean an outward one.—He hath no power over me. In order that, even at His death, they might not believe that the prince of this world had conquered Him, He told them so clearly that He went of His own free will to the cross.—LISCO. Vers. 1–14. The depart-

ing Redeemer comforts His disciples in view of their imminent separation.—Vers. 15–31. The departing Redeemer promises the Holy Ghost to His people, and comforts them.

BRAUNE: To believers, death is in very truth a going home; their life a journey home. The Jews were gathered to their fathers; Christians go hence to the Father.—*The disciples, Thomas,* etc. How honestly they speak out their hearts! not one utters a false Yea.—Thomas: This reminds one of the verse of the natural man: "I live, I know not for how long; I die, I know not how soon; I go, I know not whither; how can I be so cheerful?"—In our earthly speech we say: The wayfarer *makes a* way, but in the spiritual tongue the way makes the wayfarer.—The prophecy, Isa. xxv. 8, is fulfilled in Christ.—*The greater works.* When He had completed the reconciliation, a free, familiar, and living intercourse was opened between God and man, and streams of power from on high could now discharge themselves unchecked into the hearts of men.—(HERDER.) He opens (says He) a clear and lightsome way. The assurance with which Christ declares this, makes heaven and earth one, as it were.—(BENGEL.) Truth makes all the virtues in us true; otherwise there would be false knowledge, false faith, false love, false hope.—Beginning with this passage (ver. 17), Christ makes a distinction between the world and His people, such as does not elsewhere appear in His addresses. Pentecost, however, confirmed this distinction, and made it manifest. The Christian cannot be distinguished from the world, if he has not yet celebrated His Pentecost.—The Holy Ghost. The longer we have Him, the better we have Him, the better we know Him, until finally He comes to be in us.—Thomas, Philip, and the faithful Judas speak; the more intelligent, profounder, and greater disciples, John, Peter, James, keep silence.—He says in the face of death: I live, and ye shall live also.—*Peace be with you.* The heart is free from everything that is hostile to God; there is no latent love of the world, no want of trust in the spirit. Perfect concord of heart is where Christ and His peace are.

HEUBNER: It is the duty of the Christian to be courageous, undaunted, and composed, so long as Christ is with him.—We hear after what fashion the Son speaks, as one perfectly at home and able to find His way about in the house of the Father—more familiar with it than all the astronomers, who scarcely descry the visible covering, the threshold of that heavenly house.—*Many mansions.* Many as regards number and kind; different in glory and blessedness.—So long as there are stars in the heavens, there shall not be wanting witnesses to a higher world. Comp. Daub, *Der Sternenhimmel mit christlichem Auge zur Erhebung des Herzens betrachtet,* Essen 1836.—There is already assigned us through Christ a place in heaven. What consolation does this afford in poverty, persecution, and death! The reply of Basil to the question

of the Arian Emperor Valens, as to where he would remain in the face of his persecutions: *Aut sub cælo, aut in cælo.*—Urban, the deputy of Cajetan, to Luther: Where wilt thou abide then? Luther: Under heaven.—A saying of Frederick the Magnanimous (p. 427, note). Must not the Christian be homesick for his heavenly Fatherland? "Knowest thou the land?"—Ver. 3. Christ's going hence by the way of His cross and passion served—though His appearing in the presence of God (Heb. ix. 24), through the offering of His blood in the Holy Place, or the presentation of the sufficient reconciliation made by Him—to purchase for us our re-adoption into heaven. It is to Him we owe our heavenly citizenship.—Ver. 3. Perfect union with Christ.—No heaven without Christ.—On ver. 23. We can surrender ourselves only to one who meets us with a trustful heart.—Ver. 26. Every one longs to be *spirituel* (a play upon words; *Alles will Geist haben; Geist* in the sense of *ésprit, wit*). Why do not men seek the true Spirit, which is with Christ?—Whoso does not become a doctor in this school (of the Holy Spirit), is no true doctor.—What is true clearing up? What Christ makes clear, glorifies.—Ver. 28. Nothing against the divine nature of Christ can be deduced from this passage, even should we be unprepared to regard, as Basil does, the very fact of Jesus' instituting a comparison between Himself and the Father as a proof of the Son's equality in substance with the Father. (Basil says, namely: None but things of a like nature can be compared—angels with angels, men with men, etc.)—*The prince of this world.* Of course he thought it conducive to his highest interest to see Jesus, the Holy One, the Founder of the kingdom of God, covered with opprobrium as the greatest criminal, and all under the pretence of justice.

Gossner: The Saviour had, in His humiliation, never exactly declared (out and out) who He was. Therefore it was difficult for people, who were to see Him hanging for several hours on the cross between two murderers, to believe in His divinity.—*The Father's house.* No fear that there will not be room enough there.—No bridge nor path is there, leading from earth to heaven, from time to eternity, from this world to God, and stretching as far as Christ, who did come from heaven and go to heaven. All other bridges break; all other roads fail thee just where they ought to begin, namely, in death.—Philip here asked a question which has puzzled the brains of the wisest men of all ages,—namely, as to what God is, and how we may know Him.—Ver. 16. In this verse the Triune is clear as the sun.—Ver. 18. It is not, Ye shall have a shadow, a conception, a thought of me; no, I am coming to you. Our soul doth live, our whole heart laugheth, when He revealeth Himself to us—Christ our salvation.—*At that day.* At the Easter day, which comes to every Christian when Christ rises within him and begins to live—at the day of manifestation.—Without Christ it is not possible

to know Christ; without God it is impossible to know God. This saying, "I will reveal myself unto him," must be fulfilled for each man, or he knows nothing truly of Christ, and has no living God.—On ver. 23. Scripture ascribes to the inner man all the senses of the outer man. Taste and see that the Lord is good, Ps. xxxiv. 8. —When the body is dead, the soul continues to be a living substance. This is a proof of the substantiality of spiritual experience in the heart.—Ver. 30. Against this, Christ's innocence, the devil has dashed his horns to pieces; it has broken his neck for him.—Ver. 31. Up, up, away! to suffer with Him; ye must not be taking your repose.

STIER: The first chapter (xiv.) manifestly takes for its starting-point *faith* in God as existent in Christ; the special subject of the second is the *love* of those who are united in Him and through Him; finally, the third contains (for the exercise of *hope*, we may say) the most minute announcement of all that is to result from and succeed *the departure of Jesus*.—RICHTER (Luther): So long as *we* are not ready, the *habitations* are not prepared for us, though in themselves they are prepared.

SCHLEIERMACHER: He requires faith in God, and faith in Himself, as something which indeed seems to be two things—things, however, so inseparably united as to be actually one and the same. —That which we do in faith on the Lord, is a work of the Son; and when this work is promoted by the government which the Father exercises in the world, the Father is glorified in the Son. —Only he who holds fast that in my life which, as commandment, doctrine, or promise—for they are all one—has become an eternal, divine word of love and grace to men, etc.,—only he it is who loveth me.—*My peace.* This peace resteth upon love, and love expelleth all fear.—BESSER on ver. 1: Be of good courage, Deut. xxxi. 6, 7. But a greater than Joshua is here.—On the "other Comforter." The ancient church advisedly took the gospels for four Sundays of the glorious time between Easter and Pentecost from these three chapters of John.—Heaven the true archetype of the Old Testament temple. Heb. viii.–xii.

ON THE PENTECOSTAL PERICOPE.—GENZKEN: Concerning the glorious pentecostal gifts which the Lord hath promised us.—BACHMANN: The Christian a temple of God, of the Holy Ghost.—RAMBACH: The victory of Christianity over the world.—HAGENBACH: The peace of God as the most precious legacy of our Lord, the most glorious gift of the Holy Ghost.—FLOREY: The kingdom of the Holy Ghost. A kingdom of love, truth, peace.—The peace of the world, and the peace of the Lord.

(III.)

GLORIFICATION OF THIS PRESENT WORLD. BROUGHT ABOUT BY MEANS OF JUDGMENT, BY THE CONTINUING OF THE DISCIPLES IN THE LOVE OF CHRIST, AND BY THEIR INFLUENCE UPON THE WORLD, IN ORDER TO WHICH HE WILL SEND THEM HIS SPIRIT. AMID THE BURNING VINEYARD-FIRES IN THE VALLEY OF KIDRON. CHRIST THE VINE. GLORIFICATION OF THE NOBLE PLANT, AND OF HUSBANDRY. GLORIFICATION OF FRIENDSHIP AND JOY. THE HOLY EXCOMMUNICATEDNESS (BANISHMENT) OF THE CHILDREN OF GOD. CONFIRMATION OF THEIR SPIRITUAL LIFE IN FACE OF THE HATRED OF THE WORLD. THE HOLY SPIRIT'S VICTORY IN THEM OVER THE WORLD. DEVELOPMENT OF CHRISTIANITY THROUGH THE HOLY SPIRIT.

CHAP. XV. 1–CHAP. XVI. 15.

(*Pericope for Exaudi Sunday*, ch. xv. 26–ch. xvi. 4. Ch. xvi. 5–15, *Pericope for Cantate Sunday.*)

1. THE LOVE OF JESUS AS THE SOURCE OF LOVE TO HIM (VERS. 1–10).

1, 2 I am the true vine, and my Father is the husbandman. Every branch
in me that beareth not fruit he taketh away [cutteth off]: and every *branch*
that beareth fruit, he purgeth [cutteth partially, pruneth, cleanseth] it, that
3 it may bring forth [bear] more fruit. Now ye are clean through [Ye are
clean already because of, by reason of] the word which I have spoken unto
4 you. Abide in me, and I in you. As the branch cannot bear fruit of itself,
except it abide in the vine; no more [so neither] can ye, except ye abide in
5 me. I am the vine, ye *are* the branches. He that abideth in me, and I
in him, the same bringeth forth [beareth] much fruit; for without [apart
6 from] me ye can do nothing. If a man [any one] abide not in me, he is
cast forth as a [the] branch, and is withered; and men [they] gather them,
and cast *them* into the fire,[1] and they are burned [they burn (quickly and
7 readily)]. If ye abide in me, and my words abide in you, ye shall [may][2]
ask what [whatsoever] ye will, and it shall [will] be done unto you.
8 Herein [Therein] is my Father glorified, that ye bear much fruit; so shall
ye be [and ye will become (thus for the first time truly)[3]] my disciples.
9 As the Father hath loved me, so [thus also] have I loved you: continue
10 [abide] ye in my love. If ye keep my commandments, ye shall [will] abide
in my love; even as I have kept my Father's commandments, and abide in
his love.

2. JOY (VERS. 11–17).

11 These things I have spoken unto you, that my joy might remain [may

[1] With the article, τὸ πῦρ, in accordance with Codd. A, G, K, Sin., etc., Tischendorf. The Recepta and Lachmann, in accordance with B, D, etc., have πῦρ without the article. The passage is not, as Meyer thinks, to be estimated in accordance with Mark ix. 22, as here a particular fire is in view. See the exegesis.

[2] The aorist αἰτήσασθε, in accordance with A, B, D, etc., Lachmann, Tischendorf, instead of the future αἰτήσεσθε.

[3] The reading γενήσεσθε, A, E, G, etc., Tischendorf, was probably changed into γένησθε (Codd. B, D, L, etc., Lachmann) on account of the strangeness of the expression. Also in accordance with the φέρητε (Meyer).

be][1] in you, and *that* your joy might be full [may be made full, filled up].
12 This is my commandment, That ye love one another, as I have [*omit* have]
13 loved you. Greater love hath no man [no one] than this, that a man [he]
14 lay down his life for his friends. Ye are my friends, if ye do whatsoever
15 [what][2] I command you. Henceforth I call you not [No longer do I call you] servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of [which I heard from]
16 my Father I have [*omit* have] made known unto you. Ye have not chosen me, but I have chosen you [Ye did not choose me, but I chose you], and ordained [appointed] you, that ye should [may] go and bring forth [bear] fruit, and *that* your fruit should [may] remain; [in order] that whatsoever
17 ye shall ask of the Father in my name, he may give it you. These things I command you, [in order] that ye [may] love one another.

3. STEDFASTNESS IN VIEW OF THE HATRED OF THE WORLD (VERS. 18–25).

18 If the world hate you, ye [*omit* ye] know that it [hath] hated me before
19 *it hated* [omit *it hated*] you. If ye were of the world, the world would love his [its] own [in you]; but because ye are not of the world, but I have
20 chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have [*omit* have] persecuted me, they will also persecute you; if they
21 kept my saying [if they kept my word], they will keep yours also. But all these things will they do unto you[3] for my name's sake, because they know
22 not him that sent me. If I had not come and spoken unto them, they had not had sin [would have no sin[4]]; but now they have no cloak [pretext,
23, 24 excuse] for their sin. He that hateth me, hateth my Father also. If I had not done among them the works which none [no] other man did,[5] they had not had [they would have no] sin: but now have they [they have] both
25 seen and hated both me and my Father. But *this cometh to pass*, that [But in order that] the word might [may] be fulfilled that is written in their law, They hated me without a cause (Ps. xxxv. 19, lxix. 4).

4. PROMISE OF THE HOLY GHOST AS THE STRENGTH OF MARTYRDOM (VER. 26 to CH. xvi. 6).

26 But when the Comforter [Paraclete] is come, whom I will [shall] send unto you from the Father, *even* [omit *even*] the Spirit of truth, which [who]
27 proceedeth from the Father, he shall testify [will bear witness] of me: And

[1] In accordance with Codd. A, B, D, etc., Vulgate, Lachmann, Tischendorf, ἡ instead of μείνῃ.

[2] The fifteenth verse seems to favour the Recepta ὅσα (Cod. A, etc.) more than the ἃ (Codd. B, D, Sin., etc.) received by Lachmann and Tischendorf.

[3] In accordance with Codd. B, D*, L, etc., Lachmann, Tischendorf, we should read εἰς ὑμᾶς instead of ὑμῖν.

[4] [Or, lit., *would not have sin*—ἁμαρτίαν οὐκ εἴχοσαν. The Alexandrian form, εἴχοσαν for εἶχον, is sustained by ℵ, B, L, N*, H, Orig., Cyr., and adopted by Lachm., Tischend., Treg., Alf., Westc., and H. So also in ver. 24. Meyer (p. 530) objects, for the reason that the Alexandrian form is established only in one passage, Rom. iii. 13, in a quotation from the Sept. (ἐδολιοῦσαν). Buttmann (as quoted by Meyer) conjectures that εἴχοσαν arose from the original εἶχον ἄν; but of ἄν there is no trace in the critical authorities, nor is it necessary.—P. S.]

[5] Lachm., ἐποίησεν, in accordance with A, B, etc.

ye also shall bear witness [But ye also bear witness, or are witnesses],
XVI. 1 because [for] ye have been [are] with me from the beginning. These
things have I spoken unto you, that ye should [may] not be offended [fall
2 through offence]. They shall [will] put you out of the synagogues [excom-
municate you]: yea, the time [hour] cometh, that whosoever [when every
man that] killeth you will think that he doeth God service [a sacrificial
3 service, or, that he is offering service to God]. And these things will they
do unto you [*omit* unto you],[1] because they have not known the Father,
4 nor me [they neither know the Father nor me]. But these things have I
told you [But I have spoken these things unto you], that, when the time
shall come [when the (their)[2] hour cometh], ye may remember that I told
you of them [ye may remember them as I told you, or, ye may remember
that I myself told you *of them*]. And these things I said not unto you [I
5 told you not] at the beginning, because I was with you. But now I go my
way to him that sent me; and none of you asketh me, Whither goest thou?
6 But [Yet] because I have said these things unto you, sorrow hath filled
your heart.

5. THE HOLY GHOST AS THE STRENGTH OF THE VICTORY OVER THE WORLD (VERS. 7–11).

7 Nevertheless [But] I tell you the truth; It is expedient for you that I
go away [depart]: for if I go not away [do not depart], the Comforter [the
Paraclete] will not come unto you; but if I depart [go, shall have gone], I
8 will send him unto you. And when he is come, he will reprove the world
of sin, and of righteousness, and of judgment [he will convince and convict
the world, or, bring conviction to the world concerning, or, in regard to sin,
9 and to righteousness, and to judgment]: Of [In regard to] sin (that it is
rooted and essentially consists in the fact), because [that] they believe not
10 on me; Of [In regard to] righteousness (that it becomes manifest in the
fact), because [that] I (glorified) go to my [the] Father, and ye see me
11 no more (whereby grace and judgment are indicated); Of [In regard to]
judgment, because [that] the prince of this world is [hath been] judged (in
the work of redemption).

6. PROMISE OF THE HOLY GHOST AS THE SPIRIT OF THE GLORIFICATION OF CHRIST, AND THE REVELATION OF THE FUTURE (VERS. 12–15).

12 I have yet many things to say unto you, but ye cannot bear them now.
13 Howbeit [But] when he, the Spirit of truth, is come, he will guide you into
all truth [all the truth, or, the whole truth[3]]: for he shall [will] not speak
of [from] himself; but whatsoever he shall hear [he heareth], *that* shall he
speak [he will speak about]: and he will show you [tell you, proclaim to
14 you] things to come. He shall [will] glorify me: for he shall receive of
mine [he will take of what is mine], and shall show [will tell, proclaim] *it*

[1] ὑμῖν is omitted, in accordance with decisive authorities.

[2] The ἡ ὥρα αὐτῶν in Lachmann, in accordance with A, B, etc., seems to be occasioned by the second αὐτῶν, which probably originally stood before μνημονεύητε (Meyer).

[3] The reading εἰς τὴν ἀλήθειαν πᾶσαν, in Codd. A, B, Origen, etc., Lachmann.

15 unto you. All things that the Father hath are mine: therefore said I [for this cause I said], that he shall take of mine [he taketh of what is mine],[1] and shall show [will tell, proclaim] *it* unto you.

EXEGETICAL AND CRITICAL.

Ver. 1. I AM THE TRUE VINE, etc.—The new meditation takes for granted a preceding pause; the figure chosen by the Lord presupposes a particular inducement to its selection. Various conjectures as to the inducement:

1. It was presented by the golden vine on the door of the temple (Josephus, *Ant.* xv. 11. 3; *de bello Jud.* v. 5. 4), viewed during a stay in the temple (Jerome, Rosenmüller), or seen from a distance in the moonlight (Lampe).

2. The sight of the wine-cup at the Lord's supper (see Matt. xxvi. 28; Grotius, Nösselt, Meyer).

3. A vine which, from the house, had shot its tendrils into the guest-chamber (Knapp, Tholuck).

4. The view of vineyards reposing outside in the full moon (Storr).

5. Only the mental recollection of the Old Testament figure (Isa. v. 1; Jer. ii. 21; Ezek. xv. 2, xix. 10; Ps. lxxx. 8; Lücke, Baumg.-Crusius), considered as relating to Christ and the disciples who were about Him (Hofmann).

6. The walk down to Kedron through the vineyards (Lampe, Lange).

We, however, in upholding this latter view, proceed from the supposition that there were burning along the sides of the valley of Kedron nocturnal vineyard-fires; for the burning of the cut-off branches is a principal point of consideration. It was (1) the time of year for the vineyard-fires, (2) for the cleansing of the vine, (3) for the burning of the offal from the paschal lamb: this last was strictly commanded (Ex. xii. 10; Num. ix. 12), and might easily have been performed in connection with the duties appertaining to vine-dressing (see *Leben Jesu*, ii. 3, p. 1425). The Easter-fires which the Gallic and British churches caused to be kindled in the night following Maundy-Thursday, point to the celebration of the Lord's Supper as obtaining in Asia Minor, and, through this, back to the Jewish paschal-fires.

Jesus' discourse concerning the vine is neither an allegory nor a parable, but a parabolic discourse, and that a symbolical one (see ch. x.).

The *essential* Vine, not the "real." That which the earthly vine is figuratively as a symbol, that which the people of Israel was as a type (Ps. lxxx. 8; Jer. ii. 21), Christ is in radical essen-

[1] In accordance with Codd. A, B, Lachmann, Tischendorf, λαμβάνει instead of the Recepta λήψεται.

tiality: He is the trunk-root and stem of the kingdom of love, of its invigorating and inspiriting fruit and effect. Festive joy doth the vine represent in an earthly figure, more a child of the heavenly sun than of earthly soil.

YE THE BRANCHES.—(1) Christ the principle of discipleship, bearing and quickening all through His Spirit; (2) they an organic whole with Him, through the communion of His Spirit.

THE HUSBANDMAN.—God's rule over the world is (1) a personal government; (2) a teleological government—establishment, culture, perfection of the kingdom of love; (3) a government exercised upon Christ as the centre of the world, and upon His disciples as His organs,—a strict and wise government, corresponding with the noble nature of the vine,—a government realizing the destiny of the vine, partly through a cutting off of the useless, partly through a pruning of the serviceable branches (judgments and purifyings).

Ver. 2. EVERY BRANCH IN ME THAT BEARETH NOT FRUIT, HE TAKETH AWAY.—*In me;* namely, in organic intimacy—*ἐν ἐμοί.* Antithesis of the non-fruit-bearing and fruit-bearing branches. The circumstance that the fruit-bearing branches are not placed in the foreground, is indicative of the occasion which suggested the figure —the view of the vineyard-fires. The ground of unfruitfulness is declared in the following, ver. 4. The natural degeneracy of the proud shoots (Luther), which are not governed by the noble impulse of the vine, but are common, useless wood, is made a figure of the moral misconduct of such of Christ's members as stand in the external connection of discipleship, without, however, remaining internally connected with Him.

EVERY (BRANCH) THAT BEARETH FRUIT, HE PRUNETH (CLEANSETH) IT.—Seeming to attack *their* lives also with the knife, as is indicated by the similarity of sound: *αἴρει, καθαίρει.* The purgings here mentioned are to be referred to the providences of the Father. Chrysostom calls them *πειρασμοί*; Augustine, *castigationes dei* ("*sunt emendatoriæ, non interfectoriæ*"). The purging itself is not, indeed, accomplished without the co-operation of the internal judgment of the Spirit (Gal. ii. 19); here, however, Christ has in view those divine judgments, such as overtook the disciples in the Passion-night.—THAT IT MAY BEAR MORE FRUIT. The relation between Christ and His disciples is here indicated in such general terms as to render it impossible for the branches to denote only the apostles, or the fruits official fruits merely. The general fruits of spiritual fellowship with Christ, particularly as fruits of love, constitute the meaning. Such fruits were, doubtless, to make their first appearance as results of the ministry of the apostles, there being, indeed, no true official fruits independent of the fruits of their labours.

Ver. 3. YE ARE CLEAN ALREADY.—See ch. xiii. 10. It is a question whether the idea presented is that of men *already* purified, in antithesis to those whose purification is yet *future* (Meyer), or that

of an *internal principial* purification, which they already possess, in antithesis to the *external* purification which they still lack and must now receive (*Leben Jesu*, Tholuck). We regard the latter antithesis as the one intended and agreeing with the context.—The noble vine-branch is clean in respect of its inward vitality, but nevertheless it must be purged from wild outgrowths, shoots, and appendicles. The purifying word of Jesus that made the disciples clean from within (see ch. vi. 57), must be supplemented from without by the Father's school of suffering; the latter, however, was not to *give* them the principle of purity, but to *strengthen* it, and free it from the danger of degeneration. In this school of suffering their purification must be rendered complete through their abiding in Him.

Ver. 4. ABIDE IN ME, AND I IN YOU.—Not "on me" (Meyer), but "in me," *i.e.* in the true internal vital connection of spiritual communion with Christ. The abiding in Him is the condition whereon depends His ability to abide in them. The interpretation, "Take heed, that I may abide in you" (Grotius), likewise converts the promise into a condition, and that the one already declared: "Abide in me."

AS THE BRANCH CANNOT BEAR FRUIT OF ITSELF.—The thing treated of here is manifestly the abiding of the branch as a *noble branch in* the vine, not merely as a *shoot on* the vine. This is the condition of fruit-bearing. The same law applies to the disciples: SO NEITHER CAN YE.—It is no question here of the natural inability of the old man (Augustine), but of the simple organic dependence of the believer on Christ; though, with this dependence, the effect of such inability, or the constant danger of turning into a proud shoot again, is taken for granted also. The sort of synergism expressed under the supposition of abiding in Christ is explained by the figure itself; nothing without Him, everything in connection with Him. This is fulfilled, in the case of the branch, in organic vitality; in the case of the disciples, in free personality.

Ver. 5. I AM THE VINE, YE ARE THE BRANCHES.—The positive antithesis to the negative declaration, ver. 4. At the same time, however, an emphasizing of the organic contrast: I the vine = principle; ye the branches = organs entirely conditional upon the vine, and dependent upon it.—AND I IN HIM, *abide*, namely.—FOR APART FROM ME. Without fellowship with me.—YE CAN DO NOTHING. Properly, ye cannot be productive and creative as vine-branches. Hence Christ is speaking of specifically Christian labours and achievements. Christian vital activity is entirely dependent upon vital communion with Christ. Even such noble things as precede conversion are, so far as they are noble, done in the truth of the Logos (Olshausen); but it is only through communion with the Christ of history that a man attains to the performance of Christian acts, new works, deeds of faith, God-like

deeds,—or, in fine, that a man brings forth fruit. Luther: "He doth not here speak of a natural or worldly life and conduct, but of fruits of the gospel."

Ver. 6. IF ANY ONE ABIDE NOT IN ME; properly, shall not have abode.—HE IS CAST FORTH; *i.e. already* cast forth (or cast out, ἔξω, viz. from the vineyard, *i.e.* the true church), like *the* branch. The article, as well as what follows, very distinctly intimates that Jesus and His disciples are viewing the burning up of withered branches. He is cast forth and is withered, and is now, in company with other similar branches, gathered for the fire. Interpretations of the aorists:

1. As is the custom (Grotius).
2. They have a future signification (Kuinoel, Baumg.-Crusius).
3. They are expressive of what is immediately to happen: very soon, etc. (Beza, Lücke, etc.).
4. The events described are things past as viewed in presence of the Last Day; the fire, therefore, meaning the fire of the final judgment (Meyer).

But we should not permit our interpretation to be biassed by this allusion to the last fiery judgment, since fiery judgments manifold in their nature precede that final one, and every trial is directly converted into a fiery judgment to him who has not stood the test, Mal. iii. 3; Matt. iii. 12. Therefore the aorists are indicative of time past, because the things which they denote are viewed from the standpoint of judgments already present in time. When we see branches gathered together and blazing up, we know that these *were* withered, because they were cut off, and they were cut off because they had not abode *in the* vine. Jesus is induced to select this tense: (1) By the sight of the burning branches; (2) by proximate reference to Judas, who but now is being gathered up together with the withered branches of the Sanhedrin. Hence the *fire* is, primarily, only a prelude to the fire of Gehenna, though at the same time it points towards it; and the *gatherers* are all divinely ordained instruments of judgment, and not merely the angels at the end of the world, Matt. xiii. 41 (xxiv. 31; Rev. xix. 24); see Ps. civ. 4. Similarly Tholuck in reference to Heb. vi. 8.

AND THEY BURN.—Emphatic. Like dry brush, they flame up quickly, and are speedily consumed. Indicative of the conspicuous, rapid, and shocking ruin of apostates, or, in general, of dead members of Christ.

Ver. 7. IF YE ABIDE IN ME, etc.—The shocking judgment of the withered branches inspires them with the ardent wish that they may be preserved from a like catastrophe. The Lord's answer anticipates the expression of this wish. Ye shall not only be preserved, but the most glorious gain shall accrue to you; but ye must pray aright. But in order to pray aright, ye must retain my

words within you; and for this end, again, ye must stedfastly continue in the true fellowship of love with me, 1 John v. 14.—WHAT YE WILL; *i.e.* not in the sense of arbitrary choice, but in the way of love and of Christ's word. In this direction (in His name), no request which they may venture can be too bold. How far did their deliverance and exaltation by means of the night of the Passion exceed all that they could ask or understand!

Ver. 8. THEREIN IS MY FATHER GLORIFIED.—We agree with Meyer in considering ἐν τούτῳ as relating not to the ἵνα following it (Lücke), but to the verse preceding it: "by this granting of prayer, conceded to the fulfilling of the condition—the μένειν ἐν ἐμοί." The first object to be accomplished by the granting of the disciples' prayers is the glorification of the Father, in pursuance of the glorification of the Son,—the latter being accomplished subsequently to the effusion of the Holy Ghost upon the disciples. This, the Father's glorification, should, however, react upon the disciples, causing them to bear much fruit, and to become more thoroughly than ever the disciples of Jesus. The bearing of much fruit was not to be the means of their entering into new discipleship with Him; the two things were to appear simultaneously.—SO SHALL YE GROW UP TO BE TRUE DISCIPLES TO ME. It is most fitting to interpret γενήσεσθε as a consecutive promise, not as a further demand; hence it is independent of ἵνα.

Ver. 9. AS MY FATHER HATH LOVED ME.—The apodosis commences, not at μείνατε (Grotius), but at κἀγώ, as is demonstrated by the distinction, ver. 10. Aside from this fact, the construction of Grotius would certainly afford a good sense. According as my Father hath loved me, *i.e.* in accordance with the mystery of the Trinity; and as I have loved you, *i.e.* in accordance with the mystery of redemption. *Continue in my love.* Thus the whole weight would rest in the modification of the *continuing.* The continuing, however, has already been the subject of discourse; this continuing in Christ is modified here as a continuing *in His love.* It is a question whether the aorists are employed because Jesus is standing upon the boundary of His life and looking back (Meyer), or whether the meaning of the expression is not, recognised in love, conceived a love for; as, similarly, the term πεπίστευκα means, I have become a believer. We take the latter for granted. In this view of the case, the aorists mark the love of God and Jesus as an accomplished fact, not simply from the boundary of Jesus' life, but from the whole future of the disciples. In the glorification of Jesus they should contemplate the fact of the Father's love to the Son; also, however, the measure of the Son's love to them,—a love which was analogously to glorify them. They must continue, must take root in the contemplation of this love; their regeneration, their fruits, their discipleship, shall all spring from their thus abiding (*i.e.* it shall be the source of their justification). The ἀγάπη ἡ

ἐμή not love to Jesus (Grotius and others), though grammatically the expression might have this signification, but the love of Jesus to them, as is proved by the foregoing (ver. 11, ἡ χαρὰ ἡ ἐμή). Love *to* Jesus is here, as throughout the section, expressed by the *continuing in Him.*

Ver. 10. IF YE KEEP MY COMMANDMENTS.—The commandments of Jesus are, in this place as elsewhere, the provisions that He has made for the spiritual regulation of men's lives: precepts, promises, instructions, consolations, and warnings in a mass. The warmth and sincerity of vital communion is conditioned by fidelity in "will-oneness" (Tholuck). But again, the singleness of our view of the life of Christ is conditioned by our faithful perception of His word in detail. True unity is conditioned by the plenitude of manifoldness, true synthesis by analysis, fidelity in great things by fidelity in small things.—EVEN AS I HAVE KEPT MY FATHER'S COMMANDMENTS. The obedience of Jesus even to the death upon the cross, the conservation of the love the Father bore His human form and conduct.

Ver. 11. THESE THINGS HAVE I SPOKEN UNTO YOU.—Now follows the section bearing upon the joy that the new life in brotherly love and friendship with Jesus brings. The discourse upon the love of Christ was to be the means of developing joy within them. Thus it is written of the fruit of the Spirit, Gal. v. 22: *love, joy.*—THAT MY JOY MIGHT BE IN YOU. Interpretations:

1. My joy in you (χαίρειν ἐν; Augustine, Lampe: The joy inspired by His viewing their life as pictured in predestination; which joy was always perfect). That I may rejoice in you—that ye may be a cause and subject for my joy (Luthardt).

2. Your joy over me (Euth. Zigab., Grotius, Piscator: over Christ's merit).

3. That the joyfulness occasioned by me may be in you (Calvin, De Wette).

4. The joy experienced by Christ Himself, the joy of His own spirit (Cyril, Lücke, Meyer). Doubtless this is the meaning of the passage. The holy joyfulness of Christ, the untrammelled, glad upsoaring of His soul in the midst of all His tribulations, shall, through the Spirit, by means of the communication and awakening of love, devolve upon the disciples themselves (see 1 John iii. 21, iv. 17; Gosp. xvi. 22; Phil. ii. 17, iv. 4, and many passages in the epistles of St. Paul). It is impossible to maintain the distinction of a joy that Christ *tastes in Himself* (Chrysostom, Bengel), and of one which He *occasions* (Calvin, Hofmann, Tholuck); for Christ communicates to, and *occasions* in, His people precisely that which He *possesses* in Himself. That, moreover, Christ's joy itself was first made humanly complete in His exaltation and communication of salvation to the world, is certainly a fact to be insisted upon, in accordance with Chrysostom and Bengel, although

they specialize individual considerations too much. From the following it also results that Christ's joy in the redeemed is likewise particularly treated of. "And good pleasure in men."—IN YOU, *i.e.* as a new and resident vital principle. They have not this perfect joyfulness yet, it must come to them from Christ; and for this reason also the reading ἦ is better than μείνῃ.—AND YOUR JOY MAY BE MADE PERFECT. Man's natural impulse to joy has, even in the disciples, already developed into the beginnings of a sacred joy. These beginnings are, however, as yet imperfect; through Christ's joy, their joy shall be made complete. And again, the joy shall be *theirs*, existing under a peculiar phase in each one. For the dominion of Christ's personality in the hearts of His people does not destroy, but quicken, develope, and glorify their own personality, 1 John i. 4; 2 John 12.

Ver. 12. THIS IS MY COMMANDMENT, THAT YE LOVE ONE ANOTHER. —Christ does not here pass to another exhortation (Tholuck, Meyer); He does but declare the vital law whose aim is the perfection of their joy. It must be grounded on His love, developed in mutual brotherly love. As the 14th chapter is an exposition of the words, ch. xiii. 33, "Whither I go ye cannot come,"—*i.e.* an exposition of the heaven beyond this present world,—so here the exposition of the saying, ch. xiii. 34, appears as the full explanation of the heaven upon earth treated of in ch. xv.: that earthly heaven, with its heavenly joy, is to be revealed in mutual brotherly love. This ἐντολή is the sum of the ἐντολαί, ver. 10; comp. Rom. xiii. 8. —AS I HAVE LOVED YOU; *i.e.* first qualitatively: as personalities destined for salvation, they must love one another *sub specie æterni*; for only such loving constitutes true love. Thus doing, however, they will always be quantitatively approaching the true sacrificial joyfulness of His love.

Ver. 13. GREATER LOVE HATH NO MAN THAN THIS, etc.—Difficulty is here occasioned by the ἵνα, and the different construction of this leads to a different interpretation of the verse. The ordinary explanation considers it an exposition of ταύτης. This makes the whole verse a generalized description of the love of Christ. "A greater love than I bear to you hath no man,—namely, that he layeth down his life for his friends." Meyer, on the other hand, maintains that ἵνα is expressive of purpose even in this place; he interprets thus: Greater love than my love to you hath no man: the divine purpose (ἵνα) which my love is destined to accomplish is, that a man shall surrender his life for his friends. Opposed to this view is, however, the grammatical objection that ἵνα would then in reality be the beginning of a new sentence; another objection is the logical one, that the love of Christ would then be cited merely as an example. Moreover, in the subsequent verse the Lord calls the disciples *His* friends, after having given utterance to the idea of a man's dying for his friends. Hence we must doubt-

less assume, with De Wette, that ἀγάπη, in conjunction with its meaning of love, contains the idea of an impulse of the will, a law; and in like manner we must accept the supposition of Lücke, that the case of a sacrificing of life is put to express the ideal of love. The proper meaning of the saying is this: Greater love hath no man than that which goes to the point of causing him to lay down his life for his friends. It is a picture of the love of Christ,—generalized, however, because this love, after the pattern of Christ, should be to His people a law of their lives, and because foretokens of this love may make their appearance in the realm of the noble even amongst the unchristianized of mankind.

Yet another interpretation were this: A love great like this hath no man beside,—in order that *One* there might be to give proof of such by laying down His life, etc. The dearth of love in all others renders the great love-sacrifice of the One necessary. Still it is the intention of Christ to represent His self-sacrificing love as a pattern for the disciples, and therefore the usual interpretation seems advisable.

The passage, Rom. v. 6, is apparently acquainted with a still higher degree of love. But dying for men who *have been* sinners and enemies is a dying for men who *shall be* friends. Christ dies for sinners who are to be friends; or, again, He dies in a *special* sense for sinners who have already become friends, in a *general* sense for friends who are still sinners. Be it observed, moreover, that He is not delineating His death under its unique form of an expiatory death, but under its *representative* form, as a death of self-sacrificing friendly love.

Ver. 14. YE ARE MY FRIENDS.—Christ with these words applies the general proposition of the preceding verse to His relation to the disciples: I look upon you as friends for whom I die; but ye too must prove yourselves my friends by doing after my commandment, *i.e.* loving one another according to the degree set forth by my sacrificial love, in so far as that is designed as a pattern for you. And hence the idea of φίλοι is not merely that of "passive recipients of love;" and, indeed, the word must always, from the nature of the case, mean something more than that.

Ver. 15. NOW NO MORE—SERVANTS.—Neither did He officially call them servants before, but they were such in accordance with the conception of rabbinical discipleship, and but a short time previous to this He had expressly brought out this characteristic of their relation. This is now at an end. But their emancipation and conversion into freedmen does not estrange them from Him; on the contrary, it elevates them into the category of friends. As, however, the idea of disciple is connected with that of servant, so the condition of friends is implicative of that of apostles. What Christ understands by the term friends, He explains by the antithesis of servants. A distinction must undoubtedly be made

between the stricter and the broader sense of friend as well as of servant. Friends though they were before (Luke xii. 4; John xi. 11), from this time forth they become such in a higher sense; and though now ceasing to be His servants in a legal sense, yet in the sense of free obedience they do now become servants of His more truly than ever (ver. 20; Acts iv. 29; Rom. i. 1, etc.); just as the Son of God was, as such, also the Servant of God κατ' ἐξοχήν. In what respect, then, do they cease to be His servants in the former sense?

THE SERVANT KNOWETH NOT WHAT HIS LORD DOETH; BUT I HAVE CALLED YOU FRIENDS, etc.—The servant executes the individual orders of his master, but is not privy to the whole idea which informs his government. Moreover, he executes the individual order simply as under authority, without being in full unison with it, because it is not instilled into him as an idea and a motive; and in respect of this fact, it is his master that does such and such things through him. Still less does he understand what his master does personally, or through the medium of other servants. He, with his unfree individual performances, does not understand the free doings of his lord, Rom. vii. 15. The friend, on the other hand, is the confidant of the thought of his friend, and exerts himself in harmony with him. And so the exaltation of the disciples from Christ's service to friendship is accomplished by His confiding to them the fundamental idea of His life, His sacrificial death of love in accordance with the loving counsel of God: it was by this confidence that He sought to arouse them to a loving activity that should rejoice in sacrifice. They are initiated into His foundation of the personal kingdom of love, and consecrated to assist in the extension of the same.—And in this respect He has made known to them *all* (πάντα) that He has heard from the Father, not *extensively* (see ch. xvi. 12), but *intensively;* in the Father's *counsel of love* all lies enfolded. Lücke makes this distinction: All that I have heard that was meant to be communicated to you. Meyer distinguishes the will of salvation and the *further* instructions connected with it. The distinction between a principle and its development is also intimated, Eph. i. 17 ff. Be it observed that also in Luke xii. 4, as well as in John xi. 11, the name of friend is placed in connection with joyfulness in death. Friendship with Christ is copartnery in His loving, self-sacrificing dying-courage in the strength of the thought of self-sacrificing love.

Ver. 16. YE DID NOT CHOOSE ME, etc.—Though sharers with Him in the perfect vital fellowship of joy, though placed on an equal footing with Him as friends, their relation is still not one of caprice and individual extravagance. For the principle of their friendship is not resident in them, but in His love. He has chosen them to be His friends, not out of an abstract liking for their individuality, but in the light of the moral destiny of their per-

sonality. The election of Christ is not identical with the election to the kingdom on the part of God, in the Pauline sense (Augustine and others), though in respect to these faithful disciples the former election is presuppositive of the latter. The choosing spoken of by Christ is the election to the apostolic office (see ch. vi. 70, xiii. 18); in a more general sense, it is here expressive of Christ's election of any and all of His disciples to render friendly service to Him as co-workers in His kingdom of love (Euth. Zig., Luthardt).

AND APPOINTED YOU.—This ἔθηκα ὑμᾶς presents with greater distinctness the idea of the apostolic calling. The election to friendship is, viewed from the standpoint of their moral destiny, a now still more settled calling or ordination to apostolic labours (τιθέναι, 1 Cor. xii. 28; 1 Tim. i. 12, etc.). Hence not, I have *planted* you (Chrysostom and others); this interpretation does not correspond with the preceding figure of the branches, and still less does it harmonize with the following ἵνα ὑπάγητε. To suit this interpretation of ἔθηκα, the latter words were constrained to mean the reaching forth of plants (Chrysostom and others). They are expressive of the forth-going of the disciples by virtue of their mission as apostles (Meyer, Tholuck); at the same time, however, they imply a personal labouring, carried on in independent life (Luther, Lücke, etc.).—Meyer, without grounds, denies that this is the case. The repetition of ὑμᾶς countenances the view we have just set forth. Hence it results, however, that an oxymoron is contained in the antithesis, ἔθηκα ὑμᾶς, ἵνα ὑμεῖς ὑπάγητε: I have set you right firmly in your place, in order that ye might sally forth right independently, and travel far and wide, knowing no bounds. In the farewell discourses, the item of the ordination, like a series of similar preterites, is expressive of the imminent sending of the Comforter as a fact already determined; and thus we may regard the whole matter of the farewell discourses as a pre-celebration of the pentecostal festival.

AND THAT YOUR FRUIT MAY REMAIN.—Their institution into the *fellowship of His love* should result in their going forth under *the impulse of love;* this going forth should be followed by their bringing forth fruit, their *work and ministry of love.* This fruit, again, in its virtue of keeping and being propagated everlastingly, should be demonstrated to be a *foundation* imperishable, established by *love.* Undoubtedly the fruit is to remain unto eternal life (ch. iv. 36; Tholuck, Meyer); but here the proximate idea is the remaining of the apostolic fruit in the world, and in the face of the world, —as results from the following.

THAT WHATSOEVER YE SHALL ASK OF THE FATHER.—The Lord having previously made the bearing of fruit in work dependent upon prayer (vers. 7, 8), Lücke, Tholuck, Meyer, infer that the second ἵνα is here not co-ordinate with the first, but subordinate to it, whilst Chrysostom and others deem that the hearing of prayer

is here declared to be the fruit of faithful activity. It is, however, possible that a good reason exists for the change in the succession of these two considerations. As prayer must precede work, so work, again, must become the basis of a more extended, bolder asking. This is what Christ has in view, He being upon the point of setting His disciples, with their work of love and fellowship of love, in array against the entire hatred of the whole world.

Ver. 17. THAT YE MAY LOVE ONE ANOTHER.—With these words the Lord sums up the fundamental thought presented, vers. 11–17, in one concluding utterance. Everything that He has told them of His perfect joy, His friendship, His election, and their calling, is intended to become to them a vital law of mutual love. Brotherly love, concord, unity, are to form the close-banded fellowship of the disciples of Jesus, in which fellowship they may confront the hatred of the world, and vanquish it.

Ver. 18. IF THE WORLD HATE YOU.—Saying concerning the hatred of the world and their *defensive* attitude towards it, reaching from vers. 18–27, in its more extended bearing, to ch. xvi. 6.—KNOW THAT IT HATH HATED ME BEFORE YOU. Me as the first, in advance of you. Before (above) you all. Together with its reference to time, the expression is indicative of causality and comparison: Me first, me most; me as the predecessor for whose sake it hateth you. Tholuck: "The superlative comprehends the comparative" (see ch. xiii. 16; Matt. x. 24; 1 Pet. ii. 21, iv. 12; 1 John iii. 13, 14).

Ver. 19. IF YE WERE OF THE WORLD.—"The five times repeated κόσμος is solemn" (Meyer). It is at the same time a strong emphasizing of the idea. Mankind is a world in its sympathy in sin, in the ungodly tendency in which individuals as personalities are dissolved. As a world, they hate believers; their individual antipathy to Christianity results from that sympathy with ungodliness wherein they stand.

Ver. 20. THE SERVANT IS NOT GREATER, etc.—Ch. xiii. 16; comp. Matt. x. 24.

IF THEY PERSECUTED ME.—The hypothetical εἰ is exceedingly apodictical here. It expresses in a concrete manner the certainty of the fact that they, as disciples of Christ, must experience the same treatment at the hands of the world which Christ has met with. They must therefore be able to see by Christ what fate is awaiting them, since the life of Christ is the same in Christ and in them, and since the world for its part continues the same, as world. The first "if," then, reveals to them the positive prospect of persecution; the second tells them how scant a hope they need entertain of a contrary course of proceeding. It is inadmissible to apprehend τηρεῖν, as do Bengel and others, in the sense of *to lurk for*. That, on the other hand, it contains an element of irony (Grotius), is not inconsistent with the gravity of the discourse; and neither is it inconsistent with the strength of the negation, that the second

clause leaves them a ray of hope in regard to some with whom they may have to do (Olshausen, Baumg.-Crusius), since the subject here is not the world, but individual men.

Ver. 21. BUT ALL THESE THINGS WILL THEY DO UNTO YOU, etc.—The reference is to the first clause, that prophetic of persecution. Consolatory explanation of persecution: Worldly men persecute the disciples for Christ's name's sake, just as they persecute Christ because they have turned away from God who sent Him. Hence it follows that the persecuted have their Christ and God Himself on their side (see ch. viii. 19, xvi. 3). The name of Christ, in accordance with the full extent of its meaning, is the confession of the disciples. Now this name is odious to the children of the world, for the reason that the originator of it, the Father, is unknown to them. The first clause is declarative of the world's guilt, the second of at least so much palliation of its guilt as to leave hope for its conversion; yet but in part.

Ver. 22. IF I HAD NOT COME AND SPOKEN UNTO THEM, THEY WOULD HAVE NO SIN.—This is expressive of the depth of His origin, the glory of His being, the holiness of His mission.—*And spoken to them* (ἐλάλησα). This is expressive of the perfect familiarity, clearness, fulness, warmth, and condescension appertaining to the revelation He has made of Himself and of God. They would not have sin; *i.e.*, in respect to this sin, they would be relatively sinless, guiltless. Unbelief, "the new and deeper fall," John iii. 16. Meyer seeks in vain to put a distinction between unbelief (Bengel and others) and hatred of the name of Jesus.

NO PRETEXT OR EXCUSE; *i.e.* every attempt at an apology comes to nought. It melts away in face of the revelations of judgment. Had Jesus not come, or not yet come, they would still be under the πάρεσις (Rom. iii. 25) of the olden time; now their sin has become guilt, has become a new παράβασις. The objection to this view, urged by De Wette, *As a matter of course they would not have fallen into this sin without the coming of Christ*, overlooks the indicated graduation of sin. In changing the hatred of Christ into a hatred of the divine cause, he mistakes the spirit of *this* gospel in particular,—John's special characteristic being the merging of things in persons. As little is Tholuck (with Meyer) in the right, in contesting that this new guilt is not the sin of unbelief *in specie* (in opposition to Augustine: *hoc est peccatum quo tenentur cuncta peccata, quod unusquisque, si non habet, dimittuntur ei peccata.* Similarly Zwingli, Luther, Stier, Luthardt). The citations, ch. viii. 21, 34, ix. 41, also speak of sins of self-blinding, which are identical with unbelief.—BUT NOW THEY HAVE NO PRETEXT. It cannot be inferred from this that the heathen, to whom Christ has not yet spoken, are guiltless; such a supposition is the less tenable from the fact that the crucifixion perpetrated upon Christ by the Jews must be regarded as an act of the whole world. What does re-

sult from the passage is, not that they incur a lesser (damnation) punishment (Augustine), but that decision in regard to them is still reserved until the time of their own decision. If damnation be made dependent upon the antithesis to a *revelatio universalis, facta ab initio mundi* (Cyril, Melanchthon), the natural inference must be that that *revelatio* might have been sufficient even for salvation.

Ver. 23. HE THAT HATETH ME, HATETH MY FATHER ALSO.—In the face of Christ, want of knowledge of the unknown God who sent Him (ver. 21) developes into hatred of the Father whom they do know. The unbelieving Jew, like the unbelieving Gentile, turns in hostility against the idea of the living, personal God of revelation, and that in the face of Christ's works, though they be referred in a special manner to the Father.

Ver. 24. NOT DONE AMONG THEM THE WORKS.—Climactic gradation of the guilt of unbelievers, in accordance with the distinction of degrees of faith, ch. v. 36, x. 37, xiv. 11.

Ver. 25. THE WORD THAT IS WRITTEN.—The frequently recurring exaltation of Christ's spirit to a state of calm acquiescence in the providence of God (particularly that exercised over the Messiah), as portrayed centuries before in Holy Writ. The word is found, Ps. xxxv. 19, lxix. 4; in neither case as a verbal prophecy, but as a mental type. They have cast their hatred upon me (חִנָּם) without a reason, without a cause: *i.e.*, not ironically, They faithfully follow what is in their law (De Wette); but, as a judgment upon them, There must be a fulfilment of what is written in their law—*i.e.* in their Holy Scriptures, which they read with blinded eyes—concerning their hatred of Messianic piety. The broader sense of νόμος is the one intended, as ch. x. 34. Αὐτῶν as ch. viii. 17, x. 34; it upbraids them with the fact that the same Scripture wherein they do continually read, as in their own, has sketched their portraits with so sure a touch (see ch. v. 45; 2 Cor. iii. 13).

Ver. 26. BUT WHEN THE PARACLETE IS COME, etc.—Promise of the Holy Ghost as the strength of their martyrdom in the world, ch. xv. 26 to xvi. 6.—If left to their own resources, they would succumb to the hatred of the world, and be overcome of evil; but the Holy Ghost shall victoriously meet this hatred, and, unmoved, bear testimony to Christ. Repeated promise of the Holy Ghost. Ch. xiv. 16 ff. He is first promised as the Spirit of faith, and of the living knowledge of Christ. (See ver. 26.) Here He is promised as the Spirit of stedfast testimony for Christ. Ch. xvi. 7, as the Spirit of the world-overcoming strength of the gospel. Ch. xvi. 13, as the Spirit of Christ's glorification, and of the future until the consummation. It is declared in the promise that the Son *asks* the Father, and the Father sends the Spirit; whilst here the Son sends the Spirit, who *proceedeth from the Father*. For it is only through the intercession of the Son that they receive the Spirit as the Spirit of prayer, and they then know that not only the Father sends the

Spirit, but the Son sends Him too. Moreover, the glorification of Christ in the knowledge of believers is pre-eminently a work of the Father; the maintenance of the witness of Christ in the world is a work that He, the faithful Witness (Rev. iii. 14), continues through the Holy Ghost.

Upon the disagreement of the Greek and Latin Churches in respect to the procession of the Spirit, comp. the history of doctrinal theology, and the notes upon ch. xiv. 16. To the Father, doubtless, belongs the honour of being the first ἀρχή, from which the Son Himself proceeds; but since the Holy Ghost is at the same time the Spirit of the Son, unto whom (the Son) it is also given to have life in Himself, the διὰ τοῦ υἱοῦ (ἐκ τοῦ πατρός) of the Greek theology is not sufficient.

As it regards the ἐκπορεύεται, most of the Lutheran exegetes (also Lücke, Olshausen) understand it as having a *theological* reference to the trinitarian relations of the Spirit; Beza, Cocceius, Lampe, etc., apprehend it *soteriologically* as identical with the being sent. But if we decline to assume the existence of any tautology in our passage, the *soteriological* πέμπεσθαι may be referred to its *theological* basis, the proceeding from the Father; though the proceeding from the Father is also practically designed as an intimation of the Holy Ghost's invincible power of truth and witness. Hence emphatically ἐκεῖνος.

WILL BEAR WITNESS OF ME.—"Of my person, my work;" according to the context, however, more particularly of Him as the Vine, of the personal life of love, and of His love.

Ver. 27. BUT YE ALSO BEAR WITNESS.—It is their constant duty to testify of Him from this time forth, *i.e.* to the same degree in which the coming of the Spirit, an event which is to take place after a little while, is realized in this anticipatory festival. *The reason:* FOR—BECAUSE YE ARE WITH ME FROM THE BEGINNING.—Comp. Acts i. 21. How are the testimony of the Holy Ghost and the testimony of the disciples distinguished?

1. The Holy Ghost shall testify by miracles, in particular by the pentecostal miracle, by the conversion of the masses; the apostles by the word (Theod. Mopsueste, Gerhard, *al.*).

2. The two sides of the unitous testimony of the apostles are mentioned in company with one another (Augustine; see Acts v. 32, xv. 28). Similarly,

3. The testimony borne by the Holy Ghost within the apostles, and designed especially for them; the testimony of the apostles through the Holy Ghost,—a testimony addressed to the world (Luthardt).

4. The *testimonium divinum*, through the power of the divine word; and the *testimonium historicum*, founded upon the fact that the apostles were eye-witnesses of Jesus (Luke i. 1; Acts i. 8; Lücke, p. 646). Meyer [p. 545]: "One testimony; with a dis-

tinction, however, in respect of its two actual factors (comp. Acts i. 8; Rom. viii. 16, ix. 1), as Acts v. 32; comp. also ch. xv. 28."

Along with the last-mentioned interpretation, in particular, the following thought demands our consideration: the personality of the Holy Ghost is not, in the Montanistic sense, to convert the disciples into involuntary, mechanical organs; on the contrary, under His influence their personal life shall attain its full development, so that they too do now stand forth as personal witnesses (*μάρτυρες*), in accordance with their own peculiar historical and spiritual experience. *Μαρτυρεῖτε* is not the imperative (Hofmann), but the indicative, for the entire passage bears the character of a sure promise.

CHAPTER XVI. 1–15.

Chap. xvi. ver. 1. THESE THINGS HAVE I SPOKEN UNTO YOU.—*Ταῦτα*: Another recapitulation, this time of the contents of vers. 18–25, in order to the introduction of a new idea, like ch. xv. 17, xv. 11.—THAT YE MAY NOT BE OFFENDED; *i.e.* that ye may not be disconcerted by coming in contact with the sufferings attendant upon the world's persecution, and be made to fall from the faith, but may rather stedfastly approve yourselves martyrs. See Matt. v. 29, xiii. 21, xviii. 7. Christ is discoursing of the danger of becoming offended in the future; His glance pierces beyond the offence that they shall take at Him in the impending night; He reverts to it, however, ch. xvi. 32.

Ver. 2. THEY WILL PUT YOU OUT OF THE SYNAGOGUES.—He now reveals to them, by fundamental traits, the operations of the world's hatred announced to them by Him. First comes excommunication; see ch. ix. 22. Jewish persecutions are meant; as a type, however, of the whole mass of declarations of excommunication and outlawry to be levelled against His followers.

YEA, AND AN HOUR COMETH.—In the form of an antithesis, *ἀλλ.ά* gives exceeding prominence to the following climax to the persecutions. Lücke: They were also to experience the *bloody* fanaticism of the world at the hands of Jews and Gentiles. He Himself fell a sacrifice to the same, as did later Stephen, Acts vi. 8, etc.; 2 Cor. i. 9; 1 Cor. iv. 13.—THAT EVERY ONE. *Ἵνα* lays stress upon the destiny of that hour.—WILL THINK THAT HE DOETH GOD SACRIFICIAL SERVICE. Serve God by offering unto Him a sacrifice: *λατρεία* in the sense of worship; service rendered to the Deity. The performance of the curse-sacrifice, *Cherem*, as the last and highest form of excommunication, was looked upon as a religious act. That the idea of a *Cherem* is present in this place is proved by the expression *προσφέρειν*, a term which Lücke seems not precisely to understand; whilst Meyer observes: "This axiom of Jewish fanaticism is well known, *omnis effundens sanguinem improborum æqualis*

est illi, qui sacrificium facit. Bammidbar Rabba, f. 329." Comp. Matt. x. Τῷ Θεῷ " is primarily expressive of Jewish fanaticism; Gentile fanaticism, however, was substantially the same" (Lücke). The Gentile world also was acquainted with the curse-offering, and performed it in manifold ways. See 1 Cor. iv. 12.

Ver. 3. AND THESE THINGS WILL THEY DO UNTO YOU.—This verse contains (1) consolation for the disciples in regard to their persecutions, conveyed in the intimation that these persecutions will not arise on account of anything in the disciples themselves: this involves the presupposition of their normal behaviour. (2) The thought is suggested, that the persecutors will overweeningly imagine themselves to be raised above the disciples on the platform of intelligent judges and defenders of the truth, whilst in reality they are grovelling in the most lamentable darkness.

Ver. 4. BUT I HAVE SPOKEN THESE THINGS UNTO YOU.—According to Lücke, ἀλλά is an explanation: Notwithstanding that nothing else can be expected, I have, etc. But it has just been necessary for Him to inform them that these very things *must be* expected. Meyer interprets the ἀλλά as a breaking off: But enough; these things (thus much) have I told you beforehand, etc. A later recollection of the prophetic fore-announcements shall serve to strengthen faith—faith in the trustworthiness of the Lord as well as in the divinely normal course of things; see ch. xiii. 19. Hence correctly Tholuck (after Cyril, Gerhard): But so little is it my intention to affright you with these things, that I have told you of them only in order that, etc.

I TOLD YOU NOT FROM THE BEGINNING.—In what respect do the words, BECAUSE I WAS WITH YOU, serve as an elucidation? (1) So that I can comfort you (Aug., Lücke). Against this view it may be said: They were then not in need of comfort. (2) The hatred of the world touched me alone (Chrysostom, Luth., Meyer, etc.). (3) Because ye were then too weak to bear such sayings (Erasmus, Calvin). (4) Because He now promises them the help of the Spirit, He can also tell them of suffering (Bengel, Tholuck). The meaning may be simply this: Because I thus had it in my power to tell you at any time, and had neither inclination nor need to tell you something painful and oppressive too soon; now, however, for the reason assigned, I am obliged to tell you, in order that ye may not be astonished at experiencing sufferings of whose coming I have forewarned you. Further motives—as, for instance, forbearance towards their hitherto gradual development, etc.—are not excluded by the above. But according to the Synoptists, Christ foretold such sufferings to the disciples at a much earlier time (Matt. v. 10 ff., x. 16 ff., xxiv. 9). Deliverances upon this diversity:

1. Here φοβερώτερα ἐκείνων are announced (Euthymius, Chrysostom).

2. Christ before spoke *minus aperte* (Grotius, Bengel).

3. Now He proclaims the cause of the world's hatred (Lampe).

4. As a farewell word, the revelation was a new one (Luthardt).

5. Earlier intimations of a more general and less definite character are reported by the Synoptists, in agreement with later and more definite ones (Meyer).

6. Those earlier predictions probably belong to the time when Jesus delivered His last discourses (Beza, Maldonatus).

7. The expression here recorded by John can hardly be justified (De Wette).

8. Tholuck: Those utterances were of an isolated cast; Christ has here more expressly declared the principial position of the disciples. This view must be illustrated more in detail: (1) In the Sermon on the Mount, Matt. v. 10, the prediction is couched in such general terms that the disciples might apprehend it as referring to a participation in transient "throes of the Messiah," soon to be succeeded by the appearance of the kingdom of God. (2) In the apostolic instructions, Matt. x., the momentary predictions are, in accordance with the ideal order of things, amplified through later additions; even to the adoption of the eschatological items. (3) The eschatological sayings, Matt. xxiv., were uttered but a day or two previously; hence they coincide ideally with our date.

Ver. 5. BUT NOW I GO TO HIM THAT SENT ME.—The motive for His present full enlightenment of them with regard to their future, in order that, together with what is sad, He may tell them the most gladdening things.—AND NONE OF YOU ASKETH ME. This seems to be at variance with ch. xiii. 36, xiv. 5. The sense, however, is as follows: Ye give yourselves up to the sad thought that I go *away*, and make no inquiries as to the glad thought, *whither*,—namely, to the Father. Calvin: "*Audito meo discessu expavescitis, neque enim reputatis, quo discedam, vel in quem finem.*" They cling to the ruins of their old expectations with regard to the Messiah's kingdom, and are afraid to venture a leap into the new views of life, however urgently the solemn mood of the Lord presses them thereto.

Ver. 6. SORROW HATH FILLED YOUR HEART.—Sorrow, and only sorrow. Ver. 6 is explanatory of the mild reproach, ver. 5: None asketh me, *whither?* They do the opposite; they linger at the fact of His departure, and its immediate and sad results, as revealed to them by Him; they stay at the ὑπάγω, not at the πρὸς τὸν πέμψαντα. The course of ideas, therefore, is perfectly clear. De Wette and Lücke are under some misapprehension when they fain would improve it by reading ver. 6 before καὶ οὐδείς. Even the construction of Olshausen seems to be superfluous: he introduces a period and pause after πέμψ. με, and makes ver. 6 follow as a question.

Vers. 7–11. The Holy Ghost as the strength of their victory over the world.

Ver. 7. BUT I TELL YOU THE TRUTH, etc.—Prominence given to the cheering results of His departure, as also to that departure itself. *I tell you; ἐγώ.*—IT IS EXPEDIENT FOR YOU THAT I SHOULD GO AWAY. *Ἵνα* marks the fact of His going away, considered with regard to the purposes destined to be accomplished by it.

FOR IF I GO NOT AWAY, etc.—Explanation see in DOCTR. AND ETHICAL, No. 15. Augustine: "*Si alimenta, quibus vos alui, non subtraxero, solidum cibum non ęsurietis.*" The expression here becomes sublime; it is endued with ghostly severity and heroic boldness.

Ver. 8. AND WHEN HE IS COME, etc.—Solemn and triumphant exaltation of spirit, and proclamation. The witness of the Spirit, announced ch. xv. 26, is now, in accordance with its subject-matter, power, and effect, declared to be a threefold *victory* over the world. Mention is not made of the disciples, for the simple reason that, as bearers of the Spirit, they seem to vanish utterly from sight in His glory.

HE WILL CONVICT THE WORLD.—By His testimony. The ἐλέγχειν of the Holy Ghost is variously construed:

1. In the sense of a judgment. Chrysostom: They shall not do such things unreproved; on the contrary, sentence shall be passed upon them; similarly Theophylact and others. De Wette: "The idea of judgment is conclusive." A one-sided and abstract upholding of the punitory consideration; in opposition also to the idea of conviction, which in the forum itself is distinct from the passing of sentence, as is the latter, again, from the infliction of punishment. The *κρίσις* here spoken of is the judgment upon the devil.

2. A convicting, a bringing to a consciousness of the truth, in such wise that decision must ensue, resulting either in faith or in impenitence (Calvin, Lampe, Bengel, Lücke, etc.).

Exposition No. 1 must not be confounded with the doctrine of the Holy Ghost's disciplinary office (Tholuck), in accordance with which Luther's translation, *strafen*, discipline, reprove, likewise conveys an excellent meaning. The operation of the Holy Ghost is never external, but always internal: His testification addresses itself to the human consciousness,—never to the intellectual consciousness alone, but invariably to the moral consciousness as well, the conscience. And inasmuch as this is true, the world, in being convicted, is always reproved as well, through the judgment of the Spirit. Now the power of Christ's saying is involved in the idea that the Holy Ghost, as the Paraclete of the persecuted apostles, turns the tables upon their adversaries,—reverently be it said; He prosecutes the persecuting world, brings it to judgment, and in its totality as world, as sinner, convicts it. Thus, with checkless superiority, He executes an ideal judgment upon the whole world. The conversion of the world, or its confirmation in impenitence, is

a result resting not solely in the impressions of the Holy Ghost, but in the diverse reactions of men, some turning to belief, others hardening themselves in unbelief. Under this all-powerful ἔλεγχος, however, the world, as an ungodly world, advances towards its dissolution; after the accomplishment of the ἔλεγχος it no longer exists. (See ch. xvii. 23; 1 John ii. 17.) The meaning therefore is as follows: He shall reprovingly convince—convict—the world in His judgment, and by convicting it, occasion its disintegration into the two portions of the saved and the judged, neither of which is any longer a world. (See ch. iii. 20, viii. 46; 1 Cor. xiv. 24.) *The conviction of the world ensues in three acts.*

Be it observed that the point of view taken by Christ in describing the following events, is that of the consummation of the things predicted; hence He employs the present tense. On the three themes, see Tholuck, p. 384.

Ver. 9. WITH RESPECT TO SIN. Act the first.—THAT THEY BELIEVE NOT ON ME: ὅτι explicative—*inasmuch as.* Interpretations:

1. He will discover to them the sin they commit in not believing on me (Euthymius Zigab., Lücke; "He will convince them that their unbelief is sin, is wrong"—Meyer). But to the truth of this interpretation it were requisite that unbelief should be the object, not sin. And, moreover, the thought would not be a particularly comprehensive one. But above all, the view is subverted by the circumstance that the three terms, *sin, righteousness, judgment,* are mentioned with perfect universality, and unconditionally, in accordance with the universal operation of the Spirit.

Therefore, 2. The passage has reference to sin simply, which, as the Holy Ghost shall convince the world, consists in, is rooted in, in its different phases comprehended in, and finally made manifest in, their not believing on me (Apollinar., Calvin, De Wette). Only De Wette's construction of the case is obscure: he opines that the Saviour's words have reference solely to the unbelief of the impenitent as contrasted with believers, according to John iii. 36. That unbelief is not prior, but subsequent, to the act of ἔλεγξις. It is sin, too, beyond a doubt; sin, however, of a particular kind, since it is unpardonable. Believers themselves do not attain unto faith without, through the medium of the conviction of the Spirit, perceiving the identity of their sin with the unbelief hitherto cherished by them. *The rejection of Christ is the central appearance of all the sins of all the world; light is thrown thereupon by the spiritual manifestation of Christ's divine exaltedness above all the world.* The old world makes a distinction between sin and unbelief, and even ventures to consider the latter a very meritorious thing; on that point, the views of the world shall be subverted by the Holy Ghost.

Ver. 10. WITH RESPECT TO RIGHTEOUSNESS.—Act the second. Here, again, righteousness simply is manifested. *Christ's exaltation*

to the throne of glory is the central appearance of God's righteousness; we say, of God's righteousness in Christ, God's righteousness in His providence, God's righteousness in believers, in the conscience of unbelievers even,—an appearance illuminated by the spiritual manifestation of Christ's world-reconciling and glorifying operations.

Meyer thinks that "things of entirely diverse natures are mingled together" in these words (*Leben Jesu*, ii. 1385). So Paul might seem to him to mingle things of different natures, Rom. iii. 26; but the δικαιοσύνη Θεοῦ is but one.

1. By Chrysostom, Beza, etc., Lücke, Meyer, the passage is construed to mean the *righteousness of Christ* ("guiltlessness," which is too weak a term in this connection); comp. 1 Tim. iii. 16. This view, Tholuck thinks, is untenable in the absence of a μου in connection with δικαιοσύνη. In addition to this objection, we would state that "the going to the Father" and "the seeing Christ no more" must receive their share of consideration.

2. By Cyril, Augustine, Calvin, Luther, Gerlach, Stier, it is interpreted as significant of the *righteousness that comes of faith*, in the Pauline sense. Controverted by Tholuck, on the ground that in the writings of Paul δικαιοσύνη is the central idea, but in those of John that position is occupied by ζωή. Hence he thinks to interpret the word in accordance with the Johannean usage exemplified elsewhere (1 John ii. 29, iii. 7, 10), as indicative of moral purity or "*Rechtbeschaffenheit*" (*righteous nature*, to use the abortive term that has sprung up of late). But if we consider that the moral purity of Christ is infinitely positive, that it is the moral purity not of a child, but of the Lord of glory, we find that this exposition coincides with No. 1; irrespective of the fact that the lack of μου might with equal justice be complained of here.—Besides, the word is introduced entirely without limitation. The old world pronounced the Lord a sinner (ch. ix. 24); in His crucifixion it set Him forth as sin itself, as the enemy of man κατ' ἐξοχήν, and treated Him as such. The Holy Ghost will subvert the world's old views in reference to Christ, and, together with these, its views of the righteousness of God and the human life itself.

The expression, AND YE SEE ME NO MORE, is interpreted by Meyer as an affectionate participation in the disciples' grief at their parting,—an idea utterly incongruous with the context. It is likewise in accordance with righteousness, that Christ in His exaltation is removed from the sinful world until His appearance in judgment; hence His kingdom this side of eternity must be a kingdom of the cross, and the world can reach Him only through faith. The full glory of righteousness is still in the hereafter with Christ, and not until the Last Day shall it *appear*.

Ver. 11. WITH RESPECT TO JUDGMENT, etc.—Act the third. Elucidation of the judgment. The prince of this world appears therein as judged. *The judgment executed upon the devil, through*

the death and resurrection of Christ, is the central appearance of all God's judgments in the history of the world until the end of the world; an appearance fully illuminated by means of the spiritual manifestation of the cross, or the accursed tree,—to which Satan brought Christ,—as the sign of victory. Thus the Holy Ghost subverts the old view of the world, which made misfortune and the cross a sign of reprobation, but held the momentarily successful issue of satanic plots to be a sign of the favour "of heaven." To that principiary judgment, consummated on the cross, the victory over the tempter in the wilderness (Matt. iv.), and that over the traitor in the midst of the disciples (ch. xiii. 30), were introductory. It must, however, as the consummation, be distinguished from those. This principiary consummated judgment has been in process of development throughout the world's history ever since the time of Christ, and shall become evident on that day when the world is judged.

Vers. 12–15. The Holy Ghost as the Spirit of the development of Christianity, and of the revelation of the future.

Ver. 12. I HAVE YET MANY THINGS TO SAY UNTO YOU, BUT YE CANNOT BEAR THEM NOW.—Ye cannot bear them now. Βαστάζειν. Cannot bear them mentally; *i.e.* in the first place, Ye are intellectually unable to comprehend them. Doubtless, however, it also means, Ye are morally incapable of supporting them. What is Jesus' meaning? Interpretations:

1. New articles of doctrine are intended. Tradition and its dogmas. Roman Catholic exegetes, Meyer also in measure. The latter does not pretend that the πολλά are specified; but he, too, conceives of the relation of new to old as *additional* ("for neither can we imagine the oral instruction of the *apostles* to be fully set down in their epistles"): he does not consider the new as an organic development of the old.

2. Sufferings to be endured by the disciples.

3. New forms of truth, in itself already familiar. Thomas Aquinas: "*Non nova fidei mysteria, sed novo tantum modo (sc. altiori) docebit.*"

4. New developments and applications of truth already known. Ancient Protestant interpretation—Lücke.

5. The entire ecclesiastical development of doctrine. Hegelian exegetes. Against this view Tholuck remarks: "The latter extension is manifestly in opposition to the context. Doubtless the promises made to the *apostolic* disciples, including those contained in the Sermon on the Mount and in Matt. x., must admit of an application to the disciples generally. They can, however, only *relatively* be thus applied; even Hofmann, ii. 2, 245 ff., says in reality nothing more than this. Now the persons here addressed are none other than those μάρτυρες ἀπ' ἀρχῆς, ch. xv. 27, those to whom ch. xvii. 18 applies, for whom He prays first, ch. xvii. 9,

reserving His petitions for other believers on Him until later, ver. 20." Against the "development view," see Tholuck still further, p. 387. We agree with him in thinking that reference is not again had to the general development of Christian doctrine; that having already been treated of in ch. xiv. 26. Tholuck, with justice, directs attention to the expression, τὰ ἐρχόμενα ἀναγγελεῖ; the term ἀναγγελεῖ, be it observed, occurs three times in succession.

Hence, 6. Christ has in view the apocalyptic disclosures of apostolic Christianity in its more developed stage; revelations, for instance, concerning the perfect emancipation of Christianity from Judaism, Acts x., set forth also in the life of St. Paul, Eph. iii. 8, 9; pre-eminently those eschatological revelations reposing upon evangelical premises, which appear in the Revelation of St. John, in the Epistles to the Thessalonians, Rom. xi. 25; 1 Tim. iv. 1. Thus Albertus M.: "*Non solum futura in tempore, sed magis æterna, ad quorum amorem inflammabunt.*" Tholuck. The *æterna* are not to be excluded, we admit; the *ultima*, however, occupy the foreground of the picture. Of course these proclamations of things to come are principially contained in the communications hitherto made to the disciples, especially in the eschatological discourses of the Lord. Nevertheless the theocratic and apocalyptic revelations, as subsequently received by the apostles (Acts x.; 2 Thess. ii.; the Apocalypse), constituted new matter in the development of the kingdom of God, never before revealed with such distinctness.

Ver. 13. BUT WHEN HE, THE SPIRIT OF TRUTH, IS COME, HE WILL GUIDE YOU INTO THE WHOLE (FULL) TRUTH.—See the TEXTUAL NOTES. Lachmann's reading suits the apocalyptic items of apostolic experience far better than does that of Tischendorf: ἐν τῇ ἀληθείᾳ πάσῃ. The emphatic position of πᾶσα is indicative of the new points of revelation.—On *The Spirit of truth*, see ch. xiv. 17.

FOR HE SHALL NOT SPEAK OF HIMSELF.—See above, ch. xiv. 26. Luther: "Thus He imposeth a limit and measure (a basis and principle) to the preaching of the Holy Ghost Himself; He is to preach nothing new, nothing other than Christ and His word;—to the end that we might have a sure sign, a certain test, whereby to judge false spirits." Thus the Spirit is conditioned by the Son, as the Son is by the Father, ch. v. 19.

WHATSOEVER HE HATH HEARD; *i.e.* such historical things as He, as the Spirit of believers and of the church, has heard from Christ, either directly or indirectly: (1) Heard from Christ (Olshausen, Kling, etc.); (2) from God (Meyer); (3) from both (Luthardt). A hearing from God on the part of the Spirit, a hearing independent of history, is not a clear idea at all; it would, moreover, set the revelation of the Spirit, as a separate one, by the side of that of the Son.—THINGS TO COME. See notes on ver. 12.

Ver. 14. FOR HE WILL TAKE OF WHAT IS MINE,—This, too, in

reference to what the Spirit shall proclaim. Everything that shall appear until the arrival of the great Epiphany, is not only actually enclosed in Christ, but also germinally expressed in His word.

Ver. 15. ALL THINGS THAT THE FATHER HATH, etc.—As the entire ante-Christian revelation of the Father, through the medium of the creation and the Old Testament, is embraced in Christ (Col. ii. 3, 9; 2 Cor. i. 20), so Christ is also the source of the entire post-Christian development of the new world until the Epiphany, together with all the revelations concerning that advent. *Jesus Christ, the same yesterday, to-day, and for ever*, Heb. xiii. 8.

DOCTRINAL AND ETHICAL.

1. The first subject which has engaged our attention is the relation which the disciples sustain to the departure of the Lord, ch. xiii. In reference to this the καινὴ ἐντολή is given them. Then follows an intimation of relation to the Lord in heaven. In view of that, they have received the promise of the Holy Ghost; first as the Spirit of Christ and the church in general, subsequently as the Spirit of knowledge and enlightenment, ch. xiv. By means of this Spirit they are to abide in Christ, like the branches in the vine, in order to the production of true fruit; in order, first, to the production of brotherly love, the specific fruit of Christianity. This brings us to a consideration of the mutual relationship of the disciples, and further, to their attitude towards the ungodly hatred of the world. In view of this latter, the Holy Ghost is promised them, as the Spirit of martyr faithfulness, ch. xv. 26–xvi. 6. After which, their relation to the divine destiny of the world is treated of. In order to the realization of this, the Spirit of victorious strength, mighty to the overcoming of the world, is promised them, ch. xvi. 7–11. Finally, the discourse turns upon their relation to the development of Christianity in the world, and the development of the world in Christianity,—a process to continue until the consummation of all things. In reference to this last-named relationship, they receive the promise of the Spirit of apocalyptical annunciation, ch. xvi. 12–16. It is then promised them that they shall celebrate a new life in spiritual communion with Christ, ch. xvi. 17–27; and in conclusion, the Lord bestows upon them a momentary foretaste of the pentecostal feast, with a view to strengthening them for His departure, ch. xvi. 28–33.

2. Ch. xv. contains a dissertation upon the glorification of this present life, through its conversion into an heavenly one, by means of that spiritual fellowship with the heavenly Christ which is enjoyed by the disciples here. This heavenly life shall be revealed in a twofold manner: (1) by the cordial brotherly love and fellowship of Christians; (2) by the fact that they, by their spiritual

life, excite the hatred of the whole ungodly world, yet manfully stand their ground against it, and overcome it with the testimony of Christ, in the strength of the Holy Spirit.

3. CHRIST THE REAL VINE.—*Earthly things mere shadows and similitudes of heavenly realities.*—The most prominent symbols of Israel in the Old Testament are the palm-tree (see Ps. xcii. 12), the olive-tree (Jer. xi. 16), and especially the vine, or the vineyard (see Gen. xlix. 11; Isa. v. 1, and the New Testament parallels; Jer. ii. 21; Ezek. xvii. 6, 7, 8, etc.). The vine, first cultivated and improved by Noah, though he was not the first to drink of its fruit (Matt. xxiv. 38; see *Calwer Naturgeschichte*), was especially fitted to be the symbol of Israel, by the contrast of its insignificant appearance and its fine and generous nature (baseness and dignity); by the contrast of its immense need of culture and training, and its generous fruit, which not only refreshes, but inspirits man; by the contrast of its useless dead wood, and the fulness of blessing which waits upon its living branches; by the fair shade of its magnificent leaves, the sweet perfume of its delicate blossoms, the healthful, even healing refreshment of its generous clusters, the festive effect of its juice and its wine upon the human intellect and heart (Ps. civ.); by the contrast of its natural tendency to put forth its strength in luxuriant branches, and its tendency, when under cultivation, to bear rich fruit; finally, by the contrast of its misgrowth, as evidenced by sour wild grapes, and its thriftiness as evinced in sweet ripe clusters. But being the symbol of Israel, it is also, together with Israel itself, the symbol of the New Testament kingdom of God. Hence Christ is the real vine in respect of His connection with mankind, in particular the believing portion of mankind, the theocracy, the kingdom of God, the church. In this figure there appears the true idea of the universe, and particularly of the kingdom of God. It is a noble plant; hence it demands the care which we perceive to have been exercised by Divine Providence in the history of the world, and it is destined to bring to maturity the precious fruit of refreshment to the human heart, the fruit of the divine and blessed life of love, the fruit of heavenly festal mirth and joy attendant upon that life. But the simile, as enlarged upon in the text, will be our best informant as to the manifold relations of the life of Christ, adumbrated in the symbol of the vine. Believers are regarded as the branches, in respect of their close connection with the Lord. Their need of suffering finds a parallel in the demand of the branches for the pruning-knife. Their remaining in the Vine is considered as a remaining in it, not in respect of the external connection of the wood simply, but in respect of the internal connection consisting in the fruit-bearing impulse; in view of this latter connection, the wild wood on the vine itself is degenerate, and must needs be lopped off. Finally, the exceeding combustibility of the withered

branches which have been cut off is taken into consideration. See the EXEGETICAL NOTE.

It is worthy of remark, still further, that the figure of the vine has not the following for its meaning alone: viz., the Father hath planted Christ in mankind. Its full sense is this: He hath made Him the foundation of mankind and the world; He hath made Him the principle and the centre of them. It is apparent at once that the parable has a special bearing upon the contrast of the disciples who have remained faithful, and Judas.

The figure of the vine and the branches is supplemented in reference to other of Christ's relations to His people, by the symbols of the shepherd and the flock, the head and the members, the corner-stone and the stones built upon it, the bridegroom and the bride.

4. *Without me ye can do nothing.* The Christian life is so entirely dependent upon Christ, so entirely and organically dependent, that a man can accomplish nothing Christ-like and God-like without the most cordial connection with Christ. We might go still further, and affirm, without the Logos no man can do anything at all, not so much as exist (Heb. i. 3); but here we are speaking of a doing of the Vine. And as, on the one hand, this doing is purely dependent on Christ, so, on the other hand, it is an organic co-living, co-working with the Vine, not a mere efficiency through mechanical impulsion. The passage is, in truth, utterly subversive of the views entertained by Pelagius; at the same time, however, it does not confirm the Augustine doctrine in its extravagances.

5. *Love* is the source of the Vine and its history. The love of the Father to the Son appears in the figure of the vine-tiller who hath planted the vine and tendeth it; the love of the Son to the disciples is revealed in His appropriation of them to Himself as His branches, and His communication to them of His heart's life. They must prove themselves to be true branches by fruits of love. Christ now adds warnings to the consolations hitherto presented by Him.

6. *But as the fire of the grape is evinced by its producing a joyous enthusiasm, so the fire of Christ's love is manifested in the joy of His Holy Spirit; and it is designed to be manifested as the spirit of joy in and through the disciples also,* vers. 11–17. First as a mutual brotherly love. It is conjointly only that the single clusters, the single branches, make the wine of joy.

7. *Abide in my love; i.e.* continue to experience and contemplate my love. This is the idea of justification by faith. It is conditional upon the keeping of Christ's commandments, *i.e.* obedience to His word. The justification of the disciples, ver. 9, rests in the righteousness of Christ, ver. 10. They develope in perfect joy, or in the life of the Holy Ghost and the fruits of brotherly love. See Note on clause 2 of ver. 10.

8. Love, as joy in personal life (a prototype of that rapture which is the effect of the vine, Ps. civ.), is exercised in the centring of a man's aspirations upon the living of a life in the Spirit; hence also upon the perfect joy of a mind fully conscious of fellowship with God and Christ, and of the possession of eternal life in the kingdom of love.

9. The farewell discourses a foretaste of the pentecostal feast. See Note on ver. 15.

10. Servant and friend. See Notes on vers. 14 and 15.

11. Love being the gravitation of hearts and minds, in personal conduct, towards the centre of all personal life, it is thence evidenced that it is a fundamental characteristic of the world to *hate;* for, as an ungodly world, it gravitates with a perverted force toward the finite, toward things impersonal or unsubstantial, out into darkness and into the midst of death. Hate stands in the centre of evil betwixt falsehood and death, just as love occupies the centre of good between light and life. And as these last three characteristics are the fundamental traits of Christ, so, in like manner, the first three are the characteristics of the prince of this world (John viii. 44), and hence of the world itself. Now if its peculiar propensity be to hate, it is natural that this propensity, diametrically opposed as it is to the Spirit of Christ, should first attain to full development by feeding upon Him, and then spend itself upon the disciples.

12. The consummation of sin, in view of the word of Christ, ver. 22. Unbelief the second fall.

13. *Promise of the Holy Ghost* (see Note to ver. 26). The disciples have need of Him: (1) that they may not be overcome by the hatred of the world; (2) that they may overcome the world with the spirit of love.

14. The shame and sufferings of Christ fraught, for His disciples, with the peril of becoming offended at Him; a peril made manifest in its full magnitude by the night of passion; rendered impotent, however, as far as His people were concerned, by His warning proclamation. See Note to ch. xvi. ver. 1.

15. *Christ must needs go away, in order that the Holy Ghost might come.* His departure was not necessary, as some might think, simply because He had to send Him; for He was perfectly able to summon Him hither while Himself still abiding in this world. It was necessary that His disciples should, from viewing Him with the eye of sense, come to look upon Him with the eye of the spirit; that they should pass from a contemplation of separate details of His life to the view of it as a total. He must be completely withdrawn from them, in order to become fully alive in them, and to be formed in them. They must first despair utterly of His external glory, before His inward and eternal glory could arise upon them. —They must be completely submerged in the depths of their inner

selves, in order that they might be fully translated into Him. See *Leben Jesu*, ii. 1379.

16. The *personality* of the Holy Spirit. The three great operations of the Holy Ghost at His coming. See Notes on vers. 8–11.

17. The work of the Holy Ghost in its relation to the work of Christ. See Notes on vers. 12, 13. On the theological distinction of four offices of the Holy Ghost, see works on doctrinal theology.

HOMILETICAL AND PRACTICAL.

Christ's parable of the vine, and its interpretation: (1) As expressive of the Christian's cordial, vital fellowship with Christ; (2) of his faithful fellowship of love with the brethren; (3) of his firm fellowship of salvation with the hating world; (4) of his victorious spiritual fellowship with the Holy Ghost. — Heavenly things not symbols of earthly things, but the converse. — How does Christ found His heaven upon earth? — Saying concerning the vine: (1) The Vinedresser and His ministry; (2) the vine and its operations; (3) the branches and their work; (4) the fruit and its effect.—The genuine and the false branches, or the difference between a merely extrinsic connection with Christ, and a lively connection, grounded within, at the same time that it is outwardly evident.—The solemn position of the Christian in the figure of the branch: (1) Dependence upon Christ is the condition of his life (without me, etc.); (2) he must be purged by the Father's knife (ver. 2); (3) he may lapse from his connection with the vine and go to destruction (may run wild, be lopped off, cast away, dried up, gathered, burnt); (4) he must evidence his branchhood by the noblest fruit.—The solemn and glorious position of the Christian in the figure of the branch: (1) The solemn position: see the foregoing remarks. (2) The glorious position: (*a*) a planting of God, an object upon which God's eye ever rests; (*b*) one with Christ in a historical and spiritual connection—a partaker in His salvation and His Spirit; (*c*) one with all the faithful in the communion of salvation and the Spirit; (*d*) destined to refresh and rejuvenate the fainting world in her sickness and hour of death. —The wine of love is designed to inspire the world, worn out with hatred, with new vigour.—The great and decisive difference between true and false branches: (1) The outward semblance of similarity (or the semblance of superiority on the part of the wild shoots). (2) The inward difference: (*a*) these spent themselves in the finest and most precious fruit, those in the most useless wood; (*b*) these kindle a beautiful fire of life, those are consumed in the flame of death.—As the vine is more a child of the heavenly sun than of the earthly soil, so is the Christian.

The abiding in Christ: (1) Whereby conditioned: the keeping of His commandments, *i.e.* the preservation of His word in the

obedience of faith. (2) Wherein consisting: in abiding in the contemplation and experience of His love. (3) How blessed: with the blessing of the word, with the blessing of prayer, with the blessing of the work, of joy, of the Spirit.—Christ's love to His people, the model for their brotherly love: (1) The greatness of His love (in laying down His life); (2) the cordiality and intimacy of His love (friends); (3) the freedom of His love (chosen you); (4) the holiness of His love (established you that ye might bring forth fruit).—It is only in the faithful exercise of brotherly love that Christians overcome the hatred of the world.—The attitude of Christians towards the hatred of the world: (1) They think on the experience of the Lord (clear view); (2) on their vocation (valiant imitation); (3) on the guilt of the world (stedfastness in being hated without a cause); (4) on the Holy Ghost's office as witness (faithful martyrdom).—The world's hatred of witnesses of the gospel: (1) A hatred of Christ; (2) a hatred of the Father; (3) a suicidal hatred of the cause of her own life.—The flight of the world before the power of personal life: (1) From the truth of it (pantheism); (2) from the demonstration of it (unbelief of the gospel); (3) from the founding of it (turning away from the love-kingdom of Christianity).—The witness-ship of the faithful in the witness-strength of the Holy Ghost: (1) This witness-ship calls for this witness-strength; (2) this witness-strength demands this witness-ship.—The Lord's warning against offence at His shame and cross.—The excommunication and outlawry to which the world sentences the witnesses of Jesus: (1) In a (brutal or polished) secular form; (2) in ecclesiastical form; (3) in a sectarian form.—That ye may remember, ver. 4.

Christ's home-going in its twofold effect upon the disciples: (1) In its deeply distressing effect upon their natural feeling; (2) in its highly exalting effect upon their life of faith.—The departure of the first Comforter, the arrival of the second.—Why must it be that Christ must go away? See the DOCT. and ETH. NOTES.—The infinitely quiet and secret, and yet all-powerful, victorious entry of the Holy Ghost into the world.—His office (1) in the world—an office of attesting, convincing, reproving, and judging; (2) in the church—an office of guiding, explaining, revealing, and of glorifying Christ.

The convincing and convicting of the world: (1) In respect of its subject: (*a*) of the one sin in which all sins are embraced; (*b*) of the one righteousness wherein all righteousness is manifested and fulfilled; (*c*) of the one judgment in which all judgments are decided and grounded. (2) In respect of its effect: the convincement of men's opinions, minds, consciences, hearts.

How the Holy Ghost leads the children of truth into all truth: (1) He leads them, not away from Christ (roving, visionary spirits), but unto Christ (spirit of the church); (2) He adheres to gospel

words and facts, and explains them (whatsoever He shall hear); (3) He unfolds what there is of a prophetic nature in Christian truth—the love of the future; (4) He glorifies the Christ to come in the present of the church's life.—The Holy Ghost as the Mediator of the perfect community of possessions existing between Christ and Christians.—How He conducts them into the whole inheritance of God, ver. 15.

On the Gospel for the Sunday after Ascension Day, ch. xv. 26–xvi. 4. Pray for the coming of the Spirit when the hatred of the world arrays itself against you.—For this hottest of temptations, God affords help by the sending of the Holy Spirit.—The martyrdom of Christians begins simultaneously with the true Christianity of the Spirit.—The coming of the Holy Ghost considered with reference to the riches of His names: (1) The (other) Mediator; (2) the (other) Helper; (3) the (other) Awakener; (4) the (other) Comforter.—The marvellous coming of the Comforter: (1) How it adds new sufferings to the old ones (the sufferings of the martyrs); (2) how it transforms the old sufferings together with the new ones into joy.—The martyrdom of true Christianity and the inquisition of false.—The ban of the sanctuary and the ban of fanaticism.—The cross of patience, and the cross as the standard of persecution (crusades against the Albigenses and Waldenses).—The horrible festivals of faith of religious persecutions (*autos-da-fe*: in a broader sense, "festivals of faith").—The perseverant patience of the saints.

On the Gospel for the Fourth Sunday after Easter, ch. xvi. 5–15. The sending of the Holy Ghost: (1) Dependent upon a painful condition (the departure of Christ); (2) glorious in its intrinsic value (victory over the world); (3) heavenly in its aim (the communion of the Holy Ghost, the glorification of Christ, the communion of goods with the Father).—As all the sad moments in the life of Jesus have been changed into joyful ones, so it is with His departure: (1) How this holds good with regard to all the earlier moments (His birth in poverty, His pilgrimage under the form of a servant, His death on the cross); (2) and how it is specially applicable to His going home through the medium of His departure from earth.—The Ascension, viewed under its twofold aspect: (1) Wrapped in the gloom of Good Friday—one with Good Friday; (2) bathed in the light of Easter and Pentecost—one with Easter and Pentecost.—Christ's going away; or, not until Christ went away, did He come to us in His most glorious form.—How the Lord meets His disciples' extreme depression (which does not so much as venture the question, Whither goest Thou?) with the loftiest elevation of His spirit (the word: It is expedient for you).—Weaning of the babes of the Spirit, ver. 7.—Wonderful relation between Christ and the Holy Ghost: (1) Christ must go in order that the Spirit may come; (2) the Spirit is not permitted to speak of Himself, to the end that Christ may remain.—The

office of the Comforter an office of reproving: (1) True reproof as a comforting; (2) true consolation as a reproving.—The operations of the Spirit: (1) In the world (vers. 8–11); (2) in the church (vers. 12–15).

STARKE, ZEISIUS: Just as a vinedresser treateth his vine, doth the heavenly Father deal with the Lord Christ in His bitter afflictions; and He dealeth even thus, in measure, with all His faithful people.—LUTHER: God is a Master who possesseth the art of making things that are meant for our hindrance and injury turn to our advancement and profit: whatsoever would kill us, must conduce to our life; whatsoever would plunge us into sin and condemn us, must aid in strengthening our faith and hope, in adding power to our prayer, and bounty to the answering of it.—HEDINGER: If God lay not the knife to the vine, its strength is consumed in useless shoots.—The word of the gospel the blessed means of bringing men to a condition of purification.—ZEISIUS: O the dignity, O the glory, of being a branch on the living Vine!—Love and obedience are bound up together.—CANSTEIN: The love of God, of Christ, and of a Christian, maketh a threefold cord that never can be broken.—O inexpressible felicity, to be exalted to the friendship of God!—HEDINGER: Christ will have no forced selection of men, no soldiers by compulsion, no timorous slaves, but children, brethren, friends.—CANSTEIN: The dignity of being God's friend, Jas. ii. 3; Rom. viii. 15.—The gospel does not make slaves, but freemen, children, heirs.—On ver. 16. Grace doth in all things anticipate us.—1 Pet. ii. 12, 16.—Blessed is the man whom God loveth, though the whole world hate him.—A Christian is a cross-bearer.—The member must conform to the example of the Head.—Ver. 23. That which is done to the Lord Jesus and His members, be it good or evil, is done unto God Himself.—Ver. 24. The greater unbelief, the heavier damnation.—LUTHER: There is no vice and no wickedness to which the world is so inimical as to the name of Christ and His gospel.—Ver. 27. A Christian should bear witness to Christ by word and by confession, by his life and walk, and by suffering, and that with a single view to God's honour.—On ch. xvi. 1; Luke viii. 13.—ZEISIUS: As Cain persecuted Abel, so the false church still persecutes the true, so misbelievers still persecute true believers, hypocrites and mouth-Christians those who are Christians in sincerity, Gal. iv. 29.—Ver. 5. *Ibid.*: The whole Christian life a constant going to the Father.—Ver. 8. HEDINGER: The Spirit is not idle.—ZEISIUS: Everything, from the highest to the lowest, is subject to the Holy Ghost in His office of Reprover.—The reproving office of the Holy Ghost is as necessary to men as salt is to meat. Ver. 9. Unbelief is a sin such as reason knows nothing of; the Holy Ghost must make it manifest.—Unbelief a cause of all sin, distress, and misery in time and eternity.—Ver. 12. CANSTEIN: Faithful preachers must, in the execution of

their office, have regard to the condition of their hearers, that they may discover what they are able to comprehend.

HEUBNER: Spiritual strength flows from Christ into believers, as really as sap from the stem penetrates into the branches.—The Father the efficient cause of the entire redemptive provision in Christ; He hath set and planted and tended Christ.—Pruning is painful; it is effected by grievous trials; but it is good and salutary, more blessed than to be lopped off and cast away.—Ver. 6. If it is a sad and menaceful thing to see one's physical strength declining, and sensibly to draw nearer dissolution, what must spiritual consumption and decay be!—Ver. 7. Stedfast abiding in Jesus: Jesus calls it the hearing of prayer, because everything in a man who has a living religion turns to prayer: his thoughts, etc.—Jesus' friendship the reward of the faithful.—Ver. 15. A notable test of friendship: not to be making many presents, but to open the heart, to give that; that is more than to bestow all riches.—My openness towards another is a decisive mark of the confidence that I place in him. Jesus revealed to the apostles whatsoever He had heard from the Father—His most sacred thoughts, emotions, sentiments; therefore, the whole counsel of God.—Vers. 1–16. The cordial and intimate connection of Jesus with His people.—Vers. 17–27. An exhortation to patience even amidst persecutions.—Ver. 17. The very *commands* of Jesus are love.—It is a great consolation for a persecuted, hated Christian to know that he has a like fate with Jesus. There is then, thus teaches Christ, a hatred towards Him, an antipathy to His person. To imagine that these were possible only in the case of personal acquaintance with Jesus, would be to judge superficially. Hate has an intellectual spring in intellectual beings; to this day there exists hatred toward Jesus.—Ver. 27. *And ye also shall bear witness.* This passage is manifestly discriminative of a double testimony of the apostles; a divine and a human testimony (inspired testimony, and that founded upon what had come under their own observation).—Ch. xvi. 1, 2. A description of the sufferings of the first confessors of Christ, in particular the martyrs (in the note, p. 457); *a register of the histories of the martyrs.*—Are religious persecutions to be laid to the charge of Christianity? No.—Religion, the supreme good, is exposed to the utmost abuse: to the danger of being made a cloak for malice and hate and the shedding of blood.—*Gospel for the Sunday after Ascension Day.* Ch. xv. 26–xvi. 4.—How Christ has been glorified in His apostles. The call of the ancient martyrs to the later Christian world.—Ch. xvi. 6. There is a true and a false grief at separation from our friends.—Vers. 5–15. The divine enlightenment of the apostles a fruit of Christ's departure.—Brotherly correction a duty of love.—The ministry of reproof of Christian teachers.

GERLACH: The glorification of God centres in the prosperity

of the church of Christ.—The redeemed disciple is Jesus' friend, without thereby ceasing to be His servant (*that* he is then, however, in a higher sense).—Ch. xvi. *He will not speak of Himself.* These words are an irrefragable testimony to the personality of the Holy Ghost.

BRAUNE: Everything that one friend can say to another concerning the spirit of the Christian church, concerning the harmony in which she must live, her purity of morals, activity in love, and increasing illumination, concerning the confidence which she must needs possess, and her separation from the wrong, is here uttered in the trustful tone of parting love (Herder).—Purification is not effected without pain; even vine-branches are said "to bleed" when they are pruned.—Only let no breach be made in the bond of peace through vainglory or wrangling; else will prayer in Jesus' name be hindered, everything will become worm-eaten and go to destruction (Rieger).—On ch. xvi. 2.—Ver. 7. *It is expedient for you that I go away.* A saying of wondrous magnitude.—The Spirit's work in regard to the world is comprised in the threefold operation of impressing her with a consciousness of *sin;* a consciousness of *the holiness of Christ,* the Redeemer from all sin; a consciousness of *the impotence of the Wicked One.* A conviction of the latter fact is adverse to the establishment of the devil's kingdom.

GOSSNER, ver. 2: Something must show itself; faithfulness must be evidenced: otherwise, if there be no result at all, a heavy judgment of God ensues.—Persecutors of Christians do not themselves constitute the vinedresser; they are but pruning-knives: God is the Vinedresser, who guides the knife, and casts it into the fire when it has entirely served His purpose (after Luther).—Ver. 3. *Through the word:* The branches derive their holiness (purity) from the Vine.—Everywhere are all things ascribed to the word: not alone purification, as in this passage; but, 1 Pet. i. 23, regeneration; Jas. i. 18, 21, the whole of salvation.—Ver. 4. This, the spiritual indwelling of Christ in us, is all-important.—Ver. 20. Either we must not profess to be servants of Christ, or we must put up with His cross. A good servant will not sit in the chimney-corner whilst his master's life is in jeopardy.—Ver. 24. Men do not care to have the name of haters of God, enemies of God; yet, nevertheless, they put that name in practice in their works.—Vers. 26, 27. There are in the church two inseparable witnesses for Jesus Christ: His Spirit and His word.—Ch. xvi. 2. This *hour,* when it is thought to be a species of religious service to persecute the truth and the witnesses for the truth,—this hour *is come; it is,* and it shall cease only with the end of the world.—Since the rise of the Spanish Inquisition it has burnt, from the year 1481 to 1808, no less than 34,358 Christians in person, and 10,049 in effigy, etc.—Unbelief. And so this or that thing is not the sin that damns thee. The Holy Ghost says, *This* is the sin—that thou believest not on Jesus;

this condemns thee.—Ver. 13. Such is the double office of the Holy Ghost: first He reproves and corrects, then He leads and guides, as a mother does her child.—All parties and sects, all speakers and gabblers, insist upon it that they have the Holy Ghost, and consequently demand that belief should be accorded to their words. But if we grasp for support these words of Jesus, we can repel them all, etc. Do but compare what they say with the word of Christ.

SCHLEIERMACHER: *Concerning the purifying—purging—of the branches.* The Lord has shown us in these words the uninterrupted progress of the Christian church in purification, presupposing at the same time its continual development.—*Clean for the word's sake:* It is the whole connection of His words,—a connection discoverable, of course, in every individual word of His.—The word was the only means by which He could unite men to Himself, just as it is our sole power of communication with each other.—If we would not be involved in the destiny of being sundered from connection with the divine and higher life, and of being profitable only through the ashes that remain of us—if we would not have it so, then must this be the great rule of our whole life: *Without me ye can do nothing.*—The Lord here abolishes all those distinctions, so often made by men, between things spiritual and secular, things temporal and eternal. In whatever sphere of life we may be, our work, if done without Christ, is nothing; and its nothingness shall ever become more and more manifest. There is no strength or fruitfulness in aught without Him.—*The Comforter in His stead.* In all who believe on the name of the Lord, the strength of truth is to become a life and a continual activity, proper and peculiar to themselves. For this cause His bodily, personal presence must be withdrawn, to the end that, with the help and through the strength of the Divine Spirit, all things that Christ had given them might develope into a peculiar (personal) life,—a life independently self-communicative, and filling the whole human world with the same blessing.

BESSER: If the devil's ill-will were the only thing needful, he would soon lay his knife to our throats, and stifle us with his manure and the stench of it. But God taketh him in His hand, and saith: Devil, I know well that thou art a murderer and miscreant, but I will make such use of thee as I will: thou shalt be but my pruning-knife; the world and all that cleaveth unto thee shall be dung for my beloved vineyard, that it may prosper and improve (Luther).—If thou wilt not suffer the evil to be taken away from thee, thou wilt have to suffer thyself to be taken away (Bengel).—*To abide*—that is the whole. Constancy, says Bernard, is the king's daughter, the sum of the virtues and the perfection of them, etc. But what an affable and friendly command is this of His: *Abide in me!*—The vine may live without the branches, and

instead of one that is cut off, may put forth three fresh ones; but the branch cannot live without the vine.—Casting away, drying up, gathering, throwing into the fire, burning, are the five degrees of that judgment whose execution is dependent upon the long-suffering of God.—John is the faithful minister of the Comforter in the three grand departments of the latter: through his *Gospel*, he reproves [convicts] the world concerning sin, righteousness, and judgment; through his *Epistles*, he guides it into all truth; through his *Revelation*, he proclaims things to come.

On the Gospel for the Sunday after Ascension Day, ch. xv. 26–xvi. 24. SCHULTZ: What should be the conduct of the true Christian when experiencing the world's enmity to the kingdom of God.—RAMBACH: The persecutions of Christianity as a loud-tongued testimony to its worth.—GRUENEISEN: That our testimony and that of the Spirit belong together.—FLOREY: How edifying for us the memory of the martyrs of the first centuries of Christianity!—MUELLENSIEFEN (*Zeugnisse von Christo*, 1st collection, p. 101): Testimony to Christ: (1) How the Holy Ghost testifies of Christ; (2) how we, through the Holy Ghost, should testify of Christ.—KAPFF: The promise of the Holy Ghost: (1) How definitely bestowed by the Lord; (2) how much needed by us; (3) to whom fulfilled.—AHLFELD: The Holy Ghost is to testify of Christ: (1) In us; (2) through us.—STIER: The Holy Ghost's testimony to Christ: (1) How necessary for the world it was and is; (2) how it has really existed in the church throughout all ages; (3) how it may and ought to be given through us also.—STEINHOFER: The government which, from His throne, the Lord Jesus exercises amongst men on earth: He leads us (1) by His Spirit; (2) amidst the contradictions of the world; (3) to the glory of Himself and His Father.

On the Gospel for the Fourth Sunday after Easter, ch. xvi. 5–15. DRAESEKE: Let not your heart be full of mourning.—HOSSBACH: The Redeemer's glorification in us through the Holy Ghost.—REINHARD: That God's Spirit reproves the world in our days just as emphatically as He ever did.—GÖRWITZ: What is requisite to make us regard our departure from the world as a going home to the Father?—W. HOFFMANN ("*Ruf zum Herrn*"): The Holy Ghost *testifies* of Jesus: that is the beginning of His ministry to the world. He *glorifies* Jesus: that is the end and aim of His ministry to the believer.—STEINHOFER: The three principal things in which the Holy Ghost's operation and work upon the hearts of men appear. He labours at man's heart for the purpose of convincing him: (1) On account of sin; (2) on account of righteousness; (3) on account of judgment.—FUCHS: What consolation have we at the departure of our loved ones who have fallen asleep in the Lord!—AHLFELD: Rejoice ye at the arrival of the Comforter: (1) Rejoice for the sake of Him who sendeth Him; (2) rejoice for the sake of what He

doeth.—HEUBNER: The vocation of every true Christian, to reprove the world: (1) What is demanded by this vocation; (2) what binds us to it; (3) what renders us fit for it.—BURK: Want of faith in Jesus (Christ) the greatest, nay, the one only sin.—RAUTENBERG: *It is good for you that I go away:* A strong word of consolation: (1) From the mouth of the Redeemer; (2) from the mouths of departing redeemed ones.—*Ibid.:* That we are still unable to bear as much as the Lord hath to say to us.—HARLESS: The Holy Ghost's testimony against the world, at once reproof and comfort.

(IV.)

HIGHER UNION OF THE FATHER AND THE HITHER WORLD AT THE NEW TESTAMENT EASTER AND PENTECOST. GLORIFICATION OF CHRIST THROUGH THE HOLY GHOST, AND OF THE FATHER THROUGH CHRIST. THE GOING AND COMING AGAIN OF THE LORD. THE CHURCH'S WATCHWORD: A LITTLE WHILE. SYMBOLISM OF SORROW, OF NATAL PANGS AND JOYS. GOOD-FRIDAY GRIEF AND EASTER JOY IN THE LIFE OF THE LORD AND THE LIFE OF THE CHURCH.

CHAP. XVI. 16–27.

(*Pericope for Jubilate Sunday,* vers. 16–23; *Rogate,* vers. 23–30.)

16 A little while, and ye shall not see me [and ye no longer[1] behold me]:
and again a little while, and ye shall [will] see me, because I go to the
17 Father.[2] Then [Therefore] said *some* of his disciples among themselves [to
one another, πρὸς ἀλλήλους], What is this that he saith unto us, A little
while, and ye shall not see me [behold me not]: and again a little while,
18 and ye shall [will] see me: and, Because I go to the Father? They said
therefore, What is this that he saith, A little while? we cannot tell what he
19 saith [we know not what he is speaking of, οὐκ οἴδαμεν τί λαλεῖ]. Now[3]
Jesus knew that they were desirous to ask him, and said unto them, Do ye
inquire among yourselves of [Do ye inquire of this among yourselves] that
I said, A little while, and ye shall not see me [and ye behold me not]:
20 and again a little while, and ye shall [will] see me? Verily, verily, I say
unto you, That ye shall [will] weep and lament, but the world shall [will]

[1] [The Text. Rec. reads οὐ, *not;* but οὐκέτι, *no longer,* is supported by ℵ, B, D, L, Orig., Vulg., Syr., etc., and adopted by Lachmann, Tischend. (ed. 8, against οὐ of his former edd.), Tregelles, Alford, Westcott, and Hort. Lange follows it, and says, in opposition to Meyer, who considers οὐκέτι an interpretation from ver. 10 and xiv. 19, that it agrees better with the contrast between θεωρεῖτε and ὄψεσθε.—P. S.]

[2] [The words ὅτι (ἐγὼ) ὑπάγω πρὸς τὸν πατέρα in the received text are supported by A, and retained by Lachmann and Lange (who accounts for their omission on the ground of their seeming inconsistency with ὄψεσθέ με); but they are wanting in ℵ, B, D, L, Orig., etc., and dropped by Tischend., Alford, Treg., Westc., and H. It looks as if they were inserted to suit ver. 17.—P. S.]

[3] [Lange, with Lachm., retains οὖν (after ἔγνω), which is backed by A, and suits the Johannean style; but Tregelles, Alf., Tischend., W., and H. omit it, in accordance with ℵ, B, D, L.—P. S.]

rejoice; and [*omit* and][1] ye shall [will] be sorrowful, but your sorrow shall
21 [will] be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the
22 world. And ye now therefore [So ye also now] have[2] sorrow: but I will [shall] see you again, and your heart shall [will] rejoice, and your joy no
23 man [no one] taketh [will take[3]] from you. And in that day ye shall [will] ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name [If ye will ask the Father anything],[4] he will give *it*
24 you [in my name]. Hitherto have ye [ye have] asked nothing in my name: ask, and ye shall [will] receive, that your joy may be [made] full.

. . . . . .

25 These things have I spoken unto you in proverbs [parables]: but[5] the time cometh [the hour is coming] when I shall no more speak unto you in proverbs [parables], but I shall show [tell] you plainly of [concerning,
26 about] the Father. At [In] that day ye shall [will] ask in my name: and I say not unto you [I do not tell you] that I will [shall] pray the Father for
27 you: For the Father himself loveth you, because ye have loved me, and have believed that I came out [forth] from God [from the Father].[6]

EXEGETICAL AND CRITICAL.

Ver. 16. A LITTLE WHILE.—The determination of time is not the same as ch. xiv. 19. In the latter passage the term is one reaching from the night of Maundy-Thursday to Easter-day: in the present chapter the one little period is resolved into two small or lesser ones (after a sacred *divide et impera*, we might say). The first "*little while*" reaches to the death upon the cross; it amounts, therefore, to about one day: the second extends from that death to the resurrection, and hence amounts again to one day.—AND YE WILL NO MORE BEHOLD ME. According to Meyer, reference is not had to the resurrection in this place either, but to

[1] [δέ, *but*, before λυπηθήσεσθε, is omitted by Lange, in accordance with ℵ[1], B, D, L, Tischend. (ed. 8, against his former edd.), Alf., etc. It marks a contrast which has already been presented.—P. S.]

[2] [ἴσχετε is supported by ℵ*, B, C, etc., and adopted by Lange, Tregelles, Alf., Tischend., Westcott, and H.; the future ἕξετε, which Lachmann prefers, with A, D, L, and ℵ[c], seems conformed to the fut. in ver. 20. Meyer, on the contrary, thinks that ἴσχετε is conformed to ἴσχει in ver. 21, and to νῦν.—P. S.]

[3] [The rec. αἴρει, *taketh*, is supported by ℵ, A, C, D[2], L, approved by Lange, Tischend. (ed. 8); the future ἀρεῖ, *will take*, is adopted by Lachm., Alford, Tregelles, Westcott, and Hort, in accordance with B, D, Vulg., Orig.—P. S.]

[4] [ἄν τι, *si quid, if anything*, is the correct reading, adopted by Tischend., Alf., etc., in accordance with B, C, D, L, etc., instead of the rec. ὅσα ἄν. The best authorities put ἐν τῷ ὀνόματί μου after δώσει ὑμῖν, not before (as the Text. Rec. does). Christ is the medium of all communication between the Father and the believer.—P. S.]

[5] [ἀλλ', *but*, is omitted by Tischend. and Alford, but retained by Lange, with Lachmann, on the authority of A, C[3], D. He claims also B; but B, as well as ℵ, according to Tischend. ed. 8, sustain the omission.—P. S.]

[6] [The Text. Rec. and Tischend., ed. 8, read θεοῦ (from ch. xiii. 3), with ℵ*, A, C[3], etc.; but ℵ[ca], B, C*, D, L, X, Syr., etc., Lachm., Lange, Tregelles, Alford, Westcott, and Hort give the preference to πατρός.—P. S.]

the spiritual viewing of Christ in the activity of the Paraclete. To accord with this view, the not seeing for a little while must likewise be merely spiritual. Better Tholuck: With still more directness than in ch. xiv. 19, our thoughts are led to Christ's resurrection, on the occasion of which His disciples did see Him again. —FOR I GO AWAY TO THE FATHER. I go away, not to abide in Sheol. Because I go to the realm of life, I can also soon manifest myself again; manifest myself *here* and *thence*,—*there* and *in the future*. After a little while, ye shall continually be seeing me again, and seeing me more thoroughly than ye have ever yet seen me; ye shall *view* me with the eyes of the spirit and of living knowledge, because I am with the Father in the kingdom of life, as He that liveth.—And thus, together with the resurrection, there is embraced the entire manifestation of Christ through future ages until His coming,—a manifestation whose principle is contained in His resurrection. Luthardt: In the transient return of the Risen One they are to see a pledge of the Parousia (an opinion which Meyer groundlessly combats). On the genuineness of the words, *for I go*, etc., see the TEXTUAL NOTES.

Ver. 17. WHAT IS THIS WHEREOF HE SAITH, A LITTLE WHILE (τὸ μικρόν)? — The excitement and mutual questionings of the disciples in regard to the mysterious saying of the Master, are themselves of a somewhat mysterious nature. They passed by the first μικρόν, ch. xiv. 19, without stumbling. In the first place, the double μικρόν seems to stagger them. Formerly He said, "*A little while, and the world will behold me no more; ye, however, will behold me;*" now He says, "*A little while, and ye will not behold me.*" But He goes on to declare further, "*And again a little while, and ye will see me,*" *i.e.* view me in a more glorious way. And as a reason for all this is assigned His going to the Father.—NOW BEHOLD ME NO MORE. This seemed to denote His death.—NOW VIEW ME AGAIN. And this to be indicative of His glorious appearing to judgment. Should the first ensue, in what respect could the second be? or the second, then wherefore the first? And assuming the second, how was it possible for them to view Him better than they had done before, if He went to the Father? Thus they have a foreboding of the greatest, the most mysterious changes; but the greatest mystery of all to them is still that all these things are to happen in a short space. Here, we must observe, they make their final stand, viz. at the stress borne by τὸ μικρόν. And it is upon this, in accordance with the purpose of the Lord, that the accent *should* now fall; it is here that they *should* stand still. The pain of parting, just pressed upon them by Him in its full greatness, and startling, trying power, must now be viewed by them from the other side, as a suffering sharp but short, no longer analogous to the agony of death in the natural world, but rather to the anguish of travail, as a swift transition from the depths of woe to the heights of joy.

As to how the apostles, and with them all Christians, have learned this saying, see the DOCTRINAL and ETHICAL NOTES.

Ver. 19. NOW JESUS WAS AWARE.—See ch. vi. 61. It was His desire to lead them to this point; He now offers them an explanation, the magnitude and certainty of which are introduced by a VERILY, VERILY.

Ver. 20. WEEP AND LAMENT.—The intensity of the anguish imminent upon them, vividly portrayed. The YE WILL is placed, in indication of their great contrast to the world, immediately before the words, THE WORLD WILL REJOICE.—The weeping and lamenting has for its subject, together with the death of the Lord, the apparent downfall of the hopes they had built upon the imminent kingdom of God and redemption of Israel.—YE WILL BE SORROWFUL; emphatically, plunged in sorrow. The expression is partly characteristic of the depth of their desolation, partly introductory to the second antithesis, and hence descriptive of the measure of their joy. Not alone shall, for them, joy follow upon sadness; their joy shall grow out of their sadness, sadness SHALL BE CHANGED INTO JOY; consequently the bottomless depth of their sorrow shall be the heavenly measure of their joy. Their dying with Christ was the condition of new life with Him.

Ver. 21. THE WOMAN, WHEN SHE IS IN TRAVAIL.—*The woman.* This is the universal rule; hence the definite article. When she is about to be delivered or to give birth, she hath sorrow. Not alone physical pangs or throes, but likewise mental pressure, solicitude, and anguish.—HER HOUR. For woman, the fateful hour of tribulation.—BUT WHEN SHE IS DELIVERED OF THE CHILD. The anguish is forgotten—merged in the joy that a human being is born into the world. This is the rapturous thought of maternity. The child is a human being (ἄνθρωπος), a mystery of personal infinite life. See Gen. iv. 1.—INTO THE WORLD. Not into the natural life only: into the Cosmos, and for it; in order to the full development and moulding of it.—In the Old Testament also, the pangs of a travailing woman are used as a symbol of that grief which is turned into joy, Isa. xxi. 3, xxvi. 17, xxxvii. 3, lxvi. 7; Hos. xiii. 13.

Ver. 22. AND YE NOW THEREFORE HAVE SORROW.—Explanation of the symbol, for the immediate comprehension and need of the disciples. Ye are like a travailing woman, in your sorrow; soon ye will also rejoice exceedingly. At this Meyer stops, in antithesis to older and more extended interpretations. Even Tholuck observes: "In the case of the disciples, the *subject* of their sorrow did indeed turn into a *subject* for their joy: their joy, we may say, was the recompense of their anguish; it was not, however, born of their anguish." Against this view we will cite the remark of Lücke: "The death-hour of Jesus was for the disciples the natal hour of new life." Thus, not in the change of the *subject* alone did the joy lie, but in the change of *their condition* as well; only by the death

of their old view of the world, and by their fundamental renunciation of it, their dying with Christ, did they become capable of understanding the import of His resurrection, and of rejoicing over that resurrection as they should." Prominence is given to this thought by Tholuck also. And exegesis is justified, on this point, in passing beyond the proximate application of the figure, in accordance with the practical needs of the disciples at that time. Most undoubtedly, the death of Christ is, according to Apollinaris, Chrysostom, Olshausen, and others, the agonizing travail of humanity, from which labour the God-man issues, glorified, to the eternal joy of the whole body of mankind. De Wette's remark, "The living Christ is subjectively the offspring of the mental productivity of the disciples," is open to misapprehension, for this reason, if for none other, viz. that mental productivity is an attribute of man, and not of woman. According to Luthardt, the subject treated of is the new birth of the church, her transition to a state of glorification,—an occurrence simultaneous with Christ's coming to the church. This view would completely obliterate the words, "A little while," as well as the reference to Christ. Upon this fact, however, we must insist,—namely, that man is perfectly born to the world only in his second, heavenly state of existence, in the resurrection; and that, inasmuch as this is conceded, before the resurrection of Christ no human being had been fully born into the world, whilst with Christ's resurrection the birth of One Man into the world did at once make manifest this new world, and involve the co-geniture of the new humanity for this new world (with Christ dead, risen, transplanted into the heavenly existence). And thus, again, He was born of the travail-pangs of the theocracy, the whole of the old humanity in its higher tendency, its longing for salvation. These pangs truly centred in His heart; at the same time, however, they thrilled through the members of believers, and became the mortal agony of their old view of the world. (See Isa. xxvi. 17, lxvi. 9; 1 Cor. xv. 47; Rev. xii. 1.)

YOUR HEART WILL REJOICE.—Meyer considers this as relative to the communication of the Paraclete, in opposition to the just view of most commentators, who assume it to have reference to the resurrection.—AND THIS YOUR JOY—NO MAN WILL TAKE FROM YOU. It is the beginning of the eternal life in the heavenly existence, in which heaven and earth are intrinsically united.

Ver. 23. AND IN THAT DAY YE WILL ASK NOTHING OF ME.—This is the great, endless day, beginning in their souls with the beaming of the Easter Day. The day when they shall see Christ personally again, and gaze upon Him spiritually. This seeing again includes the fact that the living Christ is then born in the disciples (De Wette); but this, the subjective festalness of the day, is conditioned upon the objective dawn of the day of Christ. The glory of this festal day is depicted: (1) In the assurance that the disciples will

ask the Lord nothing—an intimation of the enlightenment of the Spirit; (2) that, in the spirit of sonship, they shall acceptably pray in Jesus' name, with perfect certainty of a hearing, and of the reception of miraculous power; (3) that, thus praying, they shall have an entrance into the spiritual life of consummate joy. The Lord explains the first promise by the announcement that they shall at that time enjoy unbounded spiritual intercourse with Him; which condition of affairs existing, He will unreservedly reveal divine things to them. The second and third promises He explains by telling them that they shall experience the Father's love in direct communion with Him. Hence it is the day of full heavenly communion with the triune God, the Holy Ghost, the Son and the Father.

ASK—INQUIRE OF—ME NOTHING.—Chrysostom and others interpret ἐρωτᾶν as expressive of requesting. According to Johannean usage, it might bear this meaning; and we should be forced thus to interpret it, if from vers. 23–27 there were presented but a succession of fresh items in the promise. In that case, this first proposition would contain the general promise: On that day ye shall have nothing more to desire, to request, but shall experience the fullest content; for, first, ye shall have the hearing of your prayers granted you in my name, etc. But in ver. 25 the promise of ver. 23, οὐκ ἐρωτήσετε, is from the standpoint of the future further explained; similarly, vers. 26 and 27 are explanatory of the promise of ver. 23: Whatsoever ye shall ask—petition—the Father for, etc.—Accordingly the meaning is: Ye shall in that day ask—inquire of—me nothing. That is, their immature disciplehood and pupillage—that condition in which they were continually becoming astonished or startled at something, and were consequently led into many questionings (for instance, ch. xiv. and ch. xvi. 17), failing, however, to put the true and decisive question (ch. xvi. 5)—shall come to an end, and be replaced by the higher condition of enlightenment. The condition of enlightenment is a condition of ever-living revelation—revelation suited to all the true needs of the intellectual spirit, 1 John ii. 20.

Ver. 23. IF YE WILL ENTREAT THE FATHER FOR ANYTHING.—Introduced by a VERILY, VERILY. Hence it is upon the following promise that the principal weight lies. Christ divides their wants into intellectual and practical ones, the need of complete revelation and that of finished redemption. In laying particular stress upon the latter, He brings out the fact that the new life of knowledge is conditioned by the new life of prayer in the practical appropriation of salvation. We consider the reading ἄν τι to be established not only by the Codd. (see the note), but also by the consideration that the principal emphasis should here rest upon *the filial invocation of the Father*,—a circumstance unconsidered in Meyer's decision for ὅ τι ἄν, after Cod. A.

HE WILL GIVE IT YOU IN MY NAME.—See John xiv. 26. Just as the name of Christ, as the living view of His personal manifestation, and the experience of His salvation, is the medium of their prayer (a fact presupposed in the invocation of God as the Father, namely, the Father of Christ in the first instance), so a hearing on the part of the Father is allotted them through the name of the Son, *i.e.* the unfolding of the fulness of blessing, the divine power in His manifestation, His salvation and purpose. The name of Jesus, therefore, is not merely the "motive," but also the medium. The clearer objective radiance of Christ's manifestation is the means by which God endows believers with more abundant power of prayer, and more bountiful answers to it.

Ver. 24. HITHERTO YE HAVE ASKED FOR NOTHING.—Not simply for the reason that they lacked divine illumination (Meyer), or because Christ Himself was not yet perfected (Hofmann); but because they prayed as yet with the reservations of their old view of the world, their old Messianic hope, not in that submission to the Messianic name of Christ and to His work, to which they should attain by means of the cross.

THAT YOUR JOY MAY BE MADE FULL.—See ver. 22 and ch. xv. 11. Glorious condition of the blessed spirit-life. Also an ultimate end of the life of prayer (*ἵνα*). Christ's exhortation to prayer manifestly has for its aim pentecostal prayer for the Holy Spirit as the Mediator of that joy which should be their portion in the unanimity of love. Unanimity of prayer (Acts ii.) is the yearning of love. Unanimity in the Holy Ghost is the fulfilling of love, and that is the experience of heaven upon earth.

Ver. 25. THESE THINGS HAVE I SPOKEN UNTO YOU IN PARABOLIC DISCOURSES.—The course through which the disciples, as unripe scholars, have hitherto been passing, with Christ for their Teacher, is here brought to a conclusion; hence it is that He contrasts the accommodative method which He has hitherto employed, with the system of instruction that He intends pursuing in future. The proximate reference of *ταῦτα* is, we admit, to the last discourse upon the saying, *A little while* (ver. 17), and in particular to the parabolic word concerning the travailing woman. But we must not (as does Meyer) limit its application to the above; the incorrectness of such limitation is proved by the plural *ἐν παροιμίαις* itself (Tholuck). Even the reference of the word to all those matters of which Christ has hitherto been speaking, inclusive of His discourse concerning the vine (Luthardt), fails to do full justice to this summary. The moment of the close of the teachership till now exercised by Christ in the circle of disciples, could not remain without a designation of deep significance. Jesus characterizes the entire method which He has hitherto pursued amongst the disciples as a speaking *ἐν παροιμίᾳ*. If it was necessary that He should speak much to the people in parables or complete similitudes, whilst to

the disciples His deliverances were direct (Matt. xiii.), He still had been compelled until now to speak to the latter also *in figurative expressions* (see ch. x. 6). Be it observed in this connection, that even the figureless saying remains a dark and simile-like conception to the unenlightened, while to the enlightened man the very concretest figure is illuminated by the idea of the Spirit (see the Revelation).

BUT THE HOUR COMETH.—There shall be a great hour in that great Easter Sunday of renewed meeting and of the Spirit,—an hour when the boundaries and wrappings of Christ's teachership, His revelation, shall fall. The Lord illustrates this new standpoint in a concrete manner, by repeating the two promises, vers. 23 and 24.

BUT . . . PLAINLY—openly—without concealment—with freedom of speech—free-spokenly (*παῤῥησίᾳ*). As a substantive, *παῤῥησία* is sometimes subjective (perfect frankness), sometimes objective (perfect openness and freedom from concealment); and the one signification being inconceivable without the other, it is, as a general thing, susceptible of both interpretations at once. These remarks are likewise applicable to the adverb in question, formed by the dative of the substantive. It means the objective sense predominating: without reserve, with plainness, directness. According as Christ institutes a contrast between His whole future speaking in the Spirit and His speaking hitherto, it is assumable that He has in mind in the first instance the last parabolic saying concerning the travailing woman; at the same time intending, however, to characterize His whole style of speech hitherto, and, in antithesis to that, the new style in future employed by Him.

Ver. 26. IN THAT DAY YE WILL ASK.—Present petitions. From the complete manifestation of Christ through the Spirit, a manifestation realized for them in their enlightenment, there shall issue, as the product of the full knowledge-life, the true prayer-life in the name of Jesus. Worthy of note is the distinction: *αἰτήσεσθε, ἐρωτήσω.*—AND I DO NOT SAY UNTO YOU. According to Aretius, Grotius, and others, this is an intimation to the effect that Jesus *will* also pray for them: *I will not so much as mention that*, etc. According to Lücke and others, on the other hand, it is declarative of the directness of prayer to the Father,—a directness removing the necessity for intercession. According to Meyer, this offers no contradiction to ch. xiv. 16, xvii. 19, for the reason that those passages treat of the intercessions of Christ previous to the time of the Paraclete. But yet John had received the Paraclete when he wrote 1 John ii. 1 (comp. Heb. vii. 25; Rom. viii. 34), a fact to which Meyer himself recurs later. The intercession of Christ for believers anointed with the Spirit has, however, a different character. It is no longer a mediation whereby immediateness must be effected, but one by which it is carried to perfection; consequently

a mediation continually merged more and more in immediateness. His intercession has reference, then, to the development of reconciliation into sanctification. Also this is the sense of our passage: Even though I shall pray the Father for you, it will not be as though the necessity were upon me of procuring you the favour of the Father, or the spirit of sonship; on the contrary, ye shall learn that the Father Himself doth love you, and communicate Himself unto you.

Ver. 27. FOR HE HIMSELF, THE FATHER, LOVETH YOU; *i.e.* not "without my intercessory mediation" (Meyer); but, With the Holy Ghost the love of the Father doth also directly manifest itself unto you. The Christian life alternates between moods when, on the one hand life's immediateness in God, on the other hand its mediation through Christ, is felt; this immediateness being, however, modified by the fact of its existence in the name of Christ, and this mediation also appearing in the glorification effected by the Spirit. The present denotes the proximity of the communication of the Spirit, or rather the already beginning ante-celebration of this communication as that of the spirit of sonship, Rom. viii. 15; Gal. iv. 6.—BECAUSE YE HAVE LOVED ME. "Because *ye are they* (ὑμεῖς emphasized) who have loved me" (Meyer). Love to Christ in faith in His name is the medium through which believers experience the Father's love, or the consolation of their sonship.—AND HAVE BELIEVED THAT I CAME FORTH FROM THE FATHER (see ch. viii. 42). This decided belief in the divine personality of Christ is the foundation and the proof of their love for Christ. For in the disciples, faith was not developed as another and secondary thing, from love to Jesus; but germinant faith, in the form of loving devotion, unfolded into this—faith's knowledge. The perfects denote the festalness of the moment, which was anticipative of the pentecostal time. That Christ regards the belief in His wondrous outgoing from the Father as the basis for the consummation of faith in Him, is evidenced by the following.

(V.)

GLORIFICATION OF CHRIST'S HOME-GOING THROUGH HIS GLORIOUS COMING INTO THE WORLD FROM THE FATHER. (PRE-CELEBRATION OF THE DAY OF PENTECOST IN A PRECURSORY PENTECOSTAL MOMENT OF THE DISCIPLES. THE FIRST RAY OF THE COMING ENLIGHTENMENT OF THE DISCIPLES.)

CHAP. XVI. 28–33.

28 I came forth from[1] the Father, and am come into the world: again, I
29 leave the world, and go to the Father. His disciples said unto him, Lo,

[1] Codd. B, C, L, X, Lachmann, Tischendorf, read ἐκ; Cod. A, etc., παρά, which might be a dogmatical modification.

now speakest thou plainly [ἐν παῤῥησίᾳ], and speakest no proverb [parable].
30 Now are we sure [we know] that thou knowest all things, and needest not
that any man should ask thee: by this we believe that thou camest forth
31 from God. Jesus answered them, Do ye now believe? [Now ye do believe.]
32 Behold, the [an] hour cometh, yea, is now [*omit* now][1] come, that ye shall
[will] be scattered [Zech. xiii. 7], every man [every one] to his own, and
shall [will] leave me alone: and yet I am not alone, because the Father is
with me.
33 These things I have spoken unto you, that in me ye might [may] have
peace. In the world ye shall have [ye have][2] tribulation: but be of good
cheer; I have overcome the world.

EXEGETICAL AND CRITICAL.

Ver. 28. I CAME FORTH FROM THE FATHER, AND AM COME INTO THE WORLD.—Solemnly Christ throws the individual elements of His discourse into a concentric expression, one representative of the unity of the whole picture of His life, and hence declarative to the disciples of the cause of His going back to the Father in an extraordinary manner. He was, namely, obliged so to return, because He had come forth from the Father thus wonderfully. The one half of His life, the way from heaven to earth, in faith surveyed by the disciples, demands the other half. The words of Jesus thus give them for the first time a clear view of His entire life, and, together with this bestowment, convey to them a ray of the pentecostal Spirit. For enlightenment through the Holy Ghost is, concretely taken, one with the survey and unitous view of the life of Jesus in its totality.

Ver. 29. LO, NOW SPEAKEST THOU PLAINLY.—*Behold, i.e.* with astonishment do they perceive that He even now speaks to them in this new way. We cannot subscribe to Lücke's and Tholuck's unconditional approval of the words of Augustine: *illi usque adeo non intelligunt, ut nec saltem se non intelligere intelligant.* Christ Himself recognises that some great thing is *now* going on within them, ver. 31. They do but make the mistake of regarding this momentary view enjoyed by them in the radiance of *one* beam of the promised Spirit, as the beginning of an uninterrupted enlightenment and festival of the Spirit. *Now,* say they with emphasis, *now* Thou speakest plainly; even *now* do we perceive that Thou art able to anticipate by Thy disclosure every question that we might still have desired to ask Thee.

Ver. 30. NOW WE KNOW, etc.—That they really understood Christ's saying, in respect of its fundamental thought, is proved by the declaration: BY REASON OF THIS WE BELIEVE; *i.e.,* from the

[1] νῦν is wanting in A, B, C.
[2] The ἴσχετε which Lachmann gives, in accordance with B, D, has not sufficient authority to sustain it against ἔχετε.

belief that Thou didst personally and miraculously come forth from God, faith draweth the deduction, and reconcileth us to the fact, that Thou wilt in like manner go to the Father. Ἐν τούτῳ (*propter hoc*), therefore, does not mean, On account of this that Thou hast just imparted to us, we do now believe that Thou camest forth from the Father; but, in accordance with the words of Jesus, Supported by this conviction that Thou didst come forth from the Father, we believe the rest also. The first half of Thy life doth explain to us the second. And thus is also Meyer's interpretation set aside: They confess to have found a new and special reason for positiveness in their existent belief in the divine origin of Christ.

Ver. 31. YE DO NOW BELIEVE.—In reading the sentence as a question, with Euthym. Zigab., Olshausen, and others, we should overlook the fact that Christ actually acknowledges the upsoaring of their faith,—a fact evidenced by the very restriction that follows. Lücke dubiously declares against the reading of the proposition as a question; Meyer is more decided in his recognition of the concession therein expressed. Bengel takes said concession in too unconditional a sense: *nunc habeo, quod volui et volo.* Opposed to the latter view are the restrictive ἄρτι and the subsequent words of Christ.

Ver. 32. BEHOLD, THE HOUR COMETH.—Not the hour when your faith shall cease (see Luke xxii. 32), but the hour when it shall fail to stand the test; when, therefore, it shall be characterized as an enthusiasm or rapture. The impulse and inspiration of faith must mature into the settled mind of faith.—IT IS ALREADY COME, saith the Lord, with a presentiment of the approaching crisis.—THAT YE WILL BE SCATTERED, with ἵνα; this is the destiny of the hour. See Matt. xxvi. 31; Zech. xiii. 7.—TO HIS OWN BUSINESS or interests. We would not translate εἰς τὰ ἴδια, to his own property or home. Comp. Isa. liii. 6. A man's peculiar possessions were no hindrance to the κοινωνία, but the latter *was* shaken by the circumstance of every man's seeking safety in his own way.—AND LEAVE ME ALONE. To this degree shall their faith waver. *Going one's own way, and leaving Christ alone,* are reciprocal ideas.

AND (YET) I AM NOT ALONE.—One of the sublimest and profoundest sayings. He will remain confident of the counsel, guidance, approval, and presence of His Father, and will preserve this confidence even throughout the darkest moment (Eli, Eli, etc.).

Ver. 33. THESE THINGS HAVE I SPOKEN, etc.—The reference of ταῦτα is not necessarily to the last ταῦτα alone; it refers to the whole of the farewell discourses. We must recollect that the denial of Peter, and the disciples' inability to follow the Lord, form the starting-point of these discourses. To this thought, the occasion of the farewell discourses, He has now at their conclusion returned. In their despondency they shall be preserved from despair.—THAT IN ME YE MAY HAVE PEACE. In antithesis to the

tribulation prepared for them by the world. *In me:* Luther—in my word; Tholuck—in vital communion with me (after Gerhard, Lampe). We may not apprehend the antithesis in as purely objective a sense as attaches to it when applied to the ripened Christian; it has its subjective side as well. Through faith in His word, and through the keeping of the same, they were in Christ to an extent that sufficed for the preservation of their peace; but also in the world still, to an extent that necessitated their endurance of a tribulation perilous to their souls. This was their final departure out of the world to full communion with Him. Hence there was need for the exhortation, Be of good cheer, and for the subsequent high-priestly, intercessory prayer.

BUT BE OF GOOD CHEER.—The strengthening of their weakness in their impending tribulation. — I HAVE OVERCOME THE WORLD. In the spirit of the farewell discourses, this is the anticipatory celebration of His victory, or the perfect assurance of victory expressed in an anticipatory celebration. It was the more proper, however, for this future event to be expressed in the perfect tense, for the reason that His whole course hitherto had been a victory over the world. The threefold victory over its *lust*, in particular, was decided in the story of the temptation in the wilderness (Matt. iv.); the first of the three great victories over the *anguish* of the world was decided in the triumph over Judas (see ch. xiii. 31). These were the pledge of the full accomplishment of His victory. *Be of good cheer, i.e.* this victory shall also conduct them past the tribulation which is in the world. This joyfulness of believers, in reliance on the victory of Christ, first displays itself in the life of the apostles (see Rom. viii.; 1 John v. 4, etc.).

DOCTRINAL AND ETHICAL.

(On Ch. xvi. 16–33.)

1. In the preceding section Christ clearly distinguishes His presence with the disciples from the future presence of the Holy Ghost with them. But now He reveals to them the prospect of *Himself* speedily being *with them* again in a new form. By this can be meant, in the first instance, nothing else than the resurrection, with its manifestations. That, however, is at the same time a symbol and pledge of the general fact of their future meeting,—of their meeting by means of viewing Christ in spirit, of their meeting on the way to the Father and in the Father's house, and of their meeting in the Parousia. With the Holy Ghost He Himself shall reappear to them in His glory. The new day of Christ is but one day, and also the eternal seeing of Him again in faith is essentially one seeing.

2. *A little while.* The one and the other μικρόν are symbolical of the alternation of Good Friday and Easter periods in the church;

an alternation regularly continuing until the day of Christ's appearing. The apostles studied this μικρόν their whole lives long; but when proclaiming, as they did ever and anon during the tribulations of the early church, The Lord cometh quickly, it is the last time, the last hour, they announced a *religious* date, established through the fellowship of the Christian spirit with the Spirit of God and Christ, before whom a thousand years are as one day, and one day as a thousand years (2 Pet. iii. 8); and it is a decided mistake of modern exegetes to be continually regarding this *religious* date of a lofty apostolic view of the world, as a *chronological* date of chiliastic error. The same Paul who, in a religious sense, proclaimed, "The Lord cometh quickly" (1 Thess.), in the second Epistle to the Thessalonians opposed the chronological misunderstanding by the declaration, The Lord cometh not so soon; and the same John who wrote the words, "It is the last hour" (1 John ii. 18), did in Revelation likewise depict the grand succession of the ages until the appearing of Christ.

3. Ver. 20. *The distress of the disciples, the joy of the world.* And the joy of the disciples? Here the Lord has not carried out the parallel, for the joy of the disciples is to be the evangel for the world, and only to the impenitent portion of the world shall it be an occasion of lamentation. Hence homilists, in completing the second antithesis also, are but conditionally correct. Only the impenitent world, with its distressful lamentations, forms a contrast to the joy of the disciples.

4. *The sufferings of Christ were the birth-pangs of the theocracy,* which made themselves felt in the disciples, the true children of the theocracy. Christ's resurrection, however, was in reality *the birth of the eternal man* into the eternal world, simultaneously with which birth the *new mankind* as a whole was born into the world. When He died, the great work of God was finished; when He rose, the eternal God-man was perfected. With Him the church, the new mankind, was born. On this birth, see Rev. xii. 1; on the first-born, Col. i. 18; on the congenitive humanity, Col. iii. 1. Comp. the note on clause 1 of ver. 22, p. 272.

5. Ver. 22. All Christianity is an *alternation of mourning and joy,* as the natural life is an alternation of joy and sorrow; parting grief and joy of meeting in the highest sense. Joy not to be taken away. An alternation in spiritual as in natural things, but in an inverse order.

6. *Verily, verily,* etc. (ver. 23): the solemnly asseverated, absolute hearableness of prayer in that degree in which it is prayer; and His *Amen* a prophecy of a hearing, spoken by the Spirit of prayer.

7. The Christian life is a spiritual life in which inquiries and researches are transformed into entreaties and experiences, ver. 24. That great day of New Testament spiritual life is a day when men

shall live in the communion of the Father, the Son, and the Holy Ghost,—a day when men shall walk in the manifestation of heaven upon earth. See notes to ver. 23.

8. Perfect joy and life in the Spirit are one. An exhortation to pentecostal prayer. See note to last clause of ver. 24.

9. To a man in an unenlightened state, every discourse, even one which in a direct manner presents ideas to the mind, becomes a *parabolic* speech. To a man in a condition of enlightenment, every discourse, even the figurative, parabolical one, becomes an undraped word of revelation; just as the unconverted man has, in addition to the [Mosaic] law, another law in the gospel, while the converted man finds, added to his gospel, another gospel in the law. Law and symbol are the indivisible forms of revelation for the pious of tender age,—the law for the heart and conscience, the symbol for the understanding; whereas, on the other hand, the gospel and spiritual speech are the inseparable forms of revelation for the believer who has attained to maturity: see note to ver. 25. Life in the Spirit is a life in the ever new revelation, in the everlasting gospel, Rev. xiv. 6.

10. In the life of the faithful, Christ's intercession coincides with the immediate prayer of the Holy Spirit within the heart (Rom. viii. 26), in which latter prayer the manifestations of the Father's love are announced.

11. The one half of the life of Christ—namely, His personal coming as the Son of God from the Father—is the key to the other half, His going in divine glory to the Father.

12. The disciples, in obtaining from the Lord their first general view of His entire life and course, also experienced a foretaste of the Holy Spirit. For the Holy Spirit is the divine life in its central unity. Hence the first illumination touching the life of Christ, and of all the divine manifestations in general, completed in the ascension, is the instrumentality for the reception of the Holy Ghost; as the anointing of the Holy Ghost is the instrumentality for the full, undivided view of the life of Jesus in its unity. The unit is needful, and unity indispensable. This is so much a law of life, that always with the dismemberment of the patchwork of knowledge life takes its departure, but with its centralization life is evolved. For this cause, polyhistory is an inanimate, true science a living thing. For this cause, legality through ordinances is lost in death, while from central saving faith it developes an abundant life in godlike virtues. Even the pantheistic feeling of all-oneness (*Alleinsgefühl*) displays a rich shimmering of spirit; but a shimmering as false as pantheism itself, in its antagonism to personality. We do not doubt that the disciples had in that moment a glimpse of Pentecost.

13. This glimpse was, however, the last moment of their prepentecostal enthusiasm. Enthusiasm is the blossom of the new

life,—a blossom, in prophetic times, so gloriously unfolding in the prophetic word. But enthusiasm must first pass through mortal suffering, to the end that it may set into fruit, into fire-proof disposition of mind. Such trial, therefore, was now imminent even upon the disciples, according to ver. 32.

14. Ver. 33. Christ's *peace* in the faithful on earth, is heaven upon earth. They have this peace in Him; in the world they have anguish. What is yet wanting to the fulness of peace, shall be supplied by the courage and confidence inspired by the thought that He has overcome the world. Peace is made entire by cheerful confidence, as salvation through patience, Rom. viii. 25; see 1 John v. 4.

15. Christ *alone*, and yet *not alone*, in His hour of suffering. See note to last clause of ver. 32.

16. The farewell discourses of Jesus: discourses speaking *peace, warning, consolation, victory.* Ver. 33.

HOMILETICAL AND PRACTICAL.

(On Vers. 16–33.)

How heaven and earth are now through Christ already made one in reality, with a view to their one day becoming one in actual manifestation also.—The great word of the Lord, *A little while:* (1) A little while, and ye shall not see me; (2) a little while, and ye see me again.—How we, in company with the disciples, have to make a lifelong study of the words, A little while.—Alternation betwixt Good Friday and Easter periods: (1) In the life of Christ; (2) in that of the church; (3) in that of the individual Christian; (4) in that of the whole present age of the world.—The history of the natural birth of man, a symbol of the history of the higher life.—Christ, as the First-born from the dead, is the First-born for the kingdom of everlasting life.—The blossom of the highest heavens in the low, earthly world.—The brightest day (ver. 23) preceded by the darkest hour (ver. 32).—The Christian life as the joy of fresh seeing: (1) The seeing of Christ again, perfect joy; (2) perfect joy a pledge of all Christian re-seeing, ver. 22.—And on that day: (1) Easter-day as Sunday, (2) Sunday as Easter-day.—The new and great God's day of the resurrection: (1) One day as a thousand years; (2) a thousand years as one day.—How all our questioning and searching should terminate in faithful prayer, ver. 23.—Acceptable prayer, vers. 23, 24.—Prayer in the name of Jesus.—The distinction of parabolic speech and spiritual speech: (1) In the word of revelation; (2) in the word of the church; (3) in the ear of the Christian.—Tokens of salvation in fidelity to Jesus: (1) Prayer urged in His name guarantees us His intercession; (2) love to Him is our guaranty that the Father loves us; (3) the belief that He has come unto us from the Father is our

guaranty that He has gone for us to the Father; (4) the word that He has spoken unto us is our guaranty that He will tell us all things.—The blissful moment of the disciples a foretoken of their darkest hour.—Even though the congregation be scattered, Christ standeth firm on the battle-ground.—Christ alone, and not alone.—How Christ hath armed His people for their warfare, ver. 33.

The Christian's peace in the tribulation of the world: (1) How the peace of Christ and tribulation in the world demand one another; (2) the peace of Christ a source of tribulation in the world; (3) tribulation in the world a token of the peace of Christ.—The peace of Christ as a victory over the tribulation in the world: (1) How, as peace in Christ, it calls forth tribulation in the world; (2) how, as peace through Christ, it inspires courage and cheerfulness, and exalts a man above the tribulation of the world.

On the Pericope Jubilate (Gospel for the Third Sunday after Easter), vers. 16–23. Christianity, as the highest vicissitude betwixt sorrow and joy, contrasted with the worldly life as the highest vicissitude of joy and sorrow.—The word of the Lord, *A little while:* (1) An enigma to the disciples (vers. 16–19); (2) a prophetic type in the mouth of the Lord (vers. 19–22); (3) a blissful contemplation and experience in the new life of the children of His Spirit.—The natal hour of the natural man a type of the natal hour of the kingdom of God: (1) Symbol of the woman; (2) symbol of the child.—Every human being a token of the change between sadness and joy in the kingdom of God: (1) With anguish expected and born; (2) jubilantly received and welcomed into life.—The winning of life from out the peril of death: (1) In the natural life; (2) in the spiritual life.—Out of supreme renunciation the fulfilment of all desires, ver. 23.—The weeping and lamenting of the godly; how it is changed into filial entreaties, proffered with heavenly confidence.—In the way of Christ all lost, all gained.—The heaviest hour (ver. 21) the womb of the most glorious day (ver. 23).—The word of the Pericope: *Be joyful!*

On the Pericope Rogate (Gospel for the Fifth Sunday after Easter), vers. 23–30. The new life of the faithful in the day of salvation: (1) A new speaking of believers to the Lord (ask nothing, ask in the name of Jesus); (2) a new speaking of the Lord to believers (not through parables, but through the immediate word of the Spirit); (3) a new order of conversation (He anticipates all their questions with His answers).—*The day of salvation:* (1) A day of blissful silence in view of the revelation of Christ (ver. 23); (2) a day of blissful prayer in view of the revelation of the Father (ver. 26).—The new life a praying in the name of Jesus: (1) A new craving, in contemplating His heavenly personality, for the full manifestation of the personal kingdom; (2) a new praying, trusting in the victorious right of His personality; (3) a new striving in the strength emanating from His personality.

—The old and the new order of things in the kingdom of God: (1) A communion of disciples, a communion of apostles (ver. 23); (2) a praying in general, an asking in His name; (3) an asking for the renunciation of all things, an asking for the granting of all things; (4) a parabolic word, a word of spirit and knowledge; (5) the consciousness of human love to the Lord, the consciousness of being divinely loved by the Father; (6) belief in the mission of Christ, belief in the life of Christ as perfected in the humiliation and exaltation.—How Christ's discourse concerning the pentecostal time procured for the disciples the first blissful ante-celebration of that pentecostal time.—The word of the Pericope: *Pray!*

STARKE: Of the disciples' state of mourning and rejoicing.—HEDINGER: Our tribulation is temporal, 2 Cor. iv. 17; Isa. liv. 7; Ps. xxx. 5.—Men are always desiring to know how it shall fare with them in the world; here they are informed: They shall experience a constant alternation of joy and sorrow.—Men often do not understand the best consolation, it being for the most part enveloped in what appears to them the greatest cross.—CRAMER: It is a vexatious order of things in this world, that the godly weep and the wicked laugh, believers mourn and sinners rejoice, Job xxi. 7; Jer. xii. 1; Ps. lxxiii. 3. But there shall follow a different alternation in which all will be reversed.—The best cometh last.—Woman is saved through child-bearing, if she abide in the faith, 1 Tim. ii. 15.—If the physical birth be so hard, what must the spiritual be!—O blissful pains, blessed labour! 2 Cor. xii. 10.—Worldly joy is unstable, and an evil hour sweepeth all away, but the joy of eternal life hath no end, 1 Pet. i. 4.—On ver. 26. Teachers particularly, as also other Christians, must accommodate themselves to the weak as much as is possible, and deal with them according to their simplicity, if they desire that their labour should not be in vain among them.—HEDINGER: God leads from one glory to another, until the face of Christ is fully uncovered.—There is still much of the knowledge of God our heavenly Father in arrears to us; but what we do not learn here, we shall certainly know in heaven.—As wine issues from grapes when they are pressed, and as spices when bruised give forth a powerful odour, so the tribulation of believers beareth glorious fruits, Eph. vi. 13.—Nowhere in the world is there rest for a child of God, but (everywhere) anguish only; in Christ, however, his Redeemer, he finds peace.

LISCO: The spiritual (and not simply spiritual) re-seeing, *i.e.* the new spiritual fellowship with Jesus, is for His people the *ground* of an indestructible joy.—GERLACH: The death of Christ, with all its effects upon His people, was the birth-pain of the new man upon earth; from His death there issued forth a new mankind unto the resurrection.—The joy which at that time sprang up was an imperishable one, for the new man was through Christ's resurrection born for ever; *i.e.* the redemption, with its infinite eternal

results, might not cease, but must grow into infinitude. The last words (ye shall ask me nothing) are to be understood similarly to Jer. xxxi. 34. The condition upon which ye then, after the Holy Ghost has led you into the whole truth (ver. 13), shall enter, sustains the same relation to your present one that the condition of a mature and intelligent man bears to that of a child, who must frame a separate question with regard to each thing, because he is ignorant of the centre and connection of the whole.—The whole, full meaning of the name of Jesus was first explained to them by His death and glorification.—In the filial relationship itself, the free love of the Father is sovereign, so that in that relationship we have free access to Him.—BRAUNE: Jesus does not say, a child; He says that a *man* is born—a man, still undeveloped, yet present with all his hopeful powers, dispositions, and destinies in the child. The very pangs pierced the spring of outgushing joy.—Tears are ofttimes the dewdrops on the grass and the flower, by which names man is designated, Isa. xl. 7, ch. xxvi. 17, lxvi. 7; Jer. iv. 31.—Every affliction (religiously applied) is a birth, in which the new man, or some gracious addition to the new man, is born.—Where religion is, there is prayer; but as the one varies, so also does the other. In Homer the priest is called a pray-er.

HEUBNER: The application of this saying to parting and meeting is very obvious and almost worn-out. But the saying is deeper. It is the key to the knowledge of divine providence.—(In sooth, the highest meeting of blessed spirits in the kingdom of Christ has the most perfect depth, and is a final aim of providence.)—The words, "a little while," contain much consolation for those who are in bodily distress, poverty, sickness—for those who sorrow, etc.—The impatient man, indeed, would fain object: That is no μικρόν, it is a μακρόν.—Why does God part good men?—Hear His word: (1) Thou mourner; (2) thou child of fortune; (3) thou presumptuous sinner; (4) thou faithful and godly Christian!—We should regard the thought of the future meeting not simply as a joyous one, but also as a thought full of solemnity and warning. For many a one the re-seeing of others will be fearful.—Our spiritual life also is subject to vicissitudes. At one time we see Christ; at another we see Him not. The Christian's art is *patiently to wait*.—Vers. 17, 18. God's ways are often dark sayings to us also. The joy of the world is a brief joy, the suffering of the just is a brief suffering.—The recollection of sufferings endured out of love to and for the sake of God, is that which gives sanctity and dignity to joy.—Ver. 21. This simile reveals the tender interest which Jesus felt in mother-woes and mother-joys. Hence it must be refreshing to sensitive and pious mothers. Jesus bestowed a glance upon them (Veith).—Worldly joy and the dead Christ; spiritual joy and the living Christ.—Vigorous pangs are an indication of vigorous births; it is so also in spiritual things.—(Fenneberg:) The children of God

have three kinds of birth-days: (1) The natural one. Then they weep; their kinsmen rejoice. (2) The new birth. Then also do they often weep piteously; the angels in heaven rejoice. (3) The day of death (celebrated among the martyrs in the ancient church as a birth-day). Their end is not without tears and woe, but after that an eternal rejoicing begins.

Jubilate-Pericope. HEUBNER: The grief of the apostles at their separation from Jesus: (1) Description (source, effects); (2) application.—The tender love of Jesus for His weak, mourning disciples.—*Of prayer in Jesus' name:* No Christian prayer remains unheard.—Kant would not pray, but in his last hours he folded his hands. Spinoza could not pray, and wept because he could not. —Ability to pray is a sure indication of our own inner life, of our Christian condition. When we pray and learn to pray in Christ's name, there begins a new period in our life.—Prayer makes the spirit serene.—Ver. 25. (Luther:) His words were dark and recondite to the disciples; it was as if He spoke with them in an unknown tongue; for as yet they had no experience of what He told them, and knew not what sort of a kingdom Christ would establish. Hence, in accordance with the judgment of Jesus, an entirely new life-period must set in at such time as we begin to pray in Jesus' name, nay, to call upon Himself.—In the same sense in which He now leaves the world—personally, therefore—He had come forth from God.—Ver. 30. *Now we know,* etc. Whence did they know this? Because Jesus could thus read their hearts.

Rogate-Pericope. HEUBNER: Spirit of Christian prayer.—Close connection of our praying with our whole Christian piety.—Prayer the breath of spiritual life.—Doubts as to the blessing of prayer.—Causes of the non-hearing of prayer.—Prayer as the highest honour. —Ver. 32. When thou art deserted of all, fear not, so God but be with thee.—Who stands with Christ and cleaves to Him, takes part in His victory.

GOSSNER: The humble and ingenuous man, failing to understand some passage in God's word, asks and learns; the proud and disingenuous man takes occasion thereat to despise or reject that word.—Ver. 19. Jesus advances to meet those who honestly desire truth, and helps them out of their doubts. He anticipates their questions.—All is brought forth in anguish. *He* was taken from them then (at His ascension); not so *joy,* Luke xxiv. 52.—Since that time they do ever see Him in spirit; He is at home with them; they are His house and His dwelling-place, John xiv. 23; Heb. iii.—There is a saying that people who have seen spectres are never glad any more, so long as they live. One who has seen Him can never grow sad. It is a privilege of God's children to pray to the Father in Jesus' name.—This promise, Whatsoever ye shall ask in my name, etc., presupposes that our hearts and minds are in harmony with the Saviour.—Ver. 27. Men have such sorry thoughts

about the Father, as if He were a hard man, with whom a legion of intercessors must speak for us, and constrain and compel Him, as it were. But the Son of the Father tells a very different tale about Him.—Ver. 28. Thus must we too leave the world, if we would approach the Father.—His eternal outgoing, or birth from the Father, His coming and being born in the flesh as man, His regeneration (birth or glorification)—by means of His death, resurrection, and ascension—unto an everlasting, divine-human life in glory, are three births worthy of our wonder and admiration, and constraining our worship.

SCHLEIERMACHER: The glorifying of the Lord forms part of the essential and imperishable work of the Holy Ghost.—The form of the Redeemer is set up for all ages in imperishable glory within the souls of the faithful, through the work of the Spirit whom He has poured out upon His church.—*The Father loveth you because*, etc. The Father loveth us in the Son, and will also be loved only in the Son.—*I am not alone.* He would comfort us with this truth, that though we *from weakness* should leave Him alone, He yet is not alone, but His Father is with Him.—How could we derive comfort from the thought that the Lord has overcome the world, if we were not assured that He has overcome the world in our hearts?

BESSER: The final aim of all God's dealings with Christians, especially of all our experience in prayer, is this, "*that our joy may be perfected.*" *Not seeing* occasions sorrow, *seeing* occasions joy. It is a blessed thing, that back of the *little while* of *sorrowful not seeing*, so soon over and gone, there lies a future of *joyful seeing* which shall never pass away.—*The seeing again*: The *pentecostal* coming and seeing forms the central-point; that of *Easter* is preparatory thereto, that of the last day is its completion.—And thus did the ancient church understand the matter, for she has taken the gospels for the four Sundays from *Jubilate* to *Exaudi* all out of the farewell discourse in which Easter and Pentecost tones ring out together.—His speech is triply incomprehensible to them: in the first place, they know not what sort of a seeing shall succeed the not seeing; in the second place, they meditate fruitlessly upon the marvellous *because* ("because I go to the Father"), and are unable to lay hold on the glorious fruit of His departure; lastly and thirdly (this they purposely thrust forward as particularly enigmatical), the hasty alternation between seeing and not seeing, the little while, they regard as wonderful exceedingly.—The sigh of St. Bernard: O thou little, *little while*, how long thou thou art! And the still more ancient sigh of David: Lord, how long! (Ps. vi. 3, xiii. 1, 2, lxxxix. 47.)—We must have patience if we would arrive at the true *Jubilate*.—Ps. xxx. 11; Isa. xxvi. 17–20. —In those forty hours of travail the disciples wept and wailed as if there were on earth none but sinners godlessly laughing in their sin, and sinners helplessly weeping over their sin (Stier).—"There

is none whom the heavenly Father calleth *Benjamin* (son of my right hand), whom the church, his mother, hath not first called *Benoni* (son of my sorrows)" (J. Gerhard).—Rev. xii.; John xx. 30, comp. with Luke xxiv. 52.—A white sheet (*carte blanche*), says Spener, subscribed beneath with His holy name, to be filled in above by ourselves with our petitions.—"If *I* do not deserve that my prayer should be heard, nevertheless *Christ*, in whose name I offer the same, doth abundantly deserve a hearing" (Luther).—If ever a request is denied us, it is because it is out of tune with the grand petition: Grant us but salvation.—"Whoso saith 'Our Father,' doth embrace in this one prayer the forgiveness of sins, justification, sanctification, redemption, sonship and heirship to God, brotherhood with the only-begotten One, and the whole plenitude of the gifts of the Holy Spirit" (Chrysostom).—Vers. 26, 27. How should He not love those who become one with Him in the love of the Beloved?—"Threefold is the way which Christ trod for the salvation of the children of men: The way of love (from heaven to earth), the way of obedience (unto the death on the cross), the way of glory (return to the Father)."—J. Gerhard. (According to ver. 28, however, the way is a twofold one.)—*Ye shall be scattered*, Zech. xiii. 7; Matt. xxvi. 31.—*The Father is with me.* John Huss comforted himself with this saying in his lonely dungeon.—Ver. 33: It is the peace of Shiloh (Gen. xlix. 9, 10; Isa. ix. 6, 7; Rev. v. 5), of the celestial Solomon, Song viii. 10.—"Peace in Christ is that on which all Christian essence reposes. This peace shall have no end in time, but is itself the end of all our holy endeavours" (Augustine).—In order that we might have peace in Him did the Lord speak these things. *His* word brings us peace.—Peace must triumph over anguish.—"'Tis *won!* 'Tis *won!* He crieth; danger and trouble are over. We need not struggle and war. All is done already. The world, death, and the devil lie vanquished and prostrate; heaven, righteousness, and life are victorious" (Luther).[1]

(VI.)

THE HIGH-PRIESTLY, INTERCESSORY PRAYER OF CHRIST ON BEHALF OF HIS PEOPLE. A PRAYER FOR THE GLORIFICATION OF HIS NAME EVEN TO THE GLORIFICATION OF HIS PEOPLE AND THE WORLD, OR UNTIL THE VANISHMENT OF THE WORLD AS WORLD. CHRIST, IN HIS SELF-SACRIFICE FOR THE WORLD, THE TRUTH AND FULFILMENT OF THE SHEKINA AND ALL THE MANIFESTATIONS OF GOD IN THE WORLD. GLORIFICATION OF PRAYER, OF DECISIVE CONFLICTS OF SPIRIT, OF SACRIFICE. THE HEAVENLY GOAL.

CHAP. XVII.

1 These words spake Jesus, and lifted up his eyes to heaven, and said [and having lifted up . . . he said], Father, the hour is come; glorify thy Son,

[1] [Here follow a number of themes for sermons, which are omitted.—P. S.]

2 that thy [the] Son also [*omit* also] may glorify thee: As [According as]
thou hast given him [gavest him] power over all flesh, that he should give
eternal life to as many as thou hast given him [that whatsoever, or, all
3 which thou hast given him, he might give to them life eternal]. And this
is life eternal [the eternal life], that they might know[1] thee the only true
4 God, and Jesus Christ, whom thou hast sent [didst send]. I have glorified
[I glorified] thee on the earth: I have finished [having finished, or, by
5 finishing] the work which thou gavest [hast given] me to do. And now,
O Father, glorify thou me with thine own self with the glory which I had
with thee before the world was.

. . . . . .

6 I have manifested [I manifested] thy name unto the men which [whom]
thou gavest me out of the world: thine they were, and thou gavest them
7 [unto] me; and they have kept thy word. Now they have known [they
know] that all things whatsoever [*even* as many as] thou hast given me are
8 of [from] thee. For I have given unto them the words which thou gavest
me; and they have received *them*, and have known [they received them,
and knew][2] surely that I came out [forth] from thee, and they have be-
9 lieved [and believed] that thou didst send me. I pray for them: I pray
not for the world, but for them which [those whom] thou hast given me;
10 for they are thine. And all mine [all things that are mine] are thine, and
11 thine are *mine*; and I am [have been] glorified in them. And now [*omit*
now] I am no more [longer] in the world, but [and] these are in the world,
and I come [am coming] to thee. Holy Father, keep through thine own
name those whom [keep them in thy name which][3] thou hast given me,
12 that they may be one, [even] as we *are* [omit *are*]. While I was with them
in the world [*omit* in the world],[4] I kept them in thy name: those that thou
gavest me I have kept [I kept them in thy name which[5] thou hast given
me, and guarded, watched over them], and none [not one] of them is lost,
but the son of perdition; that the scripture might [may] be fulfilled.
13 And [But] now come I [I am coming] to thee; and these things I speak
in the world, that they might [may] have my joy fulfilled [made full] in
14 themselves. I have given them thy word; and the world hath hated
[hated] them, because they are not of the world, even as I am not of the
15 world. I pray not that thou shouldest take them out of the world, but that
16 thou shouldest keep them from the evil [the evil one]. They are not of the

[1] The ἵνα γινώσκουσιν (A, D, G, L, etc., Tischendorf) probably not merely an ancient error in transcription (Meyer), but also a dogmatical correction. Ἵνα γινώσκωσι seems at the same time to denote the impulse of a striving after the perfect knowledge of God and Christ, characterizing such impulse as the beginning of eternal blessedness.

[2] καὶ ἔγνωσαν is wanting in A, D, Sin.*, Itala. It is bracketed by Lachmann, and by Meyer regarded as a gloss. It, however, has a decided reference to ch. xvi. 30. Codd. B, etc., Hilary, support it.

[3] The reading ᾧ, instead of οὓς, rests upon A, B, C, etc., and is decisively established by the Codd.

[4] ἐν τῷ κόσμῳ is wanting in B, C*, D, L, Sin., etc. With reason rejected by Lachmann and Tischendorf.

[5] Codd. B, L, etc., read ᾧ δέδωκάς μοι καὶ ἐφύλαξα. Thence arises the reading in Tischendorf, "I kept them in Thy name which Thou hast given me, and I have watched or guarded them." Codd. A, D, etc., are against said reading.

17 world, even as I am not of the world. Sanctify them through thy[1] truth
18 [in the truth]: thy word is truth. As thou hast sent [didst send] me into
the world, even so have [*omit* even so have] I also sent [or, even so I sent]
19 them into the world. And for their sakes [or, for them, in their behalf] I
sanctify myself [mine own self], that they also might [may] be sanctified
through [in] the truth.

. . . . . .

20 Neither pray I for these alone [Yet not for these alone do I pray], but
for them also which shall believe [but also for those who believe][2] on [in]
21 me through their word; That they all may [may all] be one; as thou,
Father, *art* in me, and I in thee, that they also may be one[3] in us: that
22 the world may believe that thou hast sent [didst send] me. And the glory
which thou gavest [has given] me I have given them; that they may be
23 one, even as we are one; I in them, and thou in me, that they may be
made perfect in [perfected into] one; and [*omit* and][4] that the world may
know that thou hast sent [didst send] me, and hast loved [didst love, or
24 lovedst] them, as thou hast loved [didst love, or lovedst] me. Father, I
will that they also whom [that what][5] thou hast given me[6] be with me
where I am; that they may behold my glory, which thou hast given me:
for thou lovedst me before the foundation of the world.
25 O [*omit* O] righteous Father, [and (yet)] the world hath not known
thee [knew thee not]: but I have known [knew] thee, and these have
26 known [knew] that thou hast sent [didst send] me. And I have declared
[I made known] unto them thy name, and will declare *it* [make it known];
that the love wherewith thou hast loved [didst love, or lovedst] me may
be in them, and I in them.

EXEGETICAL AND CRITICAL.

A. The time of the high-priestly prayer of Jesus. It is indicated with the going forth over the brook Kedron. The crossing of the brook Kedron was the act and sign of final decision. It is not necessary to understand the going forth as a going forth from the Supper-room, for the precincts of the city probably extended in single residences down into the valley.

B. Worth of the prayer. The highest estimation was accorded it by ancient theologians. Luther: "It is verily an exceeding fervent, hearty prayer,—a prayer wherein He discovereth, both unto us and to the Father, the abysses of His heart, and poureth

[1] σου is to be rejected, in accordance with A, B, C*, etc. (Lachmann).

[2] In accordance with A, B, C, D, Sin., etc., πιστευόντων instead of πιστευσόντων.

[3] ἵν is wanting in Codd. B, C*, D, etc., in the Itala, etc., in Hilary (Tischendorf). Ἕν is supported by Cod. A, Origen, and very decidedly by the subsequent sentence. The world can see that Christians are one, but it cannot see that they are in God.

[4] The καί before ἵνα should be omitted.

[5] Tischendorf reads ὅ, in accordance with Codd. B, D; Lachmann οὕς, in accordance with Cod. A, etc. This reading of the Receptа is sanctioned by Cyprian and Hilary.

[6] We retain the reading δέδωκας, in accordance with the weightiest Codd.

forth its treasures." Spener, according to Canstein (*Spener's Leben*, p. 146), would never preach on this chapter; he declared that a true understanding of it mounted above the ordinary degree of faith which the Lord is wont to communicate to His people on their pilgrimage. The evening before his death, however, he caused it to be read to him three times in succession. Chytræus called it *precatio summi sacerdotis*. Similarly, Melanchthon (see Lücke, ii. p. 692), Lampe, Bengel, Herder, and others, have expressed their admiration of the prayer.

Bretschneider, on the other hand, has opened the way for the most unfavourable opinions of modern negative criticism. He calls it an "*Oratio frigida, dogmatica, metaphysica.*"

C. Historical truth of the prayer, and its relation to the agony in Gethsemane. The modern criticism of Bretschneider, Strauss, Baur, pretends to discover a contradiction between the triumphant mood of Jesus in this prayer and His dejection in Gethsemane. This rests partly on the false assumption that in Gethsemane Christ petitioned for the averting of His death. See, in opposition to this view, Comm. on *Matthew*. . Since there can be no question of a change of resolve, but only of a change of mood, we have simply to recognise the profundity and gloriousness of Jesus' psychical life in the great contrasts presented by His mental frames.

D. But *why* did not John append the psychical combat of Jesus in Gethsemane to this prayer? A presentation of that was, like a presentation of the Supper, foreign to his plan, and the omission must be justified by that plan. The victory of Jesus, in His spiritual sorrow, over Judas (ch. xiii. 31), involved the victory in Gethsemane, as also His victory on the cross. Moreover, John had related the prelude consisting of the suffering of Jesus in the circle of disciples, and the scene in the temple precincts (ch. xii. 27), and could assume the church's familiarity with the conflict in Gethsemane, to which familiarity Heb. v. 7 also bears testimony.

E. Symbolism of the prayer: With eyes upraised to heaven. An evidence that He seeks His home above, where the Father is. The observation that, in an astronomical sense, there is no above or beneath, is a worthless one here. Heaven, as the place where the divine glory is manifested, constitutes the *above*, in antithesis to earth. Christ prays aloud, in order to the consolation and elevation of the disciples; for here too the rule holds good, that the human reference and design of prayer does not vitiate its directness and subjectivity. See ch. xi. 42. Augustine: *Tanti magistri non solum sermocinatio ad ipsos, sed etiam oratio pro ipsis discipulorum est ædificatio.*

F. Progression of the prayer:

1. Christ first prays for His own glorification, vers. 1–5.
2. Then for the preservation of His disciples, vers. 6–19.
3. Finally for the congregation of believers which they are to

lead to Him; for their unity and perfection in the kingdom of glory, that the whole world may believe through them, may attain unto knowledge, and as world vanish out of existence, vers. 20–24.

4. The conclusion sums up the whole in the thought that Christ's love in the disciples shall become the full presence of Christ in the world.

Ver. 1. THESE WORDS SPAKE JESUS, AND HAVING LIFTED UP HIS EYES, etc. — With this expression the evangelist connects the prayer of Jesus with the farewell discourses, making it the sealing of the same. Prayer the blossom of holy speech; meditation the root of prayer.

TO HEAVEN. — Calvin: *Quia cœlorum conspectus nos admonet, supra omnes creaturas longe eminere deum.* See the beginning of "*Our Father.*" We could not absolutely infer from this remark by itself, that Jesus offered up His prayer in the open air, as Rupert and others affirm. Since that fact, however, is otherwise established, the expression gains in significance.

THE HOUR IS COME.—The great, unique hour of decision by death and resurrection, which are inseparable; the hour whose aim and consummation is the glorification.

GLORIFY THY SON.—Δόξασον, conduct Him into the state of δόξα, of glory. See ver. 5. This glorification of the Son was fulfilled in the resurrection and ascension, the "unbounding" of Christ; similarly, the thence-issuing glorification of the Father was fulfilled through the outpouring of the Holy Ghost, and the establishment of the church and of the gospel ministry. The interpretation of Didymus, Manifest me to them who know me not, is expressive of but one consideration: the effect of Christ's exaltation. "The communication to mankind of the true consciousness of God" (Baur) is, apprehended monotheistically, a glorification of the Father.

Ver. 2. ACCORDING AS THOU GAVEST HIM, etc.—The *power over all flesh*, received by Christ in His divine-human person from God, and in spirit exercised by Him through His spiritual victory, is the measure and index of His hope of glorification. The infinite power of His personality over mankind, the infinite verification of that power in the self-humiliation of His love, shall be the measure of His infinite glorification.—OVER ALL FLESH. An Old Testament expression, not found elsewhere in John. A solemn emphasizing of the universalism of His destination for the whole human race. The designation applied to mankind is significant not only of its antithesis to the spiritual life of Christ, but also of its susceptibility of salvation. This power over all flesh is expressive, therefore, of the magnitude of His expectations with regard to the spread of His gospel. See Phil. ii. 6 ff.

THAT ALL WHICH THOU HAST GIVEN HIM, TO THEM HE SHOULD

GIVE, etc.—A select number is not here meant by this: the peculiar expression (πᾶν, αὐτοῖς) brings out the fact that the Father has given Him a great, unitous collectivity in the creation: a mass limbing and sundering into individual members, as men, successively exercising and departing in faith, come into possession of eternal life. The collective mass of created beings, souls destined for salvation, is necessarily broken up into individual members, for every man must *singly* attain to saving faith: this individualization, however, is but conducive to a higher unity. See ver. 21. His glorification is, it is true, an end in itself; nevertheless, it also aims at the bliss of believing humanity; and the one design is inseparable from the other. The design of the creation of the world is the glorification of God and Christ in the blessedness of men; such, likewise, is the design of the redemption. The Father is to be glorified by the diffusion of salvation in Christ, the dissemination of eternal life.

Ver. 3. NOW THIS IS THE ETERNAL LIFE.—Ζωὴ αἰώνιος; see ch. i. 4, iii. 16, 36. According to the Prologue, the Logos appears in the fundamental forms of light, life, and love; and His absolute life (1 Tim. vi. 19) is communicated to believers, through the Holy Ghost, as the fundamental impulse and might of eternal life. Life is an appearing from within outwards, in the form of self-development: eternal life is an eternal self-rejuvenating and appearing; it is life in the eternity of God, inclusive of all times and spaces; the eternity of God in the power of life; an unobstructed self-developing beyond the æons. *The believer has the unity of eternity in the manifoldness of life, and the manifoldness of life in the unity of eternity.* "If we define life as the undisturbed self-development of the idea implanted in the being, the term signifies subjectively, self-gratification, bliss; objectively, the glorification of the finite life in the divine" (Tholuck). Ch. xv. 1–3. *This is* αὕτη δέ ἐστιν. Not metonymically, *hoc modo paratur* (Beza, etc.); but by way of explanation, Herein it consists, in respect of its principle.

THAT THEY MUST KNOW THEE.—Ἵνα. Eternal life at the same time an eternal, unobstructed striving, or further striving, toward a goal continually attained, and as continually set afresh. See the TEXTUAL NOTES. The tendency toward the knowledge of God is not distinct and separate from that toward the knowledge of Christ; they are in reality one; the essential, true tendency of man. To this bias there is an *objective* and a *subjective* definitiveness.

I. The *objective*. Meyer, after Lücke: A (confessionally distinct) summary of belief in antithesis to the polytheistic (τ. μόνον ἀληθ. Θεόν) and Jewish κόσμος (which latter rejected Jesus as the Messiah). The distinction of the true God and His Ambassador emphasizes the personality of God and Christ, and lays stress upon the knowledge of it as the condition of life and development for the human personality (in opposition to pantheism). The objective definitiveness of the expression requires that Christ should speak

of Himself in the third person; He subsequently returns to ἐγώ.—THE ONLY TRUE GOD. The only *essential*, real God;—ἀληθινός in antithesis to the unreal, symbolical, and mythical gods of the world, not of the Gentile world alone, but also of later Judaism in its estrangement from the faith of revelation, 1 John v. 20; Rev. v. 7; 1 Thess. i. 9. It is the God of revelation in Christ, the God and Father of our Lord Jesus Christ, Eph. i. 3; not in antithesis to the Old Testament idea of God or to the idea of Christ, but in antithesis to all false and obscured belief in God; hence God as He reveals Himself in Christ, distinct as to His divine consciousness, and distinguished from Christ.—AND HIM WHOM THOU HAST SENT, JESUS CHRIST. Tholuck: Not Moses, not a prophet, could have been named in this co-ordination by the side of God, but He only who could say, "He that seeth me, seeth the Father." Calvin: *Sensus est, Deum mediatore tantum interposito cognosci.* At the same time, however, the modification of God's and Christ's personality must be observed. Where God is rightly known, He is known as the μόνος ἀληθινός; where Jesus is rightly known as the Sent of God, He is known as the Χριστός. In opposition to this, Tholuck says: According to the christological view, the Father is not known *along with* the Messiah, but *in* Him, ch. x. 38, xiv. 7, 8, viii. 19. But it is just in the distinction of the two personalities that true knowledge of God in Christ is consummated.

Several explanations present themselves:

(1) Augustine, Ambrose, and others: As though it were written: *Ut te et, quem misisti, Jesum Christum, cognoscant solum verum deum.* This is contrary to the text, though from the distinction of Christ from God the Arians and Socinians draw an unjust inference against the divine nature of Christ, the knowledge of God being indissolubly connected with the knowledge of Christ.

(2) The two terms are *nomina propria* in undivided unity (Tholuck, Luthardt). In such case, however, too great a portion of the weight of the passage would be transferred from the objective to the subjective side, the knowing.

(3) Τὸν μόνον, etc., is predicate to σε; Χριστός is predicate to "Whom Thou hast sent, Jesus" (Clerikus, Nösselt, and others).

(4) Χριστός is the subject; the predicate is contained in ὃν ἀπέστειλας (De Wette).

The last two interpretations lay too great stress upon the ideal on the objective side. We must not apprehend the modifications as predicates declarative of doctrine, but as definitions explanatory of the nature of Father and Son, or definitive *nomina appellativa.*

II. *Subjective definitiveness of the sentence.* "The schools, after the precedent of Augustine, held γινώσκειν to be a proof of the *beatitudo intuitiva æternitatis;* in the Hegelian period it was considered to prove the dignity of speculative science. But even

Greek exegesis recognises the practical value of the term. Cyril, τὴν ἐν ἔργοις πίστιν; Calov., *notitia practica;* better, experimental knowledge. See ch. vi. 19" (Tholuck). Still, we cannot overlook the fact that the whole experience of faith is teleologically levelled at its consummation in contemplative knowledge (Matt. v. 8; 1 Cor. xiii. 12). John recognises no knowledge that is not practical, but also no practice whose aim is not seeing. The term *knowing* is so centrally poised between *believing* and *seeing*, as to embrace both, as well as mark the transition from the first to the second.

Ver. 4. I GLORIFIED THEE ON THE EARTH.—Foundation of the foregoing petition. This not in the sense of urging His claims to being glorified by the Father on the score of legal merit, but in a sense that presents Him as intimating that, by His glorification of the Father, He has prepared the moment of His own glorification, and that He may now expect such glorification as a recompense agreeable to the fundamental law of the kingdom of love and righteousness. In ver. 1 He modified the succession thus: Father, glorify the Son, that the Son may glorify Thee. Now He says: I glorified *Thee*, now do Thou glorify *the Son*. To avoid a mingling of the conceptions, we must admit the question to be here of a *preliminary* glorification of the Father through the Son. And this is Christ's meaning. He says, I glorified Thee *on the earth;* and in elucidation of these words He adds: I have finished the work, etc. In His doctrine and life He had manifested the Father conformably to the grace and truth of the latter, ch. i. 17. He could lay this work before the Father as finished and complete. Augustine and Gerhard understand by these words the sacrifice of Christ's death, of which He speaks, say they, as from the standpoint of its consummation. "Most commentators, even Grotius, at least consider it (the death-sacrifice) to be jointly included by prolepsis; Socinian exegesis alone absolutely excludes it. The fact that vers. 6–9 speak exclusively of Christ's doctrinal ministry is not decisive in favour of such exclusion" (Tholuck). It is more decisive, however, that Christ here reckons His death as comprising one point in the *Father's* glorification of the *Son*. Hence it is doubtless in the more limited sense that He has been speaking of the work which the Father has commanded Him *to do;* in a sense similar to that of the words: I must work as long as it is day; the night cometh, etc., ch. ix. 4. Now, however, this work is brought to a conclusion; He makes His highly-priestly offering of Himself, and seals *that* with His Passion. The Passion comes under consideration as the conclusion of His obedient doing. See also the καὶ νῦν δόξασόν με σύ.

Ver. 5. AND NOW GLORIFY ME, THOU, FATHER, WITH THYSELF.—Although the mortal suffering of Jesus should indirectly conduce to the glorification of the Father (see ver. 1), it must be primarily

a glorification of the Son; His glorification by death, resurrection, and ascension. Christ henceforth conducts Himself *passively;* the Father assumes the active. *With Thyself, i.e.* not simply in heaven, but in His submissive resignation to God, in His going to the Father, in His being in God (Col. iii. 3), in antithesis to His life in the world hitherto. He has glorified the Father in this world, and from this world; the Father is to glorify Him in the other world, and from the other world.

WITH THE RADIANCE OF GLORIFICATION (the glory).—It is the *real* glory which Christ, as the Son of God and the λόγος, possessed, as the medium of the world, before the existence of the world; at once the *ideal* radiance of glorification which He then, as the future divine-human Lord of glory, had in the view of God, and the *ideo-real* radiance of glorification of His eternal nascency and advent from the beginning. For Christ in His glorification did not merely receive *back* that which He once possessed in the μορφὴ Θεοῦ (Phil. ii. 6; John i. 1); He also *newly* received a glory destined Him from the beginning, and from the beginning in embryo, as the ideo-real fundamental impulse of the world (see the Prologue). Accordingly, the interpretation which apprehends this δόξα ideally alone, as significant of the *destinatio divina* (the Socinians, Grotius, Baumg.-Crusius), is inadequate; and inadequate is also the view which would limit the reference of the words to a re-reception of the original real glory (Meyer after some ancients). Be it observed that the future divine-human glory was assured to the Son along with His eternal Logos-glory. It is a question how the δόξα which, according to John i. 14, He manifested even in the state of humiliation must be distinguished from that other δόξα. The divine *highness* or *majesty* consists in the limitless, unobstructed self-manifestation of God in *omnipotence* and *omnipresence,* or in *creative working and appearing;* the divine *lowliness* or self-divestment of Christ consists in a self-limitation within the divinely appointed limits of judgment and suffering,—limits actualized in the counter-operations of the world against the Holy One. This self-limitation is carried to *impotence* as the antithesis to *omnipotence,* and to *death* as the antithesis to *omnipresence;* only, however, that it may thus be all the more gloriously manifested in the δόξα of grace and truth. First omnipotence and omnipresence stood forth, limitless, and grace and truth were as yet hidden; then grace and truth advanced: so boundless these, that omnipotence and omnipresence appeared to vanish behind them. The new condition of Christ, however, will consist in the glorifying of His grace into omnipotence, and of His truth into omnipresence, or of His self-divestment into majesty. Dogmatically defined: At first, alone the "physical" attributes of God are in the Logos exhibited in the creation of the world. In the redemption of the world, the "ethical" attributes are exhibited in the self-humilia-

tion of Christ. In the glorification of the world, the "ethical" and "physical" attributes are to shine united, as a manifestation of the majesty of Christ. And so the new glory of Christ shall be an eternal synthesis of the *gloria mediatoria* (which Lampe considers as the sole meaning of the text) and the primordial majesty (Heb. i. 3); this latter, however, must not be described as the quality "by which God is God," unless we are prepared to understand by it the glory of God as the sum of all His attributes.

Ver. 6. I MANIFESTED THY NAME TO THE MEN, etc.—Here begins the intercession for the disciples. He introduces it with a rationale: they are not simply worthy of His intercession; God's eyes must be fastened upon them as bearers of His name and Christ's work. The great work of manifestation must in them be protected and secured.—MANIFESTED THY NAME. Such, in one word, was Christ's work hitherto. The name of God, its specific self-manifestation in the Son, and with that name the God of Christ, the personal heavenly Father, was distinctly manifested to men by the word, work, and life of Christ. The *prophetic* office of Christ is completed in an absolute manifestation of God. Though the disciples were not yet enlightened to gaze into this revelation, it nevertheless was finished as regarded its objective elements.—THE MEN WHOM THOU GAVEST ME. The disciples (see vers. 8, 11, and ch. xvi. 30). God gave them to Him through His election, through the attraction drawing them to the Son, and through the power of His calling.

Christ then defines the process of development exhibited in their conversion:—

1. THINE THEY WERE.—Not merely in the general sense in which all things belong to God (Cyril), but as Israelites without guile (see ch. i. 47, iii. 21); *per fidem Veteris Test.* (Bengel.)

2. THOU GAVEST THEM TO ME.—The before-mentioned considerations of this giving became manifest and realized in the calling, ch. x. 27.

3. AND THEY HAVE KEPT THY WORD.—Though it is still necessary that they should be sifted, they have stood the main test, and have not suffered themselves to be entangled in the apostasy of Judas. To Christ's eyes, they do already issue victorious out of temptation (see ch. viii. 51).

4. NOW THEY KNOW THAT ALL, etc.—Their fidelity has been rewarded by the beginnings of a higher faith-knowledge, or cognition of faith, as they have already testified. See ch. xvi. 30. Their knowledge is the knowledge that everything which has been given to Christ, *i.e.* His doctrine (De Wette), and particularly His work (Luthardt), is of God; *i.e.* they know God in Christ. They know the words of Christ to be divine by the works, the works by the words; the latter method Christ brings out with special prominence (as the higher way of knowledge; see above, ch. xiv.

11), in order to explain how they have attained to their faith-knowledge. They have received in faith Christ's words which He gave them. From this *trust* in the divine words *confided* to them by Him, there has sprung a true cognition of the *divine nature of Christ* (THEY TRULY KNEW THAT I AM COME FORTH FROM THEE, ver. 8); and thereby a belief in His divine mission to the world, in which mission theirs should now be rooted, has been mediated (THEY BELIEVED THAT THOU DIDST SEND ME). The aorists jointly serve as an elucidation of the perfect: νῦν ἔγνωκαν.—Such are the reasons why He prays for them.

Ver. 9. I PRAY (AM PRAYING) FOR THEM; I PRAY NOT (AM NOT PRAYING) FOR THE WORLD, etc.—The grand stress of this intercession is contained (1) in the ἐγώ; (2) in the fact that the proposition, *I pray for them*, is first simply laid down; then (3) negatively expressed, *not for the world;* (4) positively expressed, *but for them;* the motives assigned being, *they have been given me by Thee*, and *they are Thine*. The expression, *not for the world*, is doubtless of *dogmatic* moment (which Meyer denies); it is, however, destitute of a *predestinarian* import (Calvin, Lampe—*pro quibus Christus non orat, pro iis non satisfecit;* and others. See ver. 20; Matt. v. 44; Luke xxiii. 34). It is significant of the *purely dynamical* view of the world and arrangement of the Gospel. By means of this dynamical principle, first concentrated in Christ and henceforth to be concentrated in His apostles, the world as world is to be clean done away with. Christ does not work by a fire of sparks, sprinkling them incidentally, one here and one there; His working is a concentrated central fire of absolute, *positive* resurrective force, which fire takes hold of the world in the centre of her receptive susceptibility, in order to her transformation. It is the strict vital law of the concentration of the divine power of the gospel, archetypally declared in the calling and isolation of Abraham, typically set forth in the separation of Israel, and still continuing in the regulations which Christ has made for the development of His church (see Acts i. 4, 8). But the expression of Christ does not bear simply an *ideo-dogmatical* emphasis; it has, resulting from the ideo-dogmatical, also an *affectionate* emphasis: I pray, above all things, for these, who are Thine as the *fruit* of the Old Testament, and mine as the firstlings of the New Testament. Similarly, the expression has a *religious* force: The δόξα of Thy name is concerned; that δόξα is henceforth entrusted to them; it must be secured in them, must through them become universal in the world as the principle of the world's glorification. This expression of supreme entreaty, however, is simultaneously the expression of confidence: In them Thy divine work and mine shall be made secure in the world.

Ver. 10. ALL THINGS THAT ARE MINE ARE THINE.—He gives prominence to the worth possessed by the disciples as the objects

of His intercession. As Christ's property, they are the property of God; as God's property, they are the property of Christ; and since He is glorified in them, the δόξα of Christ, which is the δόξα of God, must be protected in them.

Ver. 11. AND I AM (HENCEFORTH) NO MORE IN THE WORLD.—This is the motive for His urgent, provident petition. He is departing out of the world; they remain in the world, and so will be needing special protection. The words, AND I COME TO THEE, cannot be regarded as a mere repetition of the declaration, "I am no more," etc. On the contrary, the position and task of the disciples in the world shall be assured by Christ's coming to the Father with His intercession. In the first place, the *going away* of Christ is expressed as perilous for the disciples who remain here; and secondly, His *going home* is intimated as the indemnification for the disciples, whose position and task are here.

Hence the apostrophe: HOLY FATHER. *God is to be the holy Father to Christians in this world when Christ has gone away.* God, in His holiness, is entirely separated from the unholy world, in order that He may belong entirely to the world that is to be sanctified: so, the Holy. He is the holy Father (ver. 11) of the Son, who sanctifies Himself for His own, *i.e.* goes away from both them and the world, in order to be entirely devoted to them, and through them to the world (ver. 19), that they too may in this sense be sanctified in His truth (ver. 17). The petition itself, KEEP THEM IN THY NAME, etc. In the revelation for Christian knowledge, as in Christian knowledge of revelation,—in that consciousness of God which Christ entertained.

WHICH (WHOM) THOU, etc.—The reading ᾧ (see TEXT. NOTES) is by Meyer and others, supported by Cod. D, considered to stand by attraction for ὅ, and to relate to the name of God. We must acknowledge that we have difficulty in reading, "Thou hast given me Thy name,"—the name of the Father and that of the Son not being mingled. From this difficulty the Recepta has doubtless arisen. We therefore prefer to read ᾧ as *Dativ. instrum.*, in perfect accordance with the sense of vers. 6 and 12, and interpret the passage thus: Through my manifesting Thy name unto them, in mine office as Thine ambassador, they did believe on me, and are thus become mine. On the glorification of the Father through Christ as His ambassador, through whom the Father operated, the glorification of the Son is founded. Since, however, the instrumental construction is scantily supported, and a stronger expression might be expected for it, we suffer the interpretation given in the translation [*den, which*] to stand, only explaining the term, "which Thou hast *given* me," by "which Thou with Thy revelation hast *confided* to me."

The motive of the prayer is: whom Thou hast given me. As the name of the Father is given Him for the disciples, so the

disciples are given Him for the name (the gospel of the New Covenant is for the called of the Old Covenant in the wider sense, and contrariwise). Purpose of the prayer: ἵνα ὦσιν ἕν. Meyer makes the ἵνα relate to ὃ δέδωκάς μοι, instead of to τήρησον, as is usual. The latter reference, however, is the more obvious one, for the full development of the unity of believers arrives as the fruit of their conservation. It is a question of consummate oneness (see ver. 22).

THAT THEY MAY BE ONE, AS WE.—Throughout the high-priestly prayer, Christ brings into view the *oneness* of the disciples as the mark of their matured discipleship: the sign that they are one in the name of the Father of Christ. The living, known name of God has this unifying power. As it is the bond of union between the Father and Son, it is in like manner to be the bond of union among the disciples. In the true, living consciousness of God is the divine life of love, the unity of divine revelation and human religion, the unity of human faith and the unity of human ethics, Eph. iv. 6.

Ver. 12. WHILE I WAS WITH THEM (in the world).—Further explication of the words, ver. 11.—I KEPT THEM. Ἐγώ with emphasis. Held them fast in Thy name. Their natural inclination tended ever out of the bounds constituted by the consciousness of God and by Christ's view of the world. His faithfulness held them fast within these limits; and as souls given Him by the Father (see the TEXTUAL NOTE), He watched over them faithfully. Φυλάσσειν is an intensified expression of His vigilant care over them. He guarded them as the faithful Shepherd of the souls entrusted Him by the Father.—AND NONE OF THEM PERISHED, EXCEPT THE SON OF PERDITION. Not simply a painful recalling of the traitor (Tholuck), but also the account-rendering of a faithful and good conscience concerning Judas, and, as such, appropriate at this moment.—THE SON OF PERDITION. A Hebrew expression: the property of perdition, the prey of perdition; comp. ch. xii. 36, Matt. xiii. 12. But the specific child of perdition, in whom the ἀπώλεια (see Matt. vii. 13) of the Jews was concentrated, was also the instrument of perdition (see 2 Thess. ii. 10).—THAT THE SCRIPTURE MIGHT BE FULFILLED. Here, as in ch. xii. 38, xiii. 18, consolation is found in contemplating the decree of divine judgment. It was, however, not fated that Judas should become a child of perdition, but that, as such, he should be lost from the circle of disciples in accordance with the righteous judgment of God.

What passage of Scripture is here intended? According to Lücke and Meyer, Ps. xli. 10, on account of the citation of that passage, ch. xiii. 18; according to Euthymius Zigabenus, Ps. cix. 8 (see Acts i. 20); according to Kuinoel, the whole mass of prophecies relative to the death of Jesus. We are of opinion that the passage Isa. lvii. 12 is the one meant (see *Leben Jesu*, ii. p. 1412). It should

be noted that the passage Ps. xli. 10 was already fulfilled in the occurrence referred to, ch. xiii. 18. But Isa. lvii. 12, 13 treats specifically, in typical prophecy, of the perdition of the destroyer.

Ver. 13. TO THEE, AND SPEAK THESE THINGS; *i.e.* I can no longer watch over them, as I have done hitherto, in visible, individual intercourse. Henceforth something else must guard them. But what shall this be? His joy shall become perfect in them, and shall be their guard. His joy is that complete consciousness of God which is to be imparted to them by the Holy Ghost, as the source of the most untrammelled vital movement in their spirits (see ch. xvi.). *I speak these things,*—I now, being still in the world, and heard by them as well as by Thee, do confidentially carry this petition before Thee, that, etc.: *i.e.* not simply, Through my intercession they shall be assured of Thy protection, and hence be filled with perfect gladness; but rather, My intercession shall awaken the spirit of prayer in them, and open their hearts for the reception of the Holy Spirit of perfect joy, for whom I am suing on their behalf. And if Thou *keep* them thus, by the bestowal of the Spirit of joy, He will *watch* over them, as I have done until now.

Ver. 14. I HAVE GIVEN THEM THY WORD.—The prayer for the preservation of the disciples now divides itself into two petitions; the one is for their negative protection from the Evil One in the world, the other for their positive sanctification in the truth. First the negative portion, the protection, is discussed. Christ having given them His word, they are taken from the world, and hence are become, equally with Himself, objects of the world's hatred. The ungodly consciousness of the world gravitates outwards into the impersonal; consequently the divine consciousness of Christ and His people, gravitating in its impulse of faith and love toward the absolute personality of God, is odious to the world. The antithesis, "I" and "the world," contains the most concise expression of this fact. The world hateth them; properly, hath conceived a hatred for them (ἐμίσησεν αὐτούς). Luther: The world's hatred is the true livery of Christians, which they wear on earth.

Ver. 15. I PRAY NOT THAT THOU, etc.—The petition regarding the protection of the disciples from the world likewise divides itself into two parts, a negative and a positive. They are to remain in the world, but are to be preserved from the world. Luther: "What I want is not that they also should pass out of the world with me, for I have still more to accomplish by means of them; they must increase my little flock."—THAT THOU SHOULDST TAKE THEM OUT OF THE WORLD, *i.e.* neither by actual death nor by ascetic mortifications. Christ has here rejected monkery also, as a form of life unsuited to His disciples, they having attained their majority. They are to be *in* the world, but not *of* the world. The petition runs thus: THAT THOU SHOULDST KEEP THEM FROM THE EVIL ONE. The question as to whether ἐκ τοῦ πονηροῦ is to be construed as

neuter or as denoting Satan, is decided by Olshausen, Baumg.-Crusius in the former, by Lücke and Meyer in the latter sense with reference to "the prince of this world," ch. xii. ver. 31, xiv. 30, xvi. 11, and to 1 John ii. 13, 14, iii. 12, v. 18, 19. If we add to these chapters viii. 44, we find that John merges the whole world in personal relations as regards evil also: the world, as world, lies in the Wicked One; it has its pole in Satan. This is in conformity to the purely dynamical view of the world. The expression τηρεῖν ἐκ, Rev. iii. 10.

Ver. 16. THEY ARE NOT OF THE WORLD.—Motive for the following positive petition. They no longer have their vital principle in the world, but, like Christ and through Him, in the Father; therefore He prays that they may be perfected, in accordance with this their divine birth and kind.

SANCTIFY THEM IN THE TRUTH.—Explanations:

1. Chrysostom, Euthymius: Make them holy *through* the gift of the Holy Ghost, and by true doctrine.

2. Luther, adverbially construing *in the truth*: Make them *truly* holy.

3. Erasmus, Calvin: Take them away from the fellowship of the world.

4. Theophylact, Lampe: Separate them for the office of the ministry.

The phrase, *That they also may be sanctified* (ver. 19), must be defined pursuant to the holiness of God (ver. 11) and the self-sanctification of Christ (ver. 19). Now God is holy in withdrawing Himself from the ungodly world, in order to reveal Himself in a godly, kingly-priestly people, Lev. xi. 44, 45; 1 Pet. iii. 16. In conformity thereto, Christ sanctifies Himself; He departs out of the world in His self-humiliation, in order to enter into the world in His majesty. On the basis of this fact, the disciples are to be sanctified, the word of God in them, through the Holy Ghost within them, being converted into perfect truth, *i.e.* into a unitous light, a principially developing luminous and vital view and vital power, ever emancipating them more completely from the world in order to conduct them into the world, as emancipators, with the gospel. The expression ἐν τῇ is generally apprehended as denoting instrumentality: *By means of* or *by virtue of* the truth. Meyer, on the other hand, maintains it to mean: That He would furnish them, in this their vital sphere of truth, with holy *consecration, i.e.* inspiration, illumination, through the Holy Ghost. This view, however, brings the holy consecration into dubious antithesis to the truth. Doubtless the word, already possessed by the disciples, must be supplemented by the Holy Ghost with His consecration; but it is to the end that the word may for them be rendered living truth, at once the vital sphere and the instrument of their sanctification. Now apostolic sanctification is always both moral and

official sanctification. The further thought-sequence, however, proves that the official sanctification should be emphasized in this place.

The rationale of the petition follows: THY WORD IS TRUTH. Truth, this time without the article, as predicate of the word. The word of God is, in the abstract, pure truth, a lively word, the source of light, and the light-impulse to perfect enlightenment; and so, what it is in itself, it must become in the disciples. See ch. iv. 24, xviii. 37; 1 John v. 16; 2 John 1 ff.

Vers. 18 and 19 contain the further assignment of motives for the whole intercession of Christ on behalf of the disciples.—AS THOU DIDST SEND ME. First motive of the entire petition: that God would keep and sanctify the disciples. He is the great, unitous Messenger of God, in whom God's whole apostolate to the world is contained, and who has been really consecrated for it by God (ch. x. 36); from Him they now are to become apostles, who, being divinely consecrated to His apostolate, ramify and go forth with the same into all the world. See ch. xv. 9, xx. 21; 2 Cor. v. 20. The aorist ἀπέστειλα corresponds in part with the proleptical character of the high-priestly prayer,—as from the standpoint of that consummation of which He is in spirit assured,—in part with the fact that the commissioning of the disciples had its beginning simultaneously with their calling (Matt. x.), although this commissioning, graded hitherto, was to continue in gradual development until its perfection, ch. xx. 21; Matt. xxviii. 19; Acts i. and ii. The καθὼς ἐμέ is placed first, as the basis and degree of the mission of the disciples.

Ver. 19. AND FOR THEM I SANCTIFY MYSELF.—The specific, high-priestly element of the intercession as the concluding motive. Christ is already sanctified by the Father (ch. x. 36), in coming into the world; He now sanctifies Himself unto the Father, in leaving the world, and by His death going unto the Father on behalf of His disciples, in order to lay the foundation for their sanctification. Christ sanctifies Himself for His people. The death of Jesus was a sacrificial death of self-sacrificing love for the benefit of His people; a death that as an expiatory death rendered them capable of sanctification through the Spirit, as a death of self-sacrificing love called them to a consecration unto the same love-life in the world. The expression ἁγιάζειν (הִקְדִּישׁ) is a customary term for the offering of a sacrifice in the Old Testament, Deut. xv. 19 ff.; 2 Sam. viii. 11; Rom. xv. 16.

Various interpretations:

1. Ἁγιάζειν denotes the same thing in both sentences:

(*a*) I sacrifice myself for them, that they may be truly consecrate to present themselves a sacrifice, Rom. xii. 1 (Chrysostom).

(*b*) That they also may be consecrated to sacrificial brotherly love (Olshausen and others).

Against these interpretations Tholuck cites the passive form of the second sentence. This form, however, is explained by the nature of the case, especially by the fact that the second sanctification (that of the disciples) is designated as the result of the first (the self-sanctification of Christ).

(*c*) The official consecration of Christ is to result in the official consecration of the disciples (Heumann, Semler, and others). The present tense is unfavourable to this view.

(*d*) There takes place a sanctification even on the part of Christ, inasmuch as the stripping off of the σάρξ is a being taken away from the world's fellowship (Luthardt). Against this view Tholuck justly remarks: This is neither biblical nor correct. Nevertheless, the intimation of a sound thought is contained therein.

(*e*) Christ's consecration to His holy deed of love is to have for its result the corresponding consecration of the disciples (De Wette). Correct as an item of the whole.

2. Ἁγιάζειν is diverse in both sentences: I consecrate myself to death, that they may be sanctified in the truth, or truly:

(*a*) To righteousness in faith (Luther);

(*b*) To *obedientia nova* (Calvin, Lampe).

Here also we must securely grasp the two imports of the conception "to sanctify." Christ sanctifies Himself, in the negative sense, in that by His sacrificial death He separates Himself utterly from the world, is crucified to the world, and goes unto God; positively, in that He thereby gains the power to come again into the world in the power of the Holy Ghost. He sanctifies Himself negatively for His people, in that He presents His life for them as an expiation for their guilt; positively, in that, by this highest love-offering, He exercises a quickening reflex influence over them, and *establishes a principle of suffering out of which their martyr sufferings shall develope, as do their works out of His works*, Col. i. 24. Thereby the disciples are said to be negatively sanctified, in that they recognise their crucifixion to the world (Gal. ii. 19), and present their lives unto God as a thank-offering; positively, in that, as peace-messengers, they proclaim the gospel to the world in a self-sacrificing love that stops not short of a martyr's death. This sanctifiedness (*Geheiligtsein*) in the self-sanctification of Christ (ἵνα ὦσιν ἡγιασμένοι) must be distinguished, as synonymous with justification by faith, as 1 Pet. i. 2, from the moral self-sanctifying and becoming sanctified that results from justification.

MAY BE SANCTIFIED IN TRUTH.—Two explanations:

1. The term *in truth* is *adverbial*, and means *truly* sanctified, ἀληθῶς (Chrysostom, Beza, Calvin, Bengel, Meyer).

(*a*) In antithesis to the Jewish consecration, the *sanctimonia cæremonialis* (ancient exegetes).

(*b*) The eminent consecration in antithesis to every other ἁγιότης in human relations (Meyer). There is, however, in Scripture no

conception of ἁγιότης other than the Old Testament typical and the New Testament real idea.

2. Ἐν ἀληθείᾳ is to be construed substantively: in truth = in the truth, as ver. 17 (Erasmus after some ancients, Bucer, Lücke, etc.). In opposition to this view, Meyer remarks: "In that case the article could not be dispensed with. Advocates of this view in vain appeal to ch. i. 14, iv. 24; the word must be interpreted in accordance with 3 John 1." But even in the latter passage its interpretation is doubtful. The lack of the article is explained by the fact that the ἀλήθεια is not to be conceived of here as an independent cause, but as the medium or element of the effect emanating from Christ. In that Christ sanctifies Himself, His disciples are sanctified in the blessing of truth that proceeds from Him. His expiatory power is the element of truth that pours forth from Him in His Spirit, in order to present them as sanctified persons. The fact that they are at the same time truly consecrated thereby, in antithesis to Old Testament priestly consecration, needs no comment.

Ver. 20. YET NOT FOR THESE ALONE DO I PRAY.—Now follows the intercession for future believers. "The view expands in space, and, ver. 24, also in time" (Tholuck). Since ver. 24 treats of the being of believers with Christ in glory, the glimpse afforded is into extended space as well. Time and space go on mutually expanding until the supreme consummation. The present πιστευόντων (see TEXT. NOTES) is a vivid realization of the future. The subject of His petition is not introduced by ἵνα (according to Grotius and others); that rather denotes the purpose, the aim, as ver. 11. Consequently the subject of the intercession is the same as before: that in the world they may be preserved from the Wicked One, and may be sanctified in the truth. Here too, however, the aim is their oneness.

Ver. 21. THAT THEY ALL MAY BE ONE, ACCORDING AS, etc.—Thus in this place also, unity is the goal to be attained. Explanations:

1. Origen: The final aim, *Deus omnia in omnibus*, 1 Cor. xv. 28. But of this there is just now no question, as ver. 21 proves. The remaining world has yet to be won by this unity, which doubtless we are to understand as the unity of believers.

Hence, 2. The ancient exegetes: The unity of Christians in faith and love, as Acts iv. 32, Eph. iv. 4. In these things, then, shall the unity of Christians first appear, conditioned by their being crucified to the world, and presenting themselves, a sacrifice of love, to the Lord.

ACCORDING AS THOU, FATHER, (ART) IN ME, AND I IN THEE.—So utterly should Christians be bound one to another, and united. The Arians thence inferred that the unity between Father and Son was likewise merely a moral one. Orthodox believers rejected this view, with the comment that the text did not turn upon *sameness*, but upon *similarity*. With more correctness, some commentators (Cyril, Hilary, a few Lutheran theologians) have remarked that the

unity of *Christians* is not a *merely moral* one either. Unity in the one Holy Ghost, who is the same in all, is indeed more than moral unity. Since John starts from the presupposition of a purely personal, dynamical view of the world, along with this very oneness of persons, their characteristic self-distinction is brought to completion, *i.e.* this oneness is precisely the opposite of a pantheistic obliteration of personal distinctions. And Christ gives utterance to this truth in setting up His oneness with the Father as the type. They are just as decidedly distinct one from the other as they are one. In accordance with this their oneness, therefore, Christians are to become one in individuals and confessions. *Where there is no Christian distinction of character, there is no true union. Uniformity is the negation of unity.* On the other hand, the making of distinctions and the distinctions themselves between believers are elementary, raw, bad, if they do not serve to promote unity.

THAT THEY ALSO MAY THEMSELVES BE (ONE) IN US.—The design of the preservation of the faithful was: (1) The unity of all; (2) a unity such as the unity between Father and Son; now (3) unity in the unity of the Father and Son. The design is triply intensified: (1) All one; (2) one as we; (3) one in us. This is the unity of vital fellowship with God, through the Holy Ghost in faith, through connection with the glorified Christ in the sacrament, through personal union with the Triune in the *unio mystica*. Irenæus, v. 1: *Filius dei propter immensam dilectionem factus est, quod nos sumus, ut nos perficeret, quod est ipse.* Augustine, *de Civit. Dei*, ix. 15: *Beatus et beatificus Deus, factus particeps humanitatis nostræ, compendium præbuit participandæ divinitatis suæ.* The overstepping of the human limitation of this assimilation to the Divinity in the doctrine of deification, advanced by the medieval mystics, may not be controverted by laying too great stress upon the temporal and creaturely nature of man, but by the absolute dependence of the life of the branches on their connection with the vine.

THAT THE WORLD MAY BELIEVE.—The church, as the blessed congregation of confession and worship, or the communion of saints, is an end to herself; but she is also a means to an end as an institution of healing for immature believers, and especially as a mission community for the world. Hence the second ἵνα, the more remote design. The belief that the Father has sent Christ is characterized in ver. 8 as the true believingness of the disciples. The meaning of our passage is therefore: that the world may attain unto faith. Ver. 9 must be explained accordingly. True, immediate prayer for Christians, is true, immediate prayer for the world.

Ver. 22. THE GLORY WHICH THOU GAVEST ME, I HAVE, etc.—The glory which the Father has given Christ is the state of glorification (see ver. 5). This glory, *i.e.* full fellowship in His glorified state (see Rom. viii. 17), Christ gave His disciples, by giving them

the principle of future glory in His word, which was about to be glorified by the Spirit of glory (1 Pet. iv. 14). Baumg.-Crusius explains the *given* as *destinare*. Meyer's interpretation amounts to the same thing, although he combats the view in rejecting the reference of the passage *to the glory of the inner life* (Olshausen), *to filiation* (Bengel), *love* (Calvin), *grace and truth* (Luthardt). It is more correct to deny its reference to the gloriousness of the apostolic office in doctrine and the working of miracles (Chrysostom), though all believers have their modest portion even of that. This word of the Spirit, with which the Spirit comes, is the bond of union and peace, and is designed to be this bond. Therefore: *that they may be one, as we*, etc., Eph. iv. 4.

Ver. 23. I IN THEM, AND THOU IN ME, THAT, etc.—"Appositional explication of ἡμεῖς; not isolated, not a new proposition," etc. (Meyer). God's life in Christ through the Holy Spirit founds the ever richer life of Christ in believers; this founds their ripening to man's stature, to perfection (Eph. iv. 13); this brings with it their unity; this, finally, is instrumental towards the *full* conversion of the world, when it not only knows the Christ (does not simply believe), but also knows living Christians in their dignity: *and didst love them, as Thou didst love me.*

Ver. 24. THAT WHICH (THEY WHOM) THOU HAST GIVEN ME, I WILL, etc.—The declaration θέλω must certainly not be referred to the following ἵνα; it is absolute. Since He has not now to ask for that which the Father has already given Him, θέλω is neither a prayer (Kuinoel), nor a desire, (Beza, etc.), nor a petitioning in the consciousness of His ἐξουσία (Meyer), which would contain a certain contradiction, but the familiar communication of His wish from this time to assume possession of that which has been given Him. I will have them, *i.e.* have them with me, those whom Thou hast given me; *i.e.*, with the ascension of Christ, the goal of perfected believers should be with Him in heaven (see ch. xiv. 1 ff.).

THAT WHERE I AM, etc.—Not the subject-matter of a petition, but the consequence of a familiar expression of will. Be it observed that the prayer of Christ from this point does not issue in a human doxology of God, but in a divine dialogue with the Father. In the presentiment of His heavenly standpoint, He takes possession of them as objects bestowed by the Father. (1) They shall be with Him, where He is, in heaven (Meyer says here again: in the Parousia); (2) they shall see His glory which the Father has given Him. Of course this includes a participation in the same (Meyer; see Rom. viii. 18, 29). This latter admission, however, not to the preclusion of the fact that the beholding of Christ's glory does especially constitute their bliss (Olshausen). Luther: We should let this utterance be our soul's pillow and bed of down, and with joyful heart resort thereunto when the sweet hour of rest is at hand. —BECAUSE THOU DIDST LOVE ME (comp. ver. 5). Here, without

doubt, as in ver. 5, the subject treated of is not simply the divine, but the divine-human, δόξα of Christ in His state of exaltation; and, correspondingly, it is not a question merely of the trinitarian love of the Father for the Son, but of the eternal complacency of God in Christ in anticipation of His good conduct, in which complacency God appointed Him this state of exaltation (Meyer). Comp. Eph. i. 19; Phil. ii. 6 ff.

Ver. 25. RIGHTEOUS FATHER!—Two difficulties present themselves here: first, the accosting of the Father with δίκαιε; secondly, the καί before ὁ κόσμος. Δίκαιος appears again in John as a predicate of God, 1 John i. 19. It there denotes a graciously recompensing righteousness. For our passage, however, the preceding saying, ch. xvi. 10, is decisive: *In respect of righteousness, that I go to the Father.* It is agreeable to the righteousness of God and Christ that a separation should be made betwixt the perfected Christ and this present world in its blindness,—that Christ should be exalted to heaven. For the world has not known God, either in His general revelation through nature and history, or in the mission of Christ; neither does it know Him now in the judgment wherein it is judged of God even whilst it judges His Christ, whereby Christ consequently bears the judgment of the world. Christ, however, even as man, has known Him in His whole revelation; finally, He has known and understood Him in the present coming upon Him of the judgment of retributive justice. Therefore He confides in that righteousness as one that rewards also, that shall translate Him to heaven. But because the disciples also have known that He was sent from God, and thereby have begun to know the righteousness of God, they too belong on His side: after they have performed His work in the world, they must come to Him into this heaven. "The work of divine (and divine-human) holiness (ver. 11) would otherwise fail of its final consummation and manifestation" (Meyer). The manifestation of pure holiness shall be sealed in the manifestation of pure righteousness. But because Christ confides Himself to the Father in His punitively retributive righteousness, He likewise trusts Him in His remunerative righteousness. This latter, in establishing the antithesis between heaven and earth, becomes in its turn a divider.

Hence the antithesis: καί, δέ,—differently interpreted by different commentators:

1. As forming an antithesis to what precedes: Righteous Father, Thou art righteous, Thou givest such good things, *and yet* the world hath, etc. (Chrysostom, Meyer, Luthardt.)

2. As drawing a deduction from the foregoing in a predestinarian sense: *Quia justus es, ideo te non cognovit mundus* (after Augustine, Lampe).

3. As announcing a subsequent antithesis: On the one side, on the other side (Heumann, Lücke, Tholuck). This grammatical

construction of καί, δέ is combated by Meyer, with reason justified by Tholuck. Yet we

4. Hold the antithesis to be not yet adjusted by the preceding view. He glances back upon the former antithesis: *Thou didst love me before the foundation of the world.* This contrast of the eternal Christ to the upright world constitutes the first motive for His exaltation above the world. To it there is now added the second corresponding contrast, that the sinful world has also not known the righteous Father, whilst He has known Him thoroughly.

Ver. 26. AND I MADE KNOWN TO THEM THY NAME.—The first motive for the elevation of believers to a participation in His heavenly glory, was that they had believed in Christ's mission from God. This is continued in the second, viz. that He has made known unto them the Father's name, and will still make it known until the perfect revelation of it in glory. To these the third is added: THE LOVE OF GOD FOR THE SON MUST ALSO BE IN THEM, *Christ Himself being thereby in them* (through the Holy Ghost). That is, they must be utterly lifted up to Christ, in order to be perfected in the communion of the Triune God, the Father, the Son, and the Holy Ghost (see 2 Pet. i. 4). Luther: That we may know the Father's heart, *now* set before us through the Word, *afterwards* in *that* life to be openly beheld.

DOCTRINAL AND ETHICAL.

1. On the high valuation set upon this prayer in the church, see the Introductory Remarks. Comp. Heubner, p. 482; Besser, on John, ch. xvii. As prominent works upon the seventeenth chapter,—works important at once for their bearing upon doctrinal ground-questions and upon homiletics,—we must mention: Freylinghausen, *The Sacerdotal Prayer of our blessed Saviour Jesus Christ; twenty-six public Meditations upon it, as contained in the seventeenth chapter of St. John,* Halle 1719. Again: *The Sacerdotal Prayer of our Lord Jesus Christ, twenty Meditations,* by Dr. Schmieder, Hamburg, Agency of the Rough House, 1848. Meditations of great worth, preceded also by an exceedingly momentous treatise upon theosophy and its relation to theology and orthodoxy. A full list of older theological and homiletical writings, see in Lilienthal's *Bibl. Archivarius der heil. Schriften Neuen Testaments,* p. 335. Among the works here mentioned, A. H. Francke's *Meditations upon the Sacerdotal Prayer* are worthy of note; also I. I. Ulrich in Zurich, *The Spiritual Aaron* (48 Sermons).

2. The high-priestly prayer is *high-priestly* not merely because of its being the *intercession* of Christ for His entire kingdom of God, but also on account of its consummation of the sacrifice of Christ, His offering up of Himself, vers. 5, 13, and especially

ver. 19. At the same time, however, it is also a *prophetic* prayer, in that, seizing upon the principal periods and stages, it sketches and announces with divine certitude the entire progress of the kingdom of God in development. None the less is it *kingly:* conscious of His internal victory over the world, and believing in the consequences of this victory, Christ transports Himself, not to the standpoint of the Last Day or of the Ascension Day, but to that of the deliverance upon Golgotha: *It is finished.* This royal feature of the sacerdotal prayer appears especially conspicuous in ver. 24. On the sacerdotal prayer, comp. also the ingenious words of Braune, p. 388; Stier, *Words of the Lord Jesus;* and others. We have still to direct attention to the fact that all doctrinal ideas find their expression here in the vivid representation of the march of the kingdom of God in development. The Trinity (the doctrine of the Spirit, though receding in the letter, advances all the more in point of fact), the divinity of Christ, the ideal foundation of the world. The lapse of the ungodly world into the power of Satan. The active obedience of Christ. His sacrifice. The completion of His work. The sending of His apostles. The form of the true church in her unity. The gradual progress of the kingdom of God. The goal of the glorification of God in the eternal blessedness or heavenly glory of men.

3. If the decided self-offering of Christ in this prayer be understood, a species of relapse into unclear reasoning or arbitrary imagining could alone render possible the assumption that Jesus did in Gethsemane call in question this offering, or pray for an averting of death; as, similarly, it would evidence a want of exact christologico-ethical thought to suppose that, by the anticipation of the passover, Christ could have accelerated His death-journey by a whole day, thus wilfully forsaking the divine path and order prescribed through the law. On Christ's prayer in Gethsemane, see *Comm. on Matthew.*

4. Out of Christ's divinely rich prayer-life there emerge, as from an ocean, the pearls of those single prayers of His that are preserved to us: The prayer given in the Sermon on the Mount for the use of His people—*Our Father;* the ascription of praise to God at the departure from Galilee (Matt. xi. 25); the prayers at the grave of Lazarus, and within the precincts of the temple; our high-priestly prayer; the supplication in Gethsemane; and the prayer-words of the Crucified One—*Father, forgive them—Eli, Eli;* and the closing prayer, *Father, into Thy hands,* etc., to which the exultant cry, *It is finished,* attaches itself, inasmuch as from one point of view it may be regarded as a word of prayer. Add to these the mentions of the prayings, the thanksgivings, the heavenward sighings of Christ, as also His summonses and encouragements to prayer, and He appears as the Prince of humanity even in the realm of prayer; in the manner, likewise, in which He has

concealed His prayer-life, exhibiting it only as there was necessity for its presentment. If we regard His work as a tree that towers into heaven and overshadows the world, His prayer-life is the root of this tree; His overcoming of the world rests upon the infinite depth of His self-presentation before God, His self-devotion to God, His self-immersion in God, His self-certitude and power from God. In His prayer-life, the perfect truth of His human nature has also approved itself. The same who as the Son of God is complete revelation, is as the Son of man complete religion.

5. The glorification of God through Christ, the redemption of the world. Christ distinguishes (*a*) that glorification of the Father which He has already accomplished (ver. 4); (*b*) the glorification of His own person, now following thereupon (ver. 5); and (*c*) that which the latter glorification is to be instrumental in producing, the glorification of the Father in the Holy Ghost, which is also an actual glorification of the Holy Ghost. Glorification here is manifestly a presentation in the glory peculiar to the Glorified One, the glory κατ' ἐξοχήν, *i.e.* the unlimited power and appearing of the Spirit,—in accordance with the idea of Christ's life. *Glory is realized ideal beauty; the radiant exhibition of the dominion of the one Spirit in the rich, developed fulness of personal life.* Now, if the glorification of God and Christ be the redemption of humanity, it follows that this redemption is likewise the foundation of its glorification, and appropriated redemption the germ of glorification (the Spirit of glory, 1 Pet. iv. 14; the earnest of glory, Eph. i. 14, Rom. viii. 29, 30). The most definite conception of this glorification appears Phil. iii. 21. If the vile, perishable body be glorified as such, it is exempted from the creatural conditions of transitoriness, redeemed from a beginning and end in temporality, that, pursuant to its eternal idea, it may, as a dislimited organ of the spirit, circle in infinitude as in itself. In the case of the perishable body, the ocean of air that seeks to absorb man infinitely predominates at last over the canal of rejuvenating vital power that flows toward him; the earthly vital root ever languishes more and more. The body, when glorified, shall, above all things, be endowed with an endless faculty of rejuvenescence.

6. It corresponds to the idea of glorification, that that *dynamical* and *personal* view of the world which is peculiar to Christianity in general, and which is brought out with especial force in the Gospel of St. John, should appear in our chapter in its finished splendour. In Christ the apostles are dynamically comprehended, —He is their root and their stem; in the apostles all future believers are dynamically comprehended (Rev. xxi. 14); these, again, comprehend the whole church, and in the church the whole world is dynamically comprehended. What is matter here, compared with the personal life of Christ? Before this noble "visage" (*Angesichte*) the whole "weight of the world" (*Weltgewichte*) van-

isheth. And because this view of the world is so dynamical, it is on that very account not merely a *view* of the world, but also a *grasping* and *overcoming* of the world (see Eph. i. 19 ff.). *Absolute-dynamical;* that, however, means at the same time *absolute-personal.* The worth and import of the *personal* life here appear in full light. The glorification of the Father, the restoration of His personal glory, on which the whole kingdom of love is founded, is the issue and root of the whole work of redemption—His name. Now the Son is glorified in His redeeming personality; then the personal life of the apostles developes itself, and the *all* (the πᾶν) *which* the Father has given Christ unfolds itself in the most definite πάντες, to *whom* Christ gives eternal life. And these (the πάντες) arrive at complete unity and oneness just on account of their attaining complete personal articulation and self-distinction. Unsanctified individuals mingle themselves together without discipline and restraint in the same degree in which as foes they fall out; and religious denominations also loosely vibrate pell-mell into one another, in like measure as they abruptly fluctuate asunder. In their eccentric onesidedness they pitch into the onesidedness of an opposite denomination, instead of cultivating their peculiar *charisma* in clear articulation. The highest union in the kingdom of personal life is at once the highest self-distinction; and the converse also holds true. The dynamical kingdom, as the kingdom of absolute life, is the personal kingdom as the kingdom of light, and both, because it is the kingdom of love. Christ prays for the manifestation and consummation of the kingdom of love.

7. The world in her disunity is Babel; the church of unity is the eternal, ideal Zion; the Holy Ghost is the mediator of this union. One body and one Spirit. See also Eph. iv. 13.

8. For the rest, we can but indicate the wealth of fundamental thoughts in this chapter, referring in so doing to the Exegetical and Critical division. These captions may, at the same time, serve as homiletical hints: Ver. 1. Glorification of prayer: Prayer a fruit of true meditation and preaching.—Glorification of time: The hour of decision is at hand.—Christianity the glorification of Christ.—Christ's glorification the glorification of God (*in Dei gloriam*).—Ver. 2. Christ's power over *all flesh* is to be developed in the bestowal of eternal life upon all persons.—The flesh, purified, shall in its turn develope into fair personalities.—Ver. 3. Trusting knowledge is faith; *cognitive, personal knowledge is love;* perfected, seeing knowledge is the felicity of the blessed; in all stages, however, it is life eternal, in respect of the beginning, progress, and consummation of the same. It is agreeable to the idea of personal knowledge that we know God *and* Christ (distinctively), as well as God *through* Christ (Father and Son in their unity).—The divinity of Christ, and His humanity as the manifestation of that divinity.—Ver. 4. *It is finished.* Here the "*It is finished*"

of the cross is ideally included, but as the sealing of the work of Christ; while the mortal passion of Christ comes under consideration particularly as the work of the Father.—Ver. 5. The pre-existence of Christ. The self-divestment of Christ. The *status exaltationis* of the divine-human Christ. Christ, before the foundation of the world, the principle of its foundation, its Alpha and Omega.—Ver. 6. The gospel a manifestation of the supreme name. The election of the disciples: (*a*) Eternal; (*b*) conditioned (they have kept His word); (*c*) elected for the good of the world.—Ver. 7. Christianity alone pure, full, entire theism. Theism must be regenerated into Christianity, Christianity must discover itself in its theistic ideality.—Ver. 8. The complete life in the life-words of Christ.—Ver. 9. Dynamical importance of the apostles. The apostles the pure medium of the conversion of the world. The effect of Christ's work conditioned by its ideal and dynamic concentration.—Ver. 10. *All* that is mine is Thine: The holiness of Christ. *All* that is Thine is mine: His glory. Christ's glorification in the apostles, the foundation of His glorification for the world. (Luther says it is easier to say, All mine is Thine, than the converse, All Thine is mine. But only Christ could in the ethical sense say, All mine is Thine).—Ver. 11. Christ's feeling of victory hovering over the world. His going to the Father pure intercession. The care of the Perfected One in the other world for the unperfected in this world. The preservation of the disciples a work of God's holiness. The strength of their preservation: His name. The purpose: Unity; personal kingdom of love. —Ver. 12. Direct and temporarily mediated providence. Christ, providence become visible. Providence and freedom. The lost son and divine dispensation.—Ver. 13. The consolation of Christ's intercession the impulse of His people to prayer, even to the life of the spirit, of perfect joy.—Ver. 14. At the word of God the hatred of the ungodly world is developed.—Ver. 15. The Christian's renunciation of the world no flight from it, but a stand in it in order to the overcoming of it.—Ver. 16. Separation from the world as the cause of the world's hatred, the common mark of Christ and Christians.—Ver. 17. The real ordination of the disciples of Jesus: (1) Through the truth; (2) in the word; (3) as an act of God.—Ver. 18. Their mission: (1) From Christ; (2) through Christ from God; (3) like Christ from God.—Ver. 19. The foundation of the entire apostolic mission, of the entire church, is the self-sacrifice of Christ.—Ver. 20. From the prayer of Christ on His own behalf there proceeded the petition for the disciples, from that the intercession for the whole body of the faithful.—Ver. 21. The whole Christian life characterized in accordance with its design: (1) As oneness; (2) like the oneness of the Father and Christ; (3) through oneness in God and Christ.—The glory of the triune God in the communion of the faithful. *The unity of the church; the conversion*

of the world to the faith.—Ver. 22. And the foundation of the glory of Christians. The glory of all Christians but *one* glory in the glory of Christ. Giving and embellished receiving again in giving, is the richness of life in the personal kingdom of love.—Ver. 23. *The glory of Christians, the leading of the world unto knowledge.*—Ver. 24. The completion of the manifestation of glory in the heavenly kingdom. The foundation of the heavenly kingdom. Its appearing at the end of time grounded, before the beginning of time, in the love of God to the Son. The reception of the inheritance on the part of the Son.—Ver. 25. The knowableness of God: (1) Simply unknowable for the world in its ungodliness; (2) conditionally knowable and known for the disciples in the beginnings of their life and faith; (3) absolutely knowable and known of Christ: this knowledge the goal of Christians, 1 Cor. xiii. 12. The steps of this knowledge are at once the steps of the kingdom of love and eternal life (see ver. 3).—Ver. 26. The consummation of the kingdom a consummation in love through the consummate proclamation of the name of God. The great Epiphany. The perfected kingdom of love also the appearing of the imperishable beauty or glory.

HOMILETICAL AND PRACTICAL.

For details, see the foregoing DOCTRINAL AND ETHICAL THOUGHTS. *Upon the whole prayer:* The prayer of Christ as high-priestly.—As Messianic; prophetic, high-priestly, and kingly at once.—The prayer for the consummation of the kingdom of heaven as a prayer for the consummation of the revelation of the Trinity: (1) The kingdom of the triune God; (2) the triune life in power (δύναμις), light (ideality), and love (personality: giving and receiving); (3) the three stepping-stones in the conversion of the world (believing on Christ, knowing Christ, knowing Christians); (4) the triple consummation—holiness, righteousness, glory.—The prayer of Christ: (1) For Himself; (2) for the disciples; (3) for believers generally (indirectly an intercession for the world, which shall be swallowed up by the kingdom of believers).—Heaven's foundation upon the righteousness of God.—*The three sections singly.* Christ's petition for Himself, etc.—The aim of the kingdom of love: salvation in the praise of God's name.

STARKE, LUTHER: The sum and cause of this chapter is as follows: A good sermon calls for a good prayer; that is, when a man has given utterance to the word, he should begin to groan and earnestly to entreat that it may have strength and produce fruit. I know not how strong in spirit others may be; but, let me be never so learned and full of genius, I cannot grow so holy as to gather devotion for prayer without hearing and handling the word of God. —ZEISIUS: Heart and eyes should simultaneously be raised to

heaven.—Christian, if thou wouldst succeed in all that thou doest, set about each act with hearty prayer, and end thus too.—CRAMER: God is a hidden God. Had Christ not come into the world, He had remained a hidden God; but because Christ hath glorified and revealed Him, we can know God clearly in the Son.—*Power* denotes, in general, such power as is associated with right; in particular, it is employed in the sense of power to rule: hence magistrates are often called powers, 1 Cor. xv. 24; Eph. i. 21, iii. 10; Col. i. 16; Dan. vii. 14; see also Matt. xxviii. 18; Rev. xii. 10.—CANSTEIN: Whoso will not submit himself to Christ in the obedience of faith, to his everlasting salvation, is subjected to His power to everlasting perdition.—HEDINGER: Christ the fountain of life; thirst for that fountain!—*Ibid.:* Mark the chief ground of felicity, Isa. liii. 11; 1 Cor. xiii. 12; 1 John iii. 2.—*Nova Bibl.:* If Jesus Himself had in the redemption no other final purpose than the honour and glorification of His Father, how much rather and more justly is it said concerning believers, *Whatsoever ye do, either in word or deed,* etc.! Col. iii. 17.—QUESNEL: God glorifies in heaven those who glorify Him on earth.—HEDINGER: Christ was faithful in His Father's house (Heb. iii. 2), having kept back nothing from us.—QUESNEL: Christ will have no servants in the ministry of the word but those whom His Father has elected thereunto, and presented to Him for His own.—CANSTEIN: Our election to eternal life is something hidden in God; yet we may know it if we lay hold on Christ in true faith, perseveringly continuing therein.—*Ibid.:* The fellowship of believers gives a Christian the comfort and encouragement of knowing, when the devil assaults him, that he (the devil) is laying hold not on one finger, but on the whole spiritual body of Christ, *i.e.* all the Christians in the world, nay, God and Christ themselves.—How wonderful is it that Jesus, standing upon the threshold of His passion, was yet overwhelmed with joy at the contemplation of the joy of those who were the cause of all His griefs! O how great is the strength of His love!—The hatred of the world is a genuine mark of a true Christian.—Preachers who, after the perverse fashion of the world, join in everything that is going on, and are consequently favourites everywhere, are of no account.—ZEISIUS: Believing Christians, though *in* the world, are not *of* the world; they have not its mind, ways, habits, are not on the same footing with it; they possess the mind of Christ, and follow His example alone.—HEDINGER: It is necessary for us to suffer in the world so long as we are able, and in duty bound to be useful. God will call us away; we must not, in vexation and self-will, wish our own lives away.—We must recognise life in the world to be a benefit, and be occupied in serving the world as long as we live.—ZEISIUS: A child of God, as long as he is in the world, is in peril of being seduced by it; hence praying and watching are highly necessary.—Believers must

be crucified to the world, and the world must be crucified to them in imitation of Christ.—ZEISIUS: The dignity and bliss of believers is great. *How* great is not discoverable here; but when it shall appear, it will be manifest that they are like the Lord.

GERLACH: We do not merely *receive* eternal life *through* the knowledge of God and Jesus Christ; this knowledge itself *is* life, *is* possession of the highest good. For this is not the shadowy knowledge of the sense sundered from the substance; it is the union of the knowing and the known, in which, therefore, light, life, and love unite.—As the Father and Son have been distinct from eternity, and yet are one through the eternal Spirit of love, who proceedeth from both, so God hath by the Son created a world full of contrasts, which His Spirit continually transfigureth into a glorious unity in love. Sin hath banished this harmonizing Spirit from man, hath perverted the contrasts into contradictions, and rent men one from the other, as from God. But the work of Jesus Christ, the completion of His redemption, is that the Father's unity with the incarnate Son becometh a unity wherein the whole human race that believeth on the Son is one with the Father. This "sanctifying" of Christ's, therefore, embraces His whole active and passive obedience,—the sacrifice of His will, and the guilt-offering of His holy humanity laden with the sin of the world. By this sacrifice all of believing humanity is sanctified unto God as a sacrifice.—Jesus prays for future believers also, to the end that these may, with His then existing disciples, form one communion in holy love. With these words the Lord declares the whole essence of His church on earth. He came to restore unity to the disrupted human race by means of their reconciliation to God.—This is a beholding whereby the beholder becometh one with the Beheld (1 John iii. 2, 3), whereby the glory of the Lord doth itself pass into him.

LISCO: Because it is the vocation of the disciples to diffuse heavenly life on earth, they may not live retired from the world, or still less, quit it already by death. The more needful, therefore, is it that they should be preserved from all evil in the world.

BRAUNE: He who prays is not merely an artist erecting a monument to the grace of God; he is at the same time a work of art—the monument itself. Thus here the Redeemer who hath restored the image of God in humanity, and doth restore it as the High Priest and Sacrifice of mankind.—The prayer linked itself to His discourses. It is necessary for a good sermon to conclude with a good prayer. First Christ spake of God to His disciples; now He talketh of them to the Father. In this prayer is summed up that which the preceding discourses had unfolded.—Thither He raised His eyes, whither He would be taken by God.—The hour of suffering obscured Him in the eyes of those who looked upon Him as one tormented and stricken by God, and in the sight of His

most faithful adherents. But He was confident that the Father *would glorify the Son*, would take Him to Himself, would give Him the glory of exalted efficacy.—In the world, unbelief and superstition had covered the Father's name with darkness. Out of that obscurity the gospel of Jesus Christ, proclaimed in the power of the Spirit, should draw it forth into the true light.—In the beginning the life of men was light; they, however, stretched forth their hands beyond life to grasp the light of knowledge: they desired to know, without being; to possess the knowledge of God without divine life. This is the old sin, new even to this day. Thus acting, they lost life and light. But now, through the light of truth, fragmentarily offered them in the Word of life, they should regain life. —Yea, a mind to do the will of God helps a man to a clear knowledge of the truth that Christ and His doctrine are of God. Therefore despise no piety or fear of God, even though as yet they be not Christian.—"Heart and heart at one together." [*Herz und Herz vereint zusammen.*]—"That, in sooth, is a true heavenly ladder, that rests upon earth, but whose top reaches to heaven, nay, to the throne of God, as the place where is the greatest unity. We, however, must not begin at the top, but must make sure of the first steps; we must see that we are first born anew of God through the word of truth, and thus become one with God and His life" (Rieger).

GOSSNER: Now the death-pass must be crossed. There Thou must crown *Thy Son* with honour and glory, that *Thou* mayest be praised and magnified in Him.—He giveth this life unto all whom the Father giveth Him, *i.e.* all who, drawn by the Father, sundered from the world by preventing grace, suffer themselves to be attracted unto Him, and turn to Him in faith.—We have it from the mouth of Jesus that this, to know the Father and Him, is heaven on earth.—Hence we have to teach men to know Jesus Christ; for the name of God is in Him, in Him dwelleth all fulness.—He saith, "*I have finished my course*," etc.; let come now what will. So it is with the day's work that is given a man,—whereunto a man is destined from his mother's womb. That is not cut short; though the pleasure of seeing its blessed results be something bated, the grand work to which a Saviour hath called a man suffereth no retrenchment.—Almost all preachers, even the better sort, make of Christ a mere teacher and servant, who bides outside of us, who does but teach us what is good; they do not say that He is to rule within us, and Himself work good works in us.—"In Thy name have I kept them," says He. It is a bad thing for a shepherd to keep the flock in his own name only, as somewhat belonging to him, to his own glory, through his strength, and not as property entrusted to his care by God, and to God's glory, through God's grace and strength.—He hath left us perfect joy, and that His own. Thereby shall the work of sanctification be perfected in us, as David saith, *Let the glad Spirit keep me;* continue grace unto me.—Happy

is he who knows that it is better to be hated by the world and loved by Christ, than to be loved by the world and rejected by Christ.—Christians, says Macarius, are children of another world, of the heavenly Adam, a new race, children of the Holy Ghost, of light, brothers of Christ; they are not of this world.—The "*as I*" can mean nothing else than that we too should be crucified to the world, and the world to us, like Jesus, like Paul, like all true followers of Christ.—The word must sanctify us; it divides everything like a two-edged sword, and Satan in his servants is always seeking to make it a secondary affair, or to hustle it out of the way altogether.—Ver. 18. Men appeal in vain to these words of Christ, and to the divine authority of their office, in support of their claim to be respected and heard like Christ, unless they are anointed by Christ, filled with His Spirit and the fulness of God, blessed, called and sent by Him, as He was sent by the Father, by means of an internal mission and anointing, not simply by outward calling and installation.—Who is not glad that Christ prayed for him before His passion, in His high-priestly prayer? And He is always heard. —The highest pattern of unity is in heaven, between Father and Son; the copy is on earth.—Ver. 21. The case stands thus: every Christian must believe himself into Christ as deeply as if he were Christ. This constitutes everything, this constitutes faith; it constitutes all deeds, the walk, the virtues.

HEUBNER: The Father's cause was tarnished by the fall; Satan could rejoice at having seduced mankind; what had become of God's purpose in the creation? The Son came as Redeemer, and put God's enemy to shame, and made God glorious. The highest aim is to glorify God; he who does nothing towards that end, does nought.—Christ is Lord of the human race; He hath unlimited power and authority over it—far more than didactic authority. This authority, however, is for the good of men: Christ is to employ His power in making them happy.—*All things that Thou hast given me*—my doctrine, my miraculous powers. To consider this *all* that was in Christ as of divine origin, is to believe on Christ.—Gradual progress to faith: Instruction, or external preaching, favourable reception, true knowledge, *i.e.* heartfelt knowledge, the result of experience and the power of the Spirit.—HOLY FATHER: How can a Christian ear endure that this holiest of all titles should be given to a sinful man?—All joy, all felicity, is finally reduced, in respect of its deepest element, to love; from love flows joy. Hell is joyless because it is loveless.—Christ's prayer repudiates the foolish desire for exemption from the trials and conflicts of this world. It would indeed be by far the more comfortable thing to be transported at once to heavenly bliss without a battle. Christ might thus have taken the apostles immediately to heaven with Him. But how then would they have become Christ's apostles? how would the world have been converted? how would they have been

able, without labour, without conflict, without victory, to enjoy happiness in heaven? It likewise follows that the Essenic, Ascetic course is not the true one.—*In Thy truth.* (1) Through the truth: the word of God is the means of sanctification. (2) In accordance with Thy truth: the word of God is the rule of sanctification. (3) Consecrate them to Thy truth: to the vocation of witnessing for the truth.—How does this prayer shame cold Christians! The Lord thought of the coming generations, and they think too little of Him.—There is but one apostolic Christianity, and none beside; whoso will not have that, has none.—That unity of the Father and Son is therefore not simply a *type*, but a true and effective *cause*, of the oneness of Christians. They, belonging to the Father and the Son, united to the Father through the Son, remain one. As the children of one Father, united to Him through the First-born, they repose on a sure foundation of unity.—If the church of Christ stood forth as a harmonious community of brethren, where nought but order, love, and peace ruled, it would be so unique a phenomenon in our egotistical world, that every one would be forced to acknowledge that here was a divine work, and to see in it the government of a higher Spirit,—namely, the Spirit of Christ. All doubts as to, and accusations against, Christianity must perforce hold their peace. —*The world knoweth Thee not;* it has no idea that there is an ocean of love in God. Nevertheless, that does not do away with the love.

BESSER: There, on the holy mount, His countenance shone as the sun; here His soul shineth like the sun; His soul beameth like a calm, majestic light.—"It being certain that they are *mine*, and that I am their Lord, Master, and Saviour, it is also certain and beyond doubt that they are *Thine*, nay, Thine not only now, but Thine from the beginning, and that they come unto me through Thee" (Luther).—"The Father the Root, Christ the Stem, the Holy Ghost the Sap, believers the branches that draw the Sap unto themselves, the Christian life the fruit of one Tree of the holy church" (Gerhard). — FREYLINGHAUSEN: The above-cited *Meditations* of Gerhard are furnished with an exceedingly significant frontispiece in two divisions. Above is the picture of the Old Testament high priest burning incense at the altar of incense; underneath are the words, *Which is a shadow of things to come.* Beneath, a picture of the high-priestly praying Christ, surrounded by His disciples, with the inscription, *But the body itself* (the substance) *is in Christ,* Col. ii. 17.

SCHMIEDER, in the Introduction to his Meditations, depicts the solemn repose of the full moonlight night-heavens, up to which Christ, praying, gazed,—and the solemn repose in His soul. He is the High Priest who maketh us priests.—The fellowship of Jesus with the Father was a relationship appearing in Him simultaneously with His self-consciousness.—*The hour.* It is exceedingly noteworthy how Jesus, for everything that is to happen, knows, defines,

and chooses time and hour—even that very instant to which the event belongs. (Entirely correct; being sensible of His eternity, He is sensible of His moment. The following is a fundamental thought of the Preacher Solomon: *All is vain*, for the reason that men in their vanity no longer have a perception of the moment, agreeably to the truth that everything has *its time*.)—Thus He invariably does and suffers that which is proper for each hour.—Glorification is the complete revelation of a form of life either abstractly or relatively perfect. A bud is glorified when it bursts its envelope and comes forth a flower.—The Son must earn this dominion which the Father has given Him, in order that it may be as truly His own as it is a gift from the Father. For all dominion is real autocracy so far only as it is acquired by individual prowess. As the Father, in His divine kingdom, fills all the Divine Persons, being wholly in each One, and working in the divine house that rules in eternal, creative joy, so Jesus would be and work in all men who are saved by Him, whom the Father has given Him, to the end that His joy may be perfect in them. And together with Him, the love in which the Father loves Him shall be in them (*i.e.* the fellowship in the blessedness of God, the divine heritage of Christ's co-heirs).

SIXTH SECTION.

THE LORD IN THE CIRCLE OF HIS FOES, AS THE LIGHT OVERTAKEN BY THE DARKNESS; THE LOFTY JUDGE, OR THE PERSONAL JUDGMENT, WHILST HE IS JUDGED; VICTORIOUS IN HIS OUTWARD SUCCUMBING; HOW HE CARRIES OUT HIS JUDGMENT, TO THE VICTORY OF LIGHT AND SALVATION.

CHAP. XVIII. AND XIX.

(I.)

CHRIST AS THE JUDGMENT OF LIGHT UPON THE CONFUSED NOCTURNAL CONFLICT OF THE WORLD AGAINST AND OVER HIS PERSON; OVER AGAINST HIS BETRAYER, HIS APPREHENDERS, HIS VIOLENT HELPER. THE MAJESTY OF THE BETRAYED, IN CONTRAST TO THE NOTHINGNESS OF THE BETRAYER; THE VOLUNTARINESS OF THE SUFFERING, IN CONTRAST TO THE IMPOTENCE OF THE SEIZERS; THE REFERENCE TO THE DECREE OF THE FATHER, IN CONTRAST TO THE UNLAWFUL AID OF PETER. THE REPUDIATION OF PETER'S DEED OF VIOLENCE, AND THE VANITY AND INSIGNIFICANCE OF EMPLOYING VIOLENT MEANS FOR THE ACCOMPLISHMENT OF SPIRITUAL ENDS.

CHAP. XVIII. 1–11.

(Matt. xxvi. 36–56; Mark xiv. 32–52; Luke xxii. 39–53.)

1 When Jesus had spoken these words, he [Having spoken these words, Jesus] went forth with his disciples over the brook Cedron [the torrent

Kidron],[1] where was a garden, into the which [into which] he entered, and
2 his disciples. And [But] Judas also, which [who] betrayed him, knew the
3 place; for Jesus ofttimes resorted thither with his disciples. Judas then, having received a band *of men* [the band of soldiers, *i.e.* the garrison of the fort], and officers from the chief priests and Pharisees, cometh thither with lanterns, and torches, and weapons.

4 Jesus therefore, knowing all things that should come [were coming] upon him, went forth, and said[2] unto them, Whom seek ye [do ye seek]?
5 They answered him, Jesus of Nazareth [the Nazarene]. Jesus saith unto them, I am *he*. And [Now] Judas also, which [who] betrayed him, stood
6 with them. As soon then as he had said [he said] unto them, I am *he*, they
7 went backward, and fell to the ground. Then asked he them again [Again therefore he asked them], Whom seek ye [do ye seek]? And they said,
8 Jesus of Nazareth [the Nazarene]. Jesus answered, I have told you that I
9 am *he*. If therefore ye seek [are seeking] me, let these go their way: That the saying might be fulfilled which he spake, Of them which [those whom] thou gavest [hast given] me have I lost none [I lost none, or, not a single one of them].

10 Then Simon Peter, having a sword, drew it, and smote the high priest's servant, and cut off his right ear.[3] [And] The servant's name was Malchus.
11 Then said Jesus unto Peter, Put up thy [the][4] sword into the sheath: the cup which my Father hath given me, shall I not drink it?

EXEGETICAL AND CRITICAL.

Ver. 1. JESUS WENT FORTH.—Not precisely forth from the city (Meyer), but forth from the city precincts, which extended to the brook Kedron. Ἐξῆλθεν πέραν. *Leben Jesu*, ii. p. 1347 ff.

BEYOND THE BROOK [or rather TORRENT] KIDRON.—Kidron, the name of a brook or torrent, χείμαρρος; also a wady, Joseph. *Antiq.* viii. 1. 5. קִדְרוֹן, *the Black, the Black Brook*. We must distinguish between the valley of Kidron and the Kidron itself, as well as between the Kidron as a torrent and as a spring-brook. "The vale of Kidron is the most important valley in the northern portion of the plateau of the wilderness of Judah. It takes its rise on the north side of the city of Jerusalem, upon the great watershed between the Mediterranean and the Dead Sea, at an elevation of about 2500 feet above the ocean; it surrounds the north and east sides of the city, turning by the well of Rogel, at a sharp angle to the south-east, toward the Dead Sea. Forming at first but a

[1] The Recepta and Tischendorf read τῶν Κίδρων, in accordance with B, C, E, and many others; Griesbach, Lachmann, in accordance with Codd. A, S, Δ, Jerome, Ambrose, etc. (conf. Joseph. *Antiq.* viii. 1. 5), τοῦ Κιδρών. The plural seems to have originated in a misapprehension on the part of the transcribers: Cedar Brook instead of Black Brook.

[2] B, C*, D, etc., ἐξῆλθεν καὶ λέγει (Lachmann, Tischendorf) instead of ἐξελθὼν εἶπεν.

[3] Tischendorf, ὠτάριον, in accordance with B, C*, L, etc. (see Mark xiv. 47).

[4] The Recepta, μάχαιράν σου. Σου is omitted, in accordance with the decisive Codd.

shallow, trough-shaped depression, it burrows deeper and deeper, and, from the point where it turns to the south-east, becomes a wild, untrodden, narrow chasm, opening south of the Ras el Feshka, towards the Dead Sea. No traveller has ever yet traversed its whole extent. In the middle of its course, between Jerusalem and the Dead Sea, there is a much-visited point, the cloister of St. Saba.—The brook Kidron, which flows through the valley, has no regular watercourse; it is only a winter-torrent. Over and above this the valley does not lack perennial springs; on the eastern declivity of southern Moriah there is the well of Mary, etc., and at the junction of Hinnom with the valley of the Kidron we find the well of Rogel" (L. Völter). According to Robinson, the Kidron does not flow unceasingly even in winter; one may stay several years in Jerusalem without seeing any water in this deep bed. As the dividing brook between Jerusalem or Moriah, Zion and the Mount of Olives, the brook, like the valley, possesses some significancy. Upwards from the well of Rogel near Jerusalem, the valley is called the valley of Jehoshaphat ("the Lord judgeth"). According to the Jews (with reference to Joel iii. 2), as also according to the Mohammedans, the last judgment will be held in this valley. Simultaneously with Christ's passage of the Kidron, a passage infinitely more momentous than that of Cæsar over the Rubicon, doubtless the last judgment was principially decided, together with the redemption. Passages in which the Kidron is mentioned: 2 Sam. xv. 23; 1 Kings xv. 13; 2 Kings xxiii. 4, 6, 12; Neh. ii. 15; 1 Mac. xii. 37; Joseph. *Antiq.* xviii. 1. 5, ix. 7. 3; *de bello Jud.* v. 6. 1. Comp. the article Kidron in Winer, and that in Zeller's *Wörterbuch für das christliche Volk;* books of travel, particularly Robinson, ii. p. 35 [Am. ed. vol. i. 268–273 (Valley of K.), and i. 232, 273 (Brook of K.)]. As a torrent alone, the Kidron's waves were dark and turbid; and in the time of the temple-worship the blood of the sacrifices likewise flowed into it and darkened it; hence, doubtless, the name. It was probably the Stephen Gate or Mary Gate of the present day, through which Jesus had descended into the valley for the purpose of crossing the Kidron (*Leben Jesu,* ii. p. 1427).

THERE WAS A GARDEN.—On Gethsemane, see Comm. on *Matthew.* The different designations are worth noting. Matthew—Jesus cometh unto a country-place called Gethsemane; similarly Mark; Luke—*to the Mount of Olives;* John—*there was a garden.*

HIMSELF AND HIS DISCIPLES.—The more minute account in Matthew and Mark.

Ver. 2. BUT JUDAS ALSO, HIS BETRAYER, KNEW THE PLACE.—Thus John passes over the conflict in Gethsemane. It is his intention to exhibit in its glorious issue, the majestic repose of Christ.—FOR JESUS OFTEN RESORTED THITHER WITH HIS DISCIPLES. According to Luke, it was a habit of Jesus to go thither. The

Synoptists jointly say that He there collected His thoughts in prayer. According to John, the place also served as a meeting-ground for Jesus and His disciples; probably He was wont to be met there by His adherents generally. The remark "refers to previous festal visits" (Meyer). Comp. Comm. on *Mark*. Instrumental in throwing light upon the base character of Judas is the fact of his reckoning that Jesus, in His divine strength of character and fidelity to prayer, would assuredly be found, even on this occasion, in Gethsemane.

Ver. 3. HAVING RECEIVED THE BAND OF SOLDIERS AND OFFICERS, etc.—See Comm. on *Matthew*. "According to Josephus, xx. 3. 4, the city governors were accustomed at the feast to station a τάξις στρατιωτῶν (in the Castle Antonia) near the avenues to the temple, in case of an insurrection; and for this reason—for fear, namely, that the adherents of Jesus might free Him by force—a detachment is here permitted to accompany the Jews. The Levitic ὑπηρέται of the Sanhedrin accomplish the arrest itself; they were sent out for a similar purpose, ch. vii. 45. Under these circumstances, it is not at all probable that the detachment of soldiers also pressed into the garden." (According to ver. 12, the thing is very probable, since they at once co-operate in the arrest.) "The strength of the cohorts conformed to circumstances. Some of those under Titus contained 1000 men, others 613 foot-soldiers and 120 horsemen. Moreover, in the usage of Polybius, σπεῖρα is equivalent to *manipulus*, the third of a cohort" (Tholuck).

Ver. 4. JESUS THEREFORE STEPPED FORTH.—Not out of the garden (Lampe, Meyer)—Mark pretty plainly decides against such an interpretation—nor out of the depths of the garden merely (De Wette, Tholuck, and others), but, agreeably to His purpose, out of the circle of disciples, in advance of it, in order to protect it (*Leben Jesu*, ii. p. 1456; Schweizer). This is indicated also by the design of the question: Whom do ye seek? ver. 8.—WHOM DO YE SEEK? According to Hug, He put this question to the end that the temple officers also might learn His name, and that it might consequently be rendered impossible for Him to be put out of the way anonymously; the design, however, manifestly presents itself in what follows. They are to be dismayed at the distinct consciousness of their intention to seize Jesus; and their commission being thus narrowly defined, they shall be in duty bound to let the disciples go.

Ver. 5. BUT JUDAS ALSO, etc.—The band of disciples was stationed within the garden in two divisions, like a watch. The three intimates of Jesus were in the background, the eight others near the entrance. From the standpoint of these latter, to whom Matthew belonged, the most striking occurrence was the pressing of the troop, with Judas at their head, into the garden; from the standpoint of the three, Jesus' hastening to meet the throng. To

these external circumstances of position supervenes a diversity of mental view: the Synoptic tradition, and Mark the disciple of Peter, regarding primarily the impudent boldness of the traitor; whilst it was the design of John to throw into relief the majestic preparedness of Christ, and His fidelity to the disciples. Jesus, then, anticipated Judas' plot of betraying Him with a kiss, inasmuch as He rendered that plot entirely superfluous. This fact, however, forms no reason for supposing that Judas did not carry out the agreement, and that the Judas-kiss is a tradition. It did but become a meaningless farce through Jesus' declaration of Himself. Hence it is this that John wishes to indicate, viz. that the Judas-kiss was frustrated in its design by the magnanimous self-presentation of Jesus, and at the same time that Judas, together with the enemies, was felled to the ground through Christ's word. As the two brushed past each other, the kiss became an abortive, scarce-accomplished signal, and the traitor was cast back upon the line of the foes.

Ver. 6. AND FELL TO THE GROUND.—Explanation of this fact:

1. A miracle of Jesus, by which He meant to prove the freedom of His self-surrender (ancient exposition).

2. The fact is to be referred to the disciples, who had retired and cast themselves upon the ground, with a view to concealing themselves! (Paulus.)

3. Mythical (Strauss).

4. Psychological: there is no question of a prostration of all. The foremost ones were confounded at finding Jesus so suddenly—not sleeping, but waking—presenting Himself so composedly. Even before this they were paralyzed, as it were, with awe of Him; now, when they would fain seize Him, a horror of awe overpowers them, and, recoiling, they fall one upon another (Lücke, Tholuck, and others).

5. Here also it is an unjustifiable antithesis that causes the clashing of the miracle and its natural instrumentality, or of the objective conscious agency of Christ, and the subjective element of awe and fear (as, for instance, Meyer). The effect of the self-presentation of Christ could not arrive unexpectedly to Him, nor hence be undesigned. That is the miracle. Neither, however, can Jesus' miracle be regarded as a magical operation upon the bodies of them that fell; its channel was terror of conscience, as was the case in the death of Ananias, Acts v. (see *Leben Jesu*, p. 1457 ff.). Tholuck cites kindred instances, when before Mark Antony, Marius, Coligny, the murderers recoiled panic-struck (p. 408; see, too, Heubner on this passage). On New Testament ground, the following belong here: Luke iv. 30; John viii. 59, vii. 44–46, x. 39; Matt. xxviii. 4; Acts v. 5, 10, in reference to a bad conscience. Analogous phenomena occurred even in the circle of Jesus' friends, according to Luke v. 8, Matt. xxviii. 9, 17, etc.—

Analogous effects of the manifestation of Jehovah, of the Angel of the Lord, or Christ, see in the Old Testament in the history of Balaam, Manoah, Isaiah, Daniel; as also in the New Testament, at the commencement of Revelation.

Ver. 7. THEN ASKED HE THEM AGAIN.—This second question, in conjunction with the self-surrender of Jesus, has an effect upon the troop as elevating as that of the first question and the self-presentation of Jesus was depressing. This also is in analogy with the convulsing and reanimating effects, as experienced by the Apocalyptists, of a divine revelation, Dan. x. 10; Rev. i. 17. These men (Daniel and John) were prostrated by the holiness of the Lord in the consciousness of their sinfulness, lifted up again by His grace in the element of their faith. Our case is somewhat similar,—the temple officers being on the one hand the instruments of a godless, devilish plot, but also on the other hand the ministers of an existing order of things, and the instruments of Divine Providence.

Ver. 8. IF THEREFORE YE SEEK ME.—The saying of Jesus is directly declarative of the security of the disciples, partly by way of logical deduction, partly as a command; it is, at the same time, indirectly the disciples' discharge from the present outward alliance of suffering. But the great utterance has also a deeper background. See Isa. lxiii. 3. Bengel and others assume, without foundation, that some had already laid hands on the disciples. That there did exist an inclination for such a step, however, is evinced by the episode of the fleeing youth in Mark, and by the maid who denounced Peter in the history of the latter's denial.

Ver. 9. THAT THE SAYING MIGHT BE FULFILLED.—Christ's declaration, ch. xvii. 12. The keeping of the disciples from being lost consisted finally in their preservation from captivity in the present situation, since the over-mighty temptation might have been the ruin of the souls of some among them. (This connection not recognised by Schweizer.)

Ver. 10. SIMON, THEN—PETER. [Lange: Simon now—Peter.] —We bring out in the translation the trait that John inserts his οὖν of manifold import between the names Simon and Peter, thus emphasizing the Simon. To Simon it was natural to act in the way related. Comp. Comm. on *Matthew*, on this place; John xxi. 15. An explanation of the circumstance that John alone mentions the name of the disciple who was the author of the sword-blow, see in the Comm. on *Matthew* on this passage. Similarly, John alone mentions the name of Malchus. Peter wished by this blow to prove his readiness to risk his life for his Lord, and to fulfil his vow, recorded ch. xiii. 37; in all probability, it was also his design to give a signal to the friends of Jesus and the Lord Himself to rise in arms against the foe. Upon the particular circumstances, comp. the Synoptists.

Ver. 11. JESUS UNTO PETER.—It is again significant that John

here makes use only of the name Peter (without Simon). Christ's deliverance against the action of Peter, as given by John, does not exclude the words related by Matthew from conforming the more closely to the original expressions. The words of Jesus, as recorded by John, are expressive of the voluntary surrender of Jesus to the will of the Father, and they most decidedly look away from the doing of men. Mark passes over the direct disapproval awarded to Peter, his guide; Luke relates how Christ remedied the offence; Matthew brings out the theocratical points of Jesus' saying.—THE CUP WHICH MY FATHER, etc. Comp. Matt. xx. 22, xxvi. 39. In His prayer He has sacredly bound Himself to drink the cup.

DOCTRINAL AND ETHICAL.

1. The *arrest of Jesus* in Gethsemane. John omits the directions of Jesus to His disciples as to their conduct in Gethsemane; the passion of His soul; the reproof to His sleeping disciples; the kiss of Judas; the reference of Peter to the twelve legions of angels; the protest of Jesus against His seizers; the healing of Malchus, recorded by Luke; the episode of the fugitive youth, related by Mark. On the other hand, he gives prominence to the fact that Jesus went voluntarily to meet His apprehenders; that the multitude fell to the ground at the sight of His majesty; that He surrendered Himself prisoner while securing a free exode to the disciples. He names Peter as the one who drew the sword; mentions the name of the servant, Malchus, who was wounded by him; and with the words, "who drew the sword," refers the saying of Jesus, "Shall I not drink the cup?" etc., to His psychical passion. On Gethsemane, see Comm. on *Matthew*.

2. *Gethsemane*, as John paints it, presupposes the Gethsemane according to the Synoptists, and from the latter it is possible to deduce the former; *i.e.*, in the kingdom of God, a mighty assurance of victory admits the inference of a mighty conflict, and a mighty conflict that of a mighty assurance of victory.

3. The *passage of Jesus* over the brook *Kidron*, a step of the highest world-historic import. An expression of His constrainedness in spirit, His freedom of will, His decision of heart.

4. *Paradise* and the *Garden*. The first and the second Adam. The serpent and the traitor. The defeat and the victory (attaching in a greater degree to the Synoptical version). The ancient typology, constituting the Garden of Gethsemane an antithesis of Paradise, is fully warranted here, so long as it does not, by enlarging upon minutiæ, degenerate into trifling.

5. The *sudden attack* upon the Lord in the sanctuary of prayer, a speaking sign: (1) That the hatred of the world was levelled at the praying heart of Christ and His flock,—that they fell upon Him on account of His piety; (2) that in this respect also He was to form

the central-point of the experience of the faithful, of the experience of Daniel (ch. vi. 7), of the first Christians, the Huguenots, etc.

6. *Judas knew the place also.* How the spiritual experiences of false men and hypocrites redound to their ruin. He knew the *place.* But in what a base and imperfect way he knew the *Lord,* is proved by his equipment and march with the whole multitude.

7. In all religious persecutions, cohorts, legions, and armies are transformed into gens-d'armes, police soldiers, myrmidons, and executioners' assistants.

8. The drawing up of the world against Christ, and the sword-stroke of Peter for Him: symbols of the impotence of His fleshly opposers, as of His fleshly defenders.

9. The *majesty* whereby the self-presentation of Christ casts His foes to the ground. A divine operation (see the Introduction), yet with a human instrumentality. See Note to ver. 6. At the same time an expression of His freedom in His surrender, which freedom, according to the Synoptists, He also declared by a decided protest.

10. Christ's submitting to be taken captive by His enemies, in order to the protection and deliverance of His people, a symbolic individual type, in which His faithfulness as a Redeemer is reflected.

HOMILETICAL AND PRACTICAL.

1. See Commentary on *Matthew, Mark, Luke.*—Gethsemane in profoundest gloom and brightest light (comparison of the Johannean version with the Synoptical).—Gethsemane as a place of victory: (1) Revelation of past victory, (*a*) over inward temptation, (*b*) over Judas (ch. xiii.). (2) Consummation of present victory, (*a*) over the slanderous array and over treason (in that He voluntarily presents Himself to His enemies); (*b*) over the haughtiness of the foe (by levelling them to the earth, and ensuring the safety of the disciples); (*c*) over the carnal zeal of the disciple. (3) A foretoken and life-picture of all the future victories of Christ (free advance of the strong, secure shelterment of the weak, glorious correction of the passionate, dissipation of falsehood and treachery, disarming of violence, overcoming of the world through voluntary suffering).—The brook and the garden: (1) How insignificant! (2) how memorable!—Judas and Peter in the Gethsemane of the Lord.—*But Judas also knew the place.* How even this knowledge and recollection of his disciple-life becomes his ruin. The fearful judgment in the misuse of spiritual experiences.—The equipment of Judas, or how well and yet how poorly he knew his betrayed Lord: (1) His place of prayer and fidelity to prayer, but not the blessing of His prayer; (2) His power, but not His superiority and omnipotence; (3) His innocence, yet not His holiness; (4) His clemency, yet not His love

and earnestness; (5) His human dignity, but not His divine majesty:—The betrayer of Christ a traitor out and out: (1) To the sanctuary; (2) to his fellow-disciples; (3) to his nation; (4) to humanity; (5) to himself.—Treason toward the sanctuary: (1) How all the secrets of the church of Christ are, by means of apostate members, betrayed to the world; (2) how all the plots of treason are brought to nought, and transformed to a judgment upon the traitors.—The array of myrmidons against Jesus: (1) Called out by mendacious and vain fear; (2) terrible in its weapons and lamps, over against the Defenceless One; (3) made a laughing-stock through the light of truth with which Christ goes to meet it; (4) shown up in its impotence; (5) limited in its operation; (6) given free course in its plot, but only in order to the carrying out of the counsel of God.—How Christ baffles the plots of His foes by freely meeting and anticipating them [the plots (1) of craft (slander, falsehood), (2) of violence].—The majesty which Christ manifests in treading the way of His deepest humiliation.—The sublime freedom of spirit with which He resigns His outward freedom.—Why so calm, so grand in His surrender? Because He is conscious that He is not abandonding Himself to the impotence of His enemies, but confiding Himself to the omnipotence of His God.—The dignity of the pious in suffering, the foretoken of his triumph.—The terrors of Christ: (1) Origin: (*a*) Terrors of divine holiness, (*b*) terrors of human dignity. (2) Effect: In the conscience, in the psychical life, in the marrow and bone. (3) Signs: Tokens of inner judgment, foretokens of future judgment.—Whom seek ye?—If ye, then, seek me, let these go.—Fulfilment of Scripture: (1) In the most universal sense; (2) in the most special sense.—The upshot of things in Gethsemane: Betrayed, surprised, made captive: (1) Christ seems betrayed, but the kingdom of darkness has betrayed itself; (2) He seems surprised, but henceforth He stands sovereign in the midst of the camp of the foe; (3) He seems a captive, but the adversary *is* the captive.—The sword of Simon and the cup of Christ.—Simon took the sword, Peter received the reprimand.—Christ's defence the defence of His people.

STARKE, ZEISIUS: That which the first Adam marred in the garden by the fall, the second Adam, Jesus Christ, regained and set in order in the garden by His guiltless passion.—The iniquity of the traitor was made all the more discernible by His betraying Christ to death in the very place where he had seen His deeds and heard the words of life.—The wicked man ofttimes misuses his knowledge of the ingoings and outgoings of the righteous; let a man take care in whom he confides, Ps. lvii. 6.—The Lord Jesus has hallowed even the kind of suffering that His children endure when they must allow unfaithful souls a knowledge of their circumstances, Ps. xli. 6, 9.—No one hates Christ and His party more bitterly than a hypocrite who has thrown off the mask.—ZEISIUS:

When Jesus, in His suffering, hath so oft evinced his stout-heartedness, and advanced to meet His foes, why, O Christian mine, art thou in fear of the world and the devil, even whilst this conquering Lion of the Tribe of Judah is by thy side and fighteth for thee?—The first Adam, falling into the hands of divine justice, fled and hid himself, and God must needs call, saying, Adam, where art thou? But here the second Adam, being about to be delivered into the hands of His enemies, crieth out, Here am I.—What is more common now than Joab's greeting and Judas' kiss, Jacob's voice and Esau's hands?—Ver. 8. (1) Because He wished them preserved for a greater work; (2) to the end that men might not imagine that *His* death would not suffice for the redemption of mankind; (3) because they were not yet strong enough to withstand the like temptation; (4) He desired to prove that He had power and authority over His enemies.—Our fate does not depend upon the might or numbers of the enemy, but upon the permission which they receive from God to injure us, 2 Chron. xxxii. 7.—Lord Jesus, when the world, death, and the devil would fain swallow us up, speak Thou the word of command: Let these go, Ps. cv. 15.—OSIANDER: God setteth a bound to persecutions.—ZEISIUS: When Peter should have watched, he slept; and when he should have been quiet, he made resistance through carnal zeal: thus we always have by nature a sufficient leaning towards evil.—God overrules even the errors of His children, so that no greater harm shall result from them than He has resolved to permit, Gen. xx. 2, 6.

GOSSNER: In the garden of Eden man fell through lust and pride; in the garden of Gethsemane he was to be raised up again through mourning, anguish, and humiliation.—What time their glory flashes in upon children of God, and glimpses so heart-ravishing are theirs, they should not misuse this their blessedness, nor vaunt themselves of it.—When the Saviour saith, *Let my people go*, their sorest enemies must suffer this word to stand, and His people to go.—Thus, in the midst of the press, Christ looketh on the Father, and taketh the suffering that men inflict upon Him, as coming not from them, but out of the hand of the Father, without whose counsel and consent not a hair of our heads can be harmed.

HEUBNER: Over the brook Kidron, as David once fled before Absalom.—Ver. 4. This question attests (therefore) His innocence and undismayedness.—The morally good man will never deny his own identity, even though he be in mortal peril; conscious of his dignity, he will freely say who he is, trusting in God. There is something debasing and dishonouring in a denial of one's identity.—These words, *Let these go*, are important to us also. "Jesus procures His disciples entire freedom and security; the power of this authoritative word shows itself even at the present day. The enemy had not left a disciple on earth if this word was not still

in force. This word is the cause of the continued existence of disciples,—faithful ones, whom the world against its will must behold passing to and fro, and yet must *let go.*" Burk, *Fingerzeig*, ii. p. 393.—*Shall I not*, etc. Violently to hold the righteous back from his suffering for duty's sake, is to hold him back from his glory and salvation.—Ver. 12. Bound as to the hands was Jesus; unbound in spirit.

(II.)

CHRIST OVER AGAINST ANNAS AND CAIAPHAS. THE CLARITY AND SERENITY OF THE LORD OVER AGAINST THE INQUISITION OF THE HIGH PRIEST AND MALTREATMENT ON THE PART OF THE SERVANT. THE TWO DISCIPLES IN THE HIGH-PRIESTLY PALACE, AND THE TOTTERING AND FALLING PETER.

CHAP. XVIII. 12–27.

(Comp. Matt. xxvi. 57–75; Mark xiv. 53–72; Luke xxii. 54–65.)

12 Then the band and the captain [,] and [the] officers of the Jews took
13 Jesus, and bound him, And led him away [led him] to Annas first: for he was father-in-law to [of] Caiaphas, which was the high priest that same
14 year [who was high priest that year]. Now Caiaphas was he which [But it was Caiaphas who] gave counsel to the Jews, that it was expedient that one man should die [1] for the people.

15 And Simon Peter followed Jesus, and *so did* another disciple [And Simon Peter and (the) [2] other disciple followed Jesus]. That disciple was known unto the high priest, and went in with Jesus into the palace [court-yard] of
16 the high priest. But Peter stood at the door without [was standing outside at the door]. Then went out that [the] other disciple, which [who] was known unto the high priest, and spake unto her that kept the door, and brought in
17 Peter. Then saith the damsel [maid-servant] that kept the door unto Peter, Art not [*omit* not] thou also *one* of this man's disciples? He saith,
18 I am not. And the servants and [the] officers stood [were standing] there, who had made [having made] a fire of coals, for it was cold; and they warmed [were warming] themselves: and Peter stood [was standing] with them, and warmed [warming] himself.

19 The high priest then asked Jesus of [about, or concerning] his disciples,
20 and of [about] his doctrine. Jesus answered him, I spake [have spoken] [3] openly to the world; I ever [always] taught in the [a] [4] synagogue, and in

[1] Tischendorf, ἀπολίσθαι, in accordance with A, C**, and others; Lachmann, ἀποθανεῖν, in accordance with B, C*, and others (Sin.). Meyer: ἀποθ. comes from ch. xi. 50.

[2] The Recepta, Griesbach, Scholz, Tischendorf: ὁ ἄλλος. The article is omitted by A, D, etc., but attested by a majority of authorities.

[3] λελάληκα (Lachmann, Tischendorf) is most strongly attested, against ἐλάλησα.

[4] [The best authorities omit the article τῇ (Text. Rec.) before συναγωγῇ, very properly; for there are many synagogues, and but one temple.—P. S.]

the temple, whither the Jews always resort [where all the Jews come
21 together, assemble]; [1] and in secret have I said [I spoke] nothing. Why
askest thou me? ask them which heard me [ask those who have heard],
what I have said [I spoke] unto them: behold, they [these] know what I
22 said. And when he had thus spoken [said this], one of the officers which
stood by [who was standing by] struck Jesus with the palm of his hand
[or, struck Jesus on the face], saying, Answerest thou the high priest so?
23 Jesus answered him, If I have spoken [spoke] evil, bear witness of the evil;
but if well, why smitest thou me?
24 Now Annas had sent him [Annas therefore sent him] [2] bound unto
25 Caiaphas the high priest. And Simon Peter stood and warmed [was
standing and warming] himself. They said therefore unto him, Art not
[*omit* not] thou also *one* of his disciples? He denied *it* [*omit it*],[3] and said,
26 I am not. One of the servants of the high priest, being *his* kinsman [being
a kinsman of him] whose ear Peter cut off, saith, Did not I see thee in the
27 garden with him? Peter then denied again; and immediately the [a]
cock crew.

EXEGETICAL AND CRITICAL.

Ver. 12. THEN THE BAND AND THE CAPTAIN, etc.—Manifestly, the Jewish guard and the Roman soldiers take Jesus prisoner in concert; the soldiers under their chiliarch even have the precedence on the occasion. Hence an incorrect distinction is made in saying, "Not until this moment, when the prisoner must be led through the city, does the military troop rejoin the Jewish watch" (Tholuck).

Ver. 13. LED HIM TO ANNAS FIRST.—See Comm. on *Matthew*. On Annas, see Comm. on *Luke*, iii. 2, and the article Annas in Winer (at Josephus Ananos). The preliminary leading of Jesus to Annas recorded by John alone. Different suppositions: The house of Annas was situated near the gate, or they led Jesus, as in triumph, to Annas. Annas was the examiner (Ewald); he was president of the Sanhedrin (Lichtenstein and others). All destitute of evidence, confronted with the supposition suggested by John himself, viz. that the Jews still regarded Annas as the true high priest in a legitimistic sense, even after Caiaphas had been forced upon them as his successor (*Leben Jesu*, ii. p. 1468). The expression relative to Caiaphas, "high priest of that year" (see ch. xi. ver. 49), appearing here for the second time, it would seem that the evangelist had adopted it as an ironical characterization, current in the popular mouth, of the high-priesthood as desecrated by the

[1] The reading *πάντες* (Griesbach, Lachmann) is established by A, B, C*, Sin., etc., in opposition to a second *πάντοτε* (Tischendorf, in accordance with E, G, H, etc.), and to *πάντοθεν*.

[2] The omission of *οὖν* (attested Codd. B, C*, L, X, Δ, Lachmann) appears to be exegetical. The Johannean *οὖν*, however, is quite characteristic here. Other exegetical apprehensions of the passage substituted *δέ* and *καί*.

[3] The *οὖν* is here not sufficiently attested (E, G, M, etc.); neither is it suitable.

Romans. With this observation, as well as with the very obvious notion that the high-priestly father-in-law and son-in-law occupied the same house as well as navigated the same boat, and that, accordingly, their common palace had a common *aula* or court-yard, in which Peter perpetrated the denial, the difficulties that here present themselves are removed.

Meyer justly asserts (in company with Olshausen, Ebrard, Bleek, Baumg.-Crusius, Neander, Luthardt) that, according to John, the denial of Peter, vers. 16–18, the examination, vers. 19–21, and the maltreatment, vers. 22, 23, took place in the dwelling of Annas; likewise justly, that it is impossible to follow the older harmonistics in assuming the leading to Caiaphas to be presupposed in ver. 15. Tholuck, on the other hand, persists in the assumption that the presentation before Annas receives nothing but a passing mention, as is discernible from the πρῶτον; the aorist, ver. 24, having therefore to be read as a pluperfect (in accordance with Calvin, Lücke, De Wette, Hase, and others), in spite of Meyer's characterization of this as "violent," and Ebrard's and Bleek's as "neck-breaking." Luther takes for granted a blunder of the transcriber, who, as he thinks, should have made ver. 24 immediately follow ver. 14. Manifestly, however, the examination before Annas, as described by John, is an entirely different one from that before Caiaphas, as given by the Synoptists. For John, the greatest weight attached to the pre-examination by Annas; for Matthew and Mark, to the official chief examination by Caiaphas; for Luke, to the legalizing final examination in the morning. See Comm. on *Matthew*. After the above remarks, the assumption of a discrepancy, entertained by Meyer, Baur, and others, falls to the ground; such an assumption is also to be found in Euthym. Zigabenus, Casaubonus, Stier, Ebrard, p. 541. "It has been *fabricated* (says Meyer) that Annas and Caiaphas resided in one and the same house." But an extremely obvious, probable conjecture which in the simplest manner solves a difficulty, is something very different from a fabrication.

Ver. 14. NOW IT WAS CAIAPHAS WHO GAVE COUNSEL TO THE JEWS.—Wherefore this notice? The evangelist, in relating that Jesus was led to Annas first, already announced that He would be brought before Caiaphas also. He, however, designs forthwith to intimate what fate impended over Jesus at the hands of both of them. It was an evil omen that the people intended taking Him before Caiaphas—him who had already pronounced sentence of death upon Him. But it is also characteristic of the enmity of old Annas that Jesus was led to him even before He was brought to Caiaphas. The announcement of this fact is appropriately accompanied by the statement that he was the father-in-law of that murderous Caiaphas.

Ver. 15. AND THE OTHER [ANOTHER] DISCIPLE.—Modest self-

designation of John, as ch. xx. 2, 3, 4, 8, comp. ch. i. 40. The article is wanting only in A, D, etc. On the omission of the article several untenable hypotheses are founded: (1) That it was an unknown disciple (Augustine, Calov., Gurlitt); (2) a citizen of Jerusalem (Grotius); (3) Judas Iscariot (Heumann). The notice that all the disciples had fled does not conflict with the fact that they subsequently took heart again, and that some of them returned. It is characteristic of the friendship of the two, Peter and John, that they here go voluntarily together, not on an official mission. Peter at first takes the lead. But at the street-door of the court (the αὐλεία θύρα) their relative positions change. John is admitted into the court-yard, being known to the high priest, while Peter remains without. See Comm. on *Matthew.* "John's acquaintance with the high priest gains in probability if we may suppose, from ch. xix. 27, that he owned a house in Jerusalem. That the Jews had *portresses* instead of porters, is shown also by Acts xii. 13" (Tholuck). Joseph. *Antiq.* vii. 2. 1.

Ver. 16. AND BROUGHT IN PETER.—That is, John did this, not she who kept the door (as Grotius and others have it).

Ver. 17. ART THOU ALSO?—"The καί contains the presupposition that John, whom she nevertheless had for acquaintance' sake admitted along with the rest, is a disciple of Jesus" (Meyer). According to Mark, the girl does not say this until she has fixed her eyes upon Peter; according to Luke, not until she has examined him by the light. Hence it appears to result that she now grows doubtful as to whether she should have let him in, or whether she ought not to denounce him. This circumstance would, however, cast doubt on the supposition of Meyer, who holds the question of the maid to have been put in a totally unsuspecting mood. At all events, she does not seem to have inferred the discipleship of Peter from the mere fact alone of his connection with John.—(ONE) OF THE DISCIPLES OF THIS MAN. Contemptuously. Not compassionately (Chrysostom and others). Meyer conjectures that John went, together with Jesus and those who were about Him, *into the interior of the house, i.e.* out of the hall into the chamber of examination. This is improbable, though he occupied a position which enabled him to perceive what was going on in the chamber as well as what passed in the hall.

I AM NOT.—On the three different denials of Peter, see Comm. on *Matthew,* at the history in question. "It may surprise us that John remains unmolested, while Peter's temptations are repeated; but the reason of this should be sought less in the timorous embarrassment of this latter disciple, than in the boldness with which he stepped in amongst the menials" (Tholuck). Nevertheless, an *assumed* boldness is a characteristic symptom of fear.

Ver. 18. NOW PETER WAS STANDING WITH THEM.—The fact of his now *standing,* now *sitting,* seems to testify to his inward disquiet,

equally with the temerity of his mingling in the crowd of servants and myrmidons, and warming himself at their coal fire.

Ver. 19. THE HIGH PRIEST THEN.—Annas. The examination of Annas, in shrewd calculation, starts from the most general point. The Lord's disciples or adherents first form the subject of interrogation. Then follows inquiry as to the doctrine by which Jesus gained them. He desires to ascertain what is to be thought of, or perchance feared from, the followers of Jesus, hoping from the answers of the latter to gain foothold for an accusation. He, however, manifestly uses as a standpoint the malevolent assumption that Jesus has founded a *secret* association by means of *secret* teachings; this the answer of Jesus demonstrates. The distinction between this examination and the subsequent one by Caiaphas is obvious. At the latter they sought to prove that He was a *public blasphemer* against the sanctuary, etc.

Ver. 20. I HAVE SPOKEN FRANKLY TO THE WORLD.—Meyer: παῤῥησίᾳ is to be apprehended subjectively: *without reserve, plainly* —not *publicly, openly*, which it does not mean. When accompanied, however, by *to the world*, the quality of publicity is, in an indirect manner, most strongly expressed. The term TO THE WORLD means, in the first place, the Jewish world, and characterizes it in respect of the two central-points of publicity: in the synagogues and in the temple. IN A SYNAGOGUE [ἐν συναγωγῇ—without the article—there being many synagogues] is modified by πάντοτε, AT ALL TIMES; IN THE TEMPLE, by the addition, WHERE ALL THE JEWS ASSEMBLE. Both clauses signify: in complete connection with synagogue and temple. And so the assumption is made that the mountain, field, and lake sermons of Jesus have likewise preserved this connection.—AND IN SECRET I SPOKE NOTHING. These words do not conflict with Matt. x. 27, or with the fact that Jesus taught the disciples in confidential conversations. The warnings against the Pharisees in the Sermon on the Mount, for instance, He Himself publicly repeated in the temple, and, Matt. x. 27, characterized every confidential saying as destined for publicity. That which is here disaffirmed by Jesus is the assumption of mischievous sectarian or seditious secrecy; at the same time, the Lord characterizes the design of the old inquisitor's question, and rends the web of his insinuation. The synagogue is spoken of collectively, as a unitous institution; hence, neither the synagogues in Jerusalem nor the provincial synagogues, as Tholuck maintains, are exclusively referred to.

Ver. 21. WHY ASKEST THOU ME?—The high priest had deserved this sharp and thorough setting-down; it, however, also served to render his intention evident, to unmask and rebuke his craftiness.

Ver. 22. ONE OF THE OFFICERS WHO WAS STANDING BY.—This maltreatment of Jesus must be distinguished from that which He experienced on His examination before Caiaphas, subsequently to

His condemnation (Matt. xxvi. 37); as, similarly, this last must in its turn be distinguished from the maltreatment narrated by Luke, ch. xxii. 63, 64; although Matthew has summed up in one the two latter acts. The maltreatments recorded by Luke occurred whilst Jesus, after His condemnation before Caiaphas in the night, was retained under arrest until the final examination which must, in accordance with the law, be held by day-time on the following morning.

IS IT THUS THAT THOU ANSWEREST THE HIGH PRIEST?—The prohibition, Ex. xxii. 28, had been by the Jews extended into an ordinance instilling a bigoted veneration for superiors, and for the high priest especially. In the present instance, the officer makes an application of this prohibition with indiscretion, hypocritical eye-service, and brutality. Rupert, *fortis percussor, mollis adulator*. Comp. Acts xxiii. 2.

Ver. 23. IF I SPOKE EVIL.—In clear presence of mind, the answer of Christ corresponds to the situation. He is on trial. If He therefore here makes an improper remark, the person who disapproves of it is at liberty to appear against Him as accuser and witness. Hence the μαρτύρησον does not mean simply, prove it [as Luther's version has it], but, come forward as a witness against it. Accusing and testifying are here thy business; not so judging, still less punishing before sentence is passed. With this admonition Christ awards him the right of accusation; with the following words He reprimands him for the wrong of maltreatment. The entire deliverance shows how the saying, Matt. v. 39, is to be interpreted and applied in spirit. His reprimand indirectly touches the high priest also, who allows the maltreatment.

Ver. 24. ANNAS THEREFORE DESPATCHED HIM, BOUND.—The preexamination was at an end,—its result being the confounding of Annas with his crafty inquisition. This, however, had made so little impression on him, that he now sent the Lord bound (the signification is, doubtless: after he had caused the chains to be put upon Him again) to His formal examination before Caiaphas. In the fact of his forwarding Him chained there lay a speaking sign of his desire for His death. Also the circumstance that it had been found impossible to stamp Jesus as a secret conspirator, by reason of His appeal to the publicity of His ministry, was made use of as a ground for summoning false witnesses against Him, who accused Him on account of a public declaration. It was a declaration made by Him in the ears of the rulers (John ii.), one which they had not forgotten, and which they could easily pervert.

UNTO CAIAPHAS THE HIGH PRIEST.—On the now following official examination before Caiaphas, see Comm. on *Matthew* at this passage. On the third formal examination in the morning, see Comm. on *Luke*.

Ver. 25. NOW SIMON PETER WAS STILL STANDING THERE, AND

WARMING HIMSELF.—The hall for both examination-rooms must therefore have been the same. See note on ver. 13. Similarly Luke xxii. 54. Luke knows only of a house of the high priest. Perhaps it was an official residence, of which Caiaphas had given up a part to his father-in-law.

THEY SAID THEREFORE UNTO HIM.—This the second denial. According to Matthew, it was at the moment when Peter wished to withdraw from the coal fire in order to approach the entrance hall; and the men questioned him at the instigation of another maid. See Matt. xxvi. 71; Mark xiv. 68; Luke xxii. 58.

Ver. 26. ONE OF THE SERVANTS OF THE HIGH PRIEST, BEING A KINSMAN. — See Matthew, ver. 73; Mark, ver. 70; Luke, ver. 59. Meyer groundlessly affirms this servant to have stood outside of the garden a while ago. Why may he not have been one of the seizers? Peter excited his notice in the garden; he does not seem to have observed—at all events not with precision—that it was Peter who dealt the sword-blow. John distinctly brings out the increase of danger in the charges. First it is a single maid who does but doubtingly question him. Then it is the officers around the coal fire who more decidedly interrogate him. Finally a kinsman of Malchus, whose ear he cut off, pretends to recognise him as one whom he has already seen in the garden with Jesus.—While John plainly depicts the intensifications of the temptations, he, in common with Luke, permits the intensifications of Peter's guilt, most vividly portrayed by Matthew (simple denial, abjuration, self-imprecation), and rendered prominent by Mark likewise, to recede from view. This gives a picture of the relation of Paul and John to Peter totally different from that invented by the Tübingen school. Matthew the apostle of the Jews, and Mark the disciple of Peter, represent the magnitude of Peter's denial in a manner the most regardless; John and Luke manifest the greatest clemency; the Paulinist (Luke) is especially tender.

AND IMMEDIATELY A COCK CREW.—Mark alone, ver. 68, has recorded the first cock-crow after the first denial. That crow also involved an aggravation of Peter's case which John passes over. Similarly he passes over Peter's ineffectual attempt to withdraw,—an attempt which exhibits him in a condition of such utter perplexity and helplessness.

DOCTRINAL AND ETHICAL.

1. From John we learn the more minute *particulars* of the DENIAL OF PETER; especially its cause, and the gradualness of its progress. As also the exceedingly important pre-examination by ANNAS, in which that sly old hierarch sought to ensnare the Lord in the reproach of secret conspiracy. On the other hand, our evangelist passes over the principal examination by Caiaphas, and

likewise the formal final session in the morning, which latter is intimated by Matthew and detailed by Luke. His narrative of the denial of Peter is very definite as to chronology, and also locality: that denial runs through the lengthy period of Christ's examination before Annas and Caiaphas; the place is always the same (see the Exegetical Note). By the Synoptists, on the contrary, the denial is summed up in respect of its end and issue; and in this form suitably follows, in Matthew and Mark, the principal examination before Caiaphas, while Luke with equal correctness makes it precede the morning examination.

2. The EXAMINATION OF JESUS BY ANNAS, whom the Romans had deposed, affords us a profound glimpse into the character and conduct of a legitimistic partyism. The Jews are forced to accept Caiaphas as the legal high priest; but they do not cease to regard Annas as their legitimate head. Annas and Caiaphas, however, have accommodated themselves to this, the popular mind, and arranged their household affairs in a manner in keeping with the situation. And this old legitimistic secret-leaguer would stamp Christ as a revolutionary secret-leaguer!

3. The conjunction of the *Roman soldiers* with the *temple-guard* on the occasion of Christ's being taken prisoner, a symbol of the common share of the Gentile and the Jewish world in the crucifixion of Christ. See Luke xxiii. 12 and Acts iv. 26.

4. A stroke of John's greatness—his not thinking it necessary to justify himself in regard to his singular acquaintanceship in the house of the high priest.

5. PETER AND JOHN in the high priest's house. Or, *si duo faciunt idem, non est idem.* Peter was burdened with the consciousness of a civil offence against Malchus. This rendered his condition insecure. John, though meaning well, was at fault in not sufficiently entering into the dangerous situation of Peter.

6. The examination before Annas is a type of the ever-recurring plot of hierarchical governments to tax, first Christianity generally, then Protestantism, further all decidedly evangelical social life, with conspiracy, revolution, secret crimes, and criminal complots. But as Christ defended Himself against this insinuation by appealing to His public ministry, so the like has been done, and may be done, by all His true confessors. Here we also have it demonstrated how decidedly Christianity has renounced all the impure, secret machinations of fanatical spirits and sects.

7. The saying called forth from Christ by the blow on the cheek, given Him by the eye-servant in the garb of a servant of justice, possesses not only a christological, but also a hermeneutical import. It indicates how His words, particularly Matt. v. 39, are in spirit to be interpreted. His remark, replete with composure, mental clearness, and mild reproof, is like the offering of the other cheek.

8. The intensifications of PETER'S TEMPTATION are thrown into

bold relief by John, his guilt being thus exhibited in a milder light. The first denial took place during the examination by Annas, the second and third during the examination before Caiaphas, after Christ had been led bound to the latter, and when His prospects were consequently already very gloomy. Add to this, that the third question exposed Peter to being recognised as the offender who had wounded Malchus. The *repentance of Peter* is set forth by John with sufficient distinctness in the later signs of his conversion. It is remarkable that John seems to have done nothing to warn Peter. Whether he was not near enough to him, or whether he entertained too high an opinion of his practical abilities, we will not venture to assert; at all events, he appears to have been unwilling to exalt himself at Peter's expense in the version which he gives of the transaction.

9. The DENIAL OF PETER does not mean that he intended to renounce Jesus *inwardly*, but that he designed to escape a mortal peril by means of a so-called white lie. Thus, from a vocation to the morality of Christ, to apostolic faithfulness in confession, he momentarily sank to the level of ordinary popular morality, which holds such evasions to be admissible, nay, clever. If we judge of David's trespasses by the absolute arbitrariness of oriental despots, they appear in a milder light than when exposed to the full rays of the theocracy. So it is with the transgression of Peter, when judged according to popular and worldly conceptions. But in the light of Christ it was a deep fall.

HOMILETICAL AND PRACTICAL.

The capture of Jesus: (1) A consequence of His free surrender; (2) a sin of the united Roman and Jewish authorities of the ancient world; (3) a judgment, in which the glory of the ancient world does itself appear captive and bound.—The cord or bonds of Christ an indication of the bonds of the world.—The unanimity of Annas and Caiaphas.—The secret inquisitional trial by Annas, aiming at the ascertainment of secret transgressions on Christ's part: a picture of life.—The sufferings of Christ under hierarchic partyism.—How the worldly-wise State loves to shut one eye to the machinations of illegal, illustrious parties.—On the denial of Peter, see Comm. on *Matthew, Mark, Luke.*—Peter and John in the high priest's house.—The measure of freedom of entrance into worldly circles is diverse for Christians: (1) Not the same for every one; (2) not the same in all moods; (3) not the same in all external temptations.—Peter warmed himself: (1) Fact: He warmed himself, and grew all the while colder. (2) Doctrine: We may not seek to grow warm by the fires of the Lord's enemies.—The examination before Annas, see Doctrinal Note, No. 6.—Comparison of the examination before Annas and that before Caiaphas. See Exeg. Note to first

clause of ver. 25.—In the one examination He was assumed to be a secret sneak, in the other a public blasphemer.—The Lord's appeal to the publicity of His labours.—The Lord's intimation that the court of Annas was no authorized tribunal.—Annas found no pretext for accusing Jesus, and yet passed Him on bound to Caiaphas.—He sent Him bound for a sign: (1) The bad sign; (2) the sign-language of the bad.—The three spiritual examinations wherein Christ stood: The first an unauthorized private examination, the second an examination with false witnesses, the third a mere mock examination.—How the world has warped justice in all forms over the head of Christ.—Christ in human judicatures: (1) As the Spirit's judgment upon them; (2) as the regeneration and sanctification of them; (3) as the final judgment upon them.—How Jesus confessed His disciples, whilst Peter denied Him.

STARKE: Hands so powerful, so beneficent, are bound.—Our love of an unbound liberty has had to be atoned for by the bonds of the Son of God, Ps. ii. 3.—Connection and alliance by marriage is oftentimes an occasion of damnation, because thereby men entangle themselves with people who do only evil, 2 Kings viii. 18.—It is Christ's presentation before the tribunal of men that we must thank for our liberation from the strict tribunal of God.—Stay away from that place where thou hast nothing to do; mere curiosity can readily get thee into danger and misfortune.—Let a man but step out of the way of God, and every step brings him nearer to his fall.—QUESNEL: It is one of Satan's traps to smooth our way sometimes to such places as he would keep us in for his advantage.—LANGE: It can easily happen that a man may act indiscreetly out of pure goodwill, and only injure another by his services.—QUESNEL: Many a one thinks he stands fast as any column, and yet he is more easily shaken than a reed. Oh, be not proud, but fear thee!—OSIANDER: We should avoid preachers who shun the light, and teach secretly in corners what they may not publicly confess.—It does not conflict with modesty and humility to meet disguised enemies of the truth with undaunted frankness. Ver. 22. We witness the same spectacle here that occurred 1 Kings xxii. 24.—An earnest presentation of a subject is a thorn in the eye to some people; they construe such presentation as immodesty, as a want of respect, because they are biassed by prejudices.—Wicked masters have wicked servants; birds of a feather flock together.—ZEISIUS: Those who speak the truth, especially faithful preachers, are to this day smitten with Christ, covered with all manner of insult, derision, revilement, tribulation—and, withal, well-nigh forced to hold their peace, 2 Tim. iv. 3.—*Ibid.*: Though it is true that a Christian should with a good conscience suffer wrong, yet need he not extend to the world his approbation of her wrong, as she would gladly have him do; on the contrary, he should defend himself against it, yet with fitting meekness and modesty. Therefore says

Luther: He must divorce mouth and hand; he must not surrender his mouth to the enemy, so as to approve the wrong; but yet he must keep his hand quiet, and not avenge himself, Acts xxvi. 25. —Christ, for the good of His members, has had to burst through the masks of false politeness.—The desire to shade away a fault committed, may become an occasion of fresh and greater sins.—Many a man, if he were not found in places where he hath nought to do, would keep out of numerous difficulties. Stay at home, and do thine own business in the fear of God, trusting in Him, Prov. vii. 11 ff.—When Christ and His people are to be opposed, the slaves of Satan exert all their strength in unison to the end, that they may overwhelm and crush them, Ps. x. 2. [The appositeness of the passage cited not being apparent on reference to the English Bible, we subjoin a translation of the German rendering, which here, as in many other instances, differs considerably from the English: "Because the wicked exerciseth himself in pride, the miserable, afflicted, wretched man must suffer. They cleave one to another, and imagine maliciousness."]—We have cause to beware that we do not by curious questions plunge our neighbour into temptation to all kinds of lies and dissimulations.—What a faint-hearted wretch is man when conscience awakes! Every rustling leaf strikes him with fear and dismay.—If thou confess Jesus, and deny thyself, together with the world, thou art blessed; but if thou deny Christ, the whole world cannot help thee to bliss —no, not if thou confess *it* a thousand times over.—Let him that standeth take heed lest he fall, 1 Cor. x. 12.—If thou get not the start of sin, thou fallest from one sin into another, from a small one into a greater one, nay, even from the state of grace into the unblessed state of damnation.—Even the meanest creature, if it be God's will to use it as His instrument, may become a means of arousing the sinner.

Braune: John expressly remarks that Jesus was led *first to Annas*, the father-in-law of Caiaphas, high priest under Augustus from the year 12 A.D. to 23, when Valerius Gratus, governor of Syria, deposed him; he was uncommonly crafty, and his secret acts were full of violence. In 24, his son Eleazar became high-priest for one year; at the end of the year 25 his son-in-law Joseph, called Caiaphas, received the office through the self-same governor who had deposed Annas. Caiaphas remained high priest until 36—not, of a certainty, without the helpful influence of Annas—while the remaining high priests followed one another like the shadows of clouds driven by the wind; for in the last 420 years of the temple there ruled more than 300 high priests. It is owing to the powerful influence of Annas that he is mentioned previous to Caiaphas, the ruling high priest, and that Jesus is here led *first* to him. Ananus, the last of Annas' sons, having the same name as his father, had the Apostle James put to death. This cir-

cumstance harmonizes with the family history. It was calculated that before this High Council—the sons of Aaron, the dignitaries of the temple—Jesus would answer with intimidation, and be caught in what He said. And how undaunted He stood there, how sublime! He would not cast pearls before swine. The legitimate answer was accounted disrespectful by the officers; one said, Oughtest thou to answer the high priest thus? It was in the form, then, that the error was thought to lie—in the mode of procedure. Great stress is put upon outward formality: a man may be permitted to speak the truth, but he must do it with grace and good breeding; behind these, however, so much untruth is concealed, that the truth itself becomes tainted, and loses its virtue.—He is a betrayer of mankind, like Judas the betrayer of Christ, who desires a public office without possessing the necessary moral and mental qualifications therefor; nothing is so indispensable for such an office as humility, and a respect for the dignity of men.—If it be a question of truth, proof is what is required. Only tyrants employ torture; even a police officer may be a tyrant, leaping over proofs in false official zeal.

GOSSNER: Peter doubtless thought it a piece of good fortune, and it was his misfortune. Thou art more fortunate in having a friend who preventeth thee from going in to men of the world, than in possessing one who procureth thee access to them, and introduceth thee into their dwellings.—This fire in the court of the high priest could not impart fresh warmth to Peter's zeal and his fidelity to Jesus. If he had warmed himself by God in prayer, he would not have fallen.—Jesus was expected to deliver up a list of His disciples. Because disciples or pupils readily fall into some inadvertence, it was hoped that an accusation might thus be brought against Him. But the Saviour had already provided for the security of His disciples: Let these go! He said on the Mount of Olives. And what He says, does and must come to pass.—The Saviour saw through all this. He knew their hearts; and this clear glance into such fearfully perverted hearts, how it must have cut through and wounded His pure, holy, loving heart! Let him who experiences something similar think of his Saviour, and gather strength from Him to suffer after Him.—The enemies of the truth lie in wait. Christ acts openly.—Alas, what must He, what must the fairest visage in this world, endure! And yet He still maketh His face to shine upon us, and we are healed.—Officers of justice are never permitted to intermeddle in a case: here, however, against Jesus, they were free to do anything; they well knew how far they might go.—His answer was regarded as a sin and a violation of the priestly dignity; and Christ must suffer Himself to be treated as one who did not understand the laws of politeness: He must bear the blame of immodesty, just as the primitive Christians were always treated as unmannered boors when they frankly confessed

the truth.—Am I not permitted to answer for myself? Is it not demanded of me? Why dost thou thus abuse me for doing it?—The Saviour weareth the bonds, and useth not His strength to burst them, as He easily could have done. Why not? Because it was not really the bonds that bound Him, but love and the impulse to free us from bonds, designing by means of those very bonds of *His* to break *our* chains, from which we else should never have got free. —*On Malchus:* Thus God bringeth us again into the company of those we fain would never see more. Suddenly and unexpectedly we run into their hands: therefore do thou cut off no person's ear, if thou wouldst never be dismayed at the sight of him.—Jesus shows that the cock even does not crow at haphazard, but that God is able in His economy to make use of his outcry as a good domestic medicine—as at this time, when he had to preach repentance to the first apostle.

HEUBNER: It was an unblest relationship betwixt Annas and Caiaphas: the ties were cords of sin. John mentions this in order to indicate that the sentence of such judges might be divined in advance. Caiaphas has enforced his wicked counsel. What a joy was that, that he might now feel!—Peter's following was the more presumptuous, since Jesus had said, ver. 8, *Let them go.* It was a wrong following, entered upon in presumption and human strength.—Great houses of the world bring many dangers.—Against his will, John was instrumental to Peter's hurt. Introduction to the presence of the great often becomes an occasion of our sin. God put delays in Peter's way, in order to give him time for reflection.—The repairing to mixed companies in the homes of the great is to the weak generally a cause of their falling; intercourse with unsanctified men ofttimes seduces Christians from the right path.—The accusations against Jesus were twofold: (1) To the effect that He had gathered Himself partisans,—He who did but found a holy union, the kingdom of God; (2) that He had disseminated suspicious doctrines,—He who taught heavenly truth. —Publicity was the character of Jesus' life, and it is the character of Christianity. Christianity knows nothing of secret-mongery, mysteries of an order; it would be entirely public, because it diffuses *the truth*, which is common property of all.—The conduct of the officer, conduct arising from malice and a desire to flatter, redounds to the accusation of the high priest himself. That the officer dared indulge in such mutinous conduct before the eyes of the spiritual magistracy, betrays the spirit of that magistracy.—Ver. 23. This is a commentary upon Matt. v. 39. Christ shows how, even towards those who offer us the most bitter insult and wrong, we can unite earnest patience and love, and make answer for ourselves.—Those hands, by Jesus extended only for the conferring of benefits, were bound.—John describes the waxing of the peril. The higher this mounts, the lower sinks the courage

of Peter. First it was a maid, then men, now relatives of the wounded servant.

(III.)

CHRIST CONFRONTED WITH PILATE. (1) CONDUCT OF PILATE UPON THE FIRST CHARGE THAT JESUS IS A MALEFACTOR; (2) UPON THE ACCUSATION THAT JESUS PRETENDETH TO BE THE KING OF THE JEWS; (3) UPON THE ACCUSATION THAT JESUS HATH MADE HIMSELF THE SON OF GOD.—DECIDED FALL OF PILATE AT THE CHARGE THAT JESUS IS A REBEL AGAINST THE EMPEROR.—THE KINGDOM OF JESUS IN ANTITHESIS TO THE KINGDOM OF THIS WORLD. SYMBOLISM OF ROMANISM. JESUS THE KING IN THE KINGDOM OF TRUTH. THE VERDICT OF GUILTLESSNESS PRONOUNCED UPON JESUS. CHOICE OF THE MURDERER BARABBAS. JESUS IN THE CROWN OF THORNS AND PURPLE ROBE. VERDICT OF JESUS UPON PILATE. PILATE DISGUISES HIS DISCOMFITURE IN THE GARB OF DERISION. THE SENTENCE OF DEATH.

CHAP. XVIII. 28–XIX. 16.

(Matt. xxvi. (57) 59–xxvii. 31; Mark xiv. 55–xv. 20; Luke xxii. 63–xxiii. 25.)

28 Then led they [they lead] Jesus from Caiaphas unto the hall of judgment [to the prætorium, or the palace of the governor]: and it was early;[1] and they themselves went not into the judgment-hall [the palace], lest they should be defiled, but that they [that they might not be defiled, but]
29 might eat the passover. Pilate then [therefore] went out[2] unto them,
30 and said, What accusation bring ye against this man? They answered and said unto him, If he were not a malefactor, we would not have delivered
31 him up unto thee. Then said Pilate [Pilate therefore said] unto them, Take ye him [take him yourselves], and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man
32 [any one] to death: [.] That the saying of Jesus might be fulfilled, which he spake, signifying what [kind of] death he should die.
33 Then Pilate entered into the judgment-hall [the palace] again, and
34 called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered him [*omit* him],[3] Sayest thou this thing of thyself, or did others
35 tell it thee of me [tell thee concerning me]? Pilate answered, Am I a Jew? Thine own nation and the chief priests have [*omit* have] delivered thee unto
36 me: what hast thou done? Jesus answered, My kingdom is not of this world. If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not
37 from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that [Thou sayest it. For] I am a king. To this end was I[4] [have I been] born, and for this cause came I [have I come]

[1] πρωΐ, not πρωΐα.

[2] After Πιλᾶτος an ἔξω, according to B, C*, L, X, Sin., etc. Others give it after αὐτούς.

[3] Most codd. are without αὐτῷ.

[4] The second ἐγώ is omitted by B, D, L, etc., probably because the transcribers considered it superfluous.

into the world, that I should [may] bear witness unto the truth. Every
38 one that is of the truth heareth my voice. Pilate saith unto him, What is
truth? And when he had said this, he went out again unto the Jews, and
39 saith unto them, I find in him no fault *at all* [no fault in him]. But ye
have a custom, that I should release unto you one at the passover: will ye
40 therefore that I release unto you the King of the Jews? Then cried they
all [they all cried out] again, saying, Not this man, but Barabbas. Now
Barabbas was a robber.

Ch. XIX. 1, 2 Then Pilate therefore took Jesus, and scourged *him*. And the
soldiers platted a crown of thorns, and put *it* on his head, and they put on
3 him a purple robe, And [they approached him and][1] said, Hail, King
of the Jews! and they smote him with their hands [smote him on the
face].

4 Pilate therefore [And Pilate][2] went forth again and saith unto them,
Behold, I bring him forth unto you, that ye may know that I find no fault
5 in him. Then came Jesus forth [Jesus therefore came forth], wearing the
crown of thorns, and the purple robe. And *Pilate* [he] saith unto them,
6 Behold the man! When the chief priests therefore and [the] officers saw
him, they cried out, saying, Crucify *him*, crucify *him*. [Crucify! crucify!][3]
Pilate saith unto them, Take ye him [Take him yourselves], and crucify *him:*
7 for I find no fault in him. The Jews answered him, We have a law, and by
our[4] law he ought to die, because he made himself the Son of God.

8 When Pilate therefore heard that [this] saying, he was the more afraid;
9 And went again into the judgment-hall [the palace], and saith unto Jesus,
10 Whence art thou? But Jesus gave him no answer. Then[5] saith Pilate
unto him, Speakest thou not unto me? knowest thou not that I have power
11 to crucify [release] thee, and have power to release [crucify] thee?[6] Jesus
answered, Thou couldest [wouldest] have no power *at all* [omit *at all*]
against me, except it were [had been] given thee from above: therefore
12 he that delivered me unto thee hath the greater sin. And from thenceforth
[Upon this, or, for the sake of this] Pilate sought to release him: but the
Jews cried out,[7] saying, If thou let this man go [release this man], thou
art not Cæsar's friend: whosoever [every one that] maketh himself a king
13 speaketh [declareth] against Cæsar. When Pilate therefore heard that say-
ing [these words],[8] he brought Jesus forth, and sat down in the judgment-
seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha.

[1] Codd. B, L, U, X, etc., most versions, Augustine, etc., instead of καὶ ἤλεγον, read καὶ ἤρχοντο πρὸς αὐτὸν καὶ ἔλεγον (Lachmann, Tischendorf).

[2] Instead of ἐξῆλθεν οὖν, Lachmann reads καὶ ἐξῆλθεν, in accordance with A, B, K, L, etc.

[3] Most Codd.—B, L, excepted—append αὐτόν (Lachmann) to the σταύρωσον of the Recepta. The passionate and characteristic exclamation was readily thus supplemented, however.

[4] Cod. B, and some others, omit ἡμῶν (Lachmann). The context is in favour of its retention.

[5] οὖν is wanting in A, X, and in several translations (Tischendorf). Probably the form of the consequence presented by οὖν was considered remarkable here.

[6] Codd. A, B, Lachmann, Tischendorf, give the ἀπολῦσαι first. Probably a putative correction.

[7] The stronger form ἐκραύγαζον instead of ἔκραζον, in accordance with Codd. A, B, L, M, Lachmann, Tischendorf.

[8] τῶν λόγων τούτων, according to Codd. A, B, L, Sin., etc.

14 And [Now] it was the preparation [day] of the passover, and [*omit* and, *and insert* it was] [1] about [2] the sixth [3] hour: and he saith unto the Jews,
15 Behold your King! But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The
16 chief priests answered, We have no king but Cæsar. Then delivered he him therefore [Then therefore he delivered him up] unto them to be crucified. And they took Jesus, and led *him* away.[4]

EXEGETICAL AND CRITICAL.

Ver. 28. THEY THEREFORE LEAD JESUS FROM CAIAPHAS.—Since ver. 28 refers to ver. 24, the οὖν is here very expressive: it means that with the fact of Annas' sending the Lord bound to Caiaphas, everything further, even to the leading of Him into the heathen prætorium, was decided. On the final session of the Sanhedrin in the morning, see Comm. on *Matt.* at our passage.

TO THE PRÆTORIUM.—On the prætorium, see Comm. on *Matt.* note to ch. xxvi. 27. Not "before the morning twilight," as Tholuck supposes. See the Notes to *Matthew.*

NOT INTO THE PRÆTORIUM, THAT THEY MIGHT NOT BE DEFILED, BUT MIGHT EAT THE PASSOVER.—This was a motive, but scarcely the only one: they, however, hypocritically took cover under it as the only one. If Pilate tried Jesus' cause in the palace, the Sanhedrists would lack the aid of the popular faction which they had driven together, and upon which they could securely count outside, in front of the palace.

Respecting John's pretended inconsistency with the Synoptists, see Comm. on *Matthew.* Meyer again pleads at length in favour of the view which makes it result from our passage that there is a difference between John and the Synoptists; that according to John the paschal meal was still impendent on the evening after the crucifixion of Christ, while according to the Synoptists it had taken place the evening before. It is claimed that the feast began, according to the Synoptists, on Thursday evening; according to John, on Friday evening.

In order to a survey of the debates on this subject, we have first to ascertain the historical aspect of the case: (*a*) The declarations

[1] The reading ὥρα ἦν, instead of ὥρα δέ, received by Lachmann and Tischendorf, in accordance with A, B, D, etc.

[2] ὡς is more strongly attested than ὡσεί.

[3] Most codd., A, B, E, K, etc., and the translations, read ἕκτη. Codd. D, L, X, etc., and the Alexandrian Chronicle, differ from these. The Chronicle assures us that accurate copies and the authentic MS. preserved at Ephesus—τὸ ἰδιόχειρον—give τρίτη. A conformation to Mark xv. 25, due to the too literal apprehension of the Johannean expression.

[4] Cod. A, etc., and the Recepta, read καὶ ἀπήγαγον. Codd. D, E, H, etc., read ἤγαγον. Codd. B, L, X, etc., the Itala and other translations, Lachmann, Tischendorf, omit καὶ ἤγαγον. Omitted probably on account of the exegetical consideration that the word here refers to the Jews, while in Matt. xxvii. 31 it has reference to the soldiers.

of the New Testament; (*b*) the controversies maintained by the ancient church in regard to the passover; (*c*) the modern debates on the question of difference; (*d*) the application of the discussion to the criticism of the New Testament Scriptures, particularly against the genuineness of John in the Tübingen school.

In respect to the different modern views, we must consider—

I. The assertion of the difference (Lücke, Neander, Krabbe, Theile, etc.; see Meyer [p. 601, 5th ed.]); and that generally in favour of John, it being assumed in such case that traces of the opposite view are also to be found in the Synoptists (Lücke, Bleek, Meyer, etc.); sometimes the side of the synoptical tradition is espoused (Baur, Schwegler).

II. Conceptions adverse to the difference.

First: Assumption of a double passover or banquet:

(*a*) The Jews deferred the passover; Jesus celebrated it at the legal time. The dominant view at the time of the Reformation, of late represented by Philippi.

(*b*) Jesus kept the passover a day in advance of its time as μνημονευτικόν; Grotius, Hammond, and others. (Casaubonus, Scaliger; placed by Meyer in the foregoing rubric.)

(*c*) The Caræans and Rabbinists did not agree concerning the time of the new moon (Iken).

(*d*) The δεῖπνον, John xiii., was not the paschal meal (Bengel, Wichelhaus).

Secondly: The Synoptists are to be explained in accordance with John:

(*a*) It is sought to obliterate the pretended difference in the Synoptists as much as possible by reference to Matt. xxvi. 5 (*not on the feast;* as if the evangelist did not mean to say that this plan was frustrated); Mark xv. 21; Luke xxiii. 26.

(*b*) As a day of unleavened bread, the 14th Nisan also was celebrated as a feast by the Galileans; hence the passover occurred on the evening of the 13th Nisan (Frisch, Rauch, Movers, Krafft, Maier).

Thirdly: John must be explained in accordance with the Synoptists: John speaks of another repast (Bengel, Wichelhaus). The eating of the passover denotes the eating of the *Khagigâ;* the παρασκευή in John denotes the day of preparation for the Sabbath, the regular Friday as Sabbath-eve,—not the preparation-day previous to the first day of the passover (Wieseler, Tholuck, and others).

We hold to the assumption that φαγεῖν τὸ πάσχα, as an expression whose primitive force has been weakened by constant use, means: to observe or carry out the eating of the passover. *The like specific terms for a more general procedure grow into use everywhere in the ritual sphere.* As early as Ex. xii. 48, the terms, *to eat the passover,* and *to make* or *keep the passover,* are used as reciprocal ideas. The expression, *to eat unleavened bread,* denotes the whole paschal celebration, Lev. xxiii. 6. *To appear before the Lord* means,

to perform divine service (Isa. i. 12). *To spread forth the hands* means, to pray (ver. 15). *To wash oneself* means, to go through religious purification (ver. 16; John xiii. 10). The expressions, *to draw water* (see Isa. xii. 3), *to light candles, to dwell in tents*, etc., might become liturgical abbreviations with the Jews, as the terms *to fast, to confess, to read mass*, and similar ones, have done with the Roman Catholics.—It has been remarked that, if the Jews had defiled themselves in the house of Pilate in the morning of the 14th Nisan (by entering a Gentile habitation, or a house where was leavened bread), they would still have been clean again after six o'clock in the evening. In opposition to this view, Lücke remarks: It is not proved, as Bynäus assumes, that entrance into a Gentile house defiled for the one day only. The contrary, however, is still less proved; and it is not supposable that contact with a Gentile house rendered unclean for a longer time than did contact with the carcase of a beast, which polluted only until the evening (Lev. xi. 40). We can suppose in general, that all ordinary, merely Levitical defilements continued only for one day; in cases of lengthier defilements, real sanitary considerations and the like were had in view. The plea that they were obliged to kill the passover that afternoon, has been refuted by the observation that they could perform that duty by proxy. Lücke, indeed, mentions that in the case of a defilement in mass, substitution would be difficult to effect. It may be asked, however, When was the danger of defilement greater,—if in the morning some few went into the Gentile house, or if the mass of the people, with the priests among them, ran bustling about upon Golgotha, the place of a skull, in the afternoon, at the very time when they are said to have slain the passover? The case takes a much simpler aspect if we suppose that they were still mindful in the morning of the passover whereof they had partaken the evening before, and consequently desirous to keep themselves clean in order not to neutralize the benefit of the passover; whereas in the course of the day, and toward its close, the passion attendant upon a turbulent execution rendered them more lax in their conduct.

In regard to the discussions upon this subject, see Meyer [p. 603 ff., 5th ed.]; Tholuck, p. 38 ff.; and the account of the literature upon this topic in Lücke, p. 716.—On the paschal meal, see Comm. on *Matthew*.

Ver. 29. PILATE THEREFORE WENT OUT UNTO THEM.—On Pilate, see Comm. on *Matthew*, and that on *Luke*. "Bound to respect the Jewish customs (Joseph. *Antiq.* xvi. 2. 3; *de bello Jud.* vi. 6. 2), the Procurator steps forth to them" (Tholuck).

WHAT ACCUSATION. — Though Pilate might have a general knowledge of the accusation, it was their place formally to present it here. Besides this, however, Pilate immediately observed, doubtless, that they came to him purposing by a pompous and

boisterous procession to move him to confirm their sentence of death without more ado. His inquiry aims at thwarting this design from the beginning. Meyer: "AGAINST THIS MAN.—Spoken with indifference; not, against such a pious, celebrated man (Luther)."

Ver. 30. IF THIS PERSON WERE NOT A MALEFACTOR.—Here is contained the impetuous demand that Pilate should assent to their sentence of death without delay. Under the dominion of the Romans, the Jews had lost the *jus vitæ et necis* (according to the Talmud, forty years before the destruction of Jerusalem. Lightfoot). This they declared themselves, ver. 31. Consequently the stoning of Stephen was a tumultuously illegal proceeding; as also the execution of James, according to Josephus (*Antiq.* xx. 9. 1). What still remained in the power of the Sanhedrin was: (1) Disciplinary punishment pushed to the verge of capital punishment; (2) proposal for capital punishment. It made a difference whether their spiritual sentence of death was confirmed without further ceremony, or whether the governor, in accordance with Roman law, reserved to himself the right of cognizance and sentence. In the former case they could *stone* the condemned, according to Jewish custom; in the second case he was executed according to Roman custom, or, if extreme punishment was resorted to, crucified. The purpose of the Jews, therefore, is to obtain, by means of the impetuosity of their procession and demand, the ratification of their sentence. They had a twofold motive for this. In the first place, they were no doubt sensible of the difficulty of making the false accusation—charging Jesus with being a political criminal—good before Pilate, while they might guess that the latter would not recognise death as a punishment for merely religious or apparent transgressions. In the second place, their demand was at the same time intended to carry the right of a greater independence. He, therefore, is blindly to agree to their sentence. They seek, however, to make compensation for their bold demand by saying: We have delivered him unto thee. One good turn deserves another. If we come before thy tribunal, that is an honour for thee, in return for which thou surely canst do us the honour to recognise our sentence without further ceremony. There was thus a close prospect of Christ's being stoned. But He had in spirit foreseen the turn affairs were now taking, and had announced His sufferings on the cross, ch. iii. 14, viii. 28; Matt. x. 38, etc. The cross was also included in the counsel of God, as the form of suffering in which Christ could manifest His glory quite otherwise than if subjected to a stoning (see Tholuck, p. 415).

Ver. 31. THEN TAKE HIM YOURSELVES, etc.; *i.e.*, if he is to pass for a criminal simply in accordance with your sentence, then execute him also according to your law. According to Meyer, he means that they should try Him. But Pilate saw well that they had already done this. The κρίνειν, therefore, here denotes judicial

proceedings in general, inclusive of punishment, but according to their law and right. The words certainly point derisively to the fact that they are not permitted to proceed to capital punishment (Lücke and others). Pilate meets fanatical presumption with frigid sarcasm.

THE JEWS THEREFORE SAID UNTO HIM.—The οὖν denotes that Judaism must now come out openly. See note to ver. 30.—IT IS NOT PERMITTED US. Untenable limitations of this deliverance: (1) To execute capital punishment in the form of crucifixion (Chrysost.); (2) to execute a man on the feast-day (Semler); (3) to punish crimes of state (Krebs). That they now, in connection with this declaration of their death-sentence, brought forward the accusation against Jesus of political offences warranting death, results from the subsequent examination by Pilate, ver. 34. Comp. Luke xxiii. 2. Meyer disallows the assumption of such an accusation, from a fear of "harmonistics." Pilate, he thinks, must have gathered this charge from the preceding demand for the guard. But a measure of police requires to be judicially formulated, and that by the accuser himself. Agreeably to the political accusation, a formal trial must now begin.

Ver. 33. ART THOU THE KING OF THE JEWS?—The boundless perfidy of the Jewish accusation is distinctly reflected in Pilate's presentation of it. It is an ambiguous charge, forged out of Jesus' avowal that He is the Messiah; a charge embracing falsehood (since Jesus had no intention of being a political character), treason against their Messianic hope (which they abandoned in this case), and self-condemnation (since they hope for a political Messiah).—ART THOU? asks Pilate; not, Sayest thou that thou art? The question need not necessarily be apprehended as purely derisive. Pilate might think thus: If his only offence was one of the tongue, he will deny that he is such a personage; but if he is a dangerous enthusiast, he will acknowledge the allegation. There is also, beyond a doubt, an incidental play of sarcasm.

Ver. 34. DOST THOU SAY THIS OF THYSELF, OR, etc.—Design of the question. According to Olshausen, Neander (and my *Leben Jesu*, p. 1058), Jesus desires to ascertain in what sense Pilate puts the question: *whether in a Gentile-political* or *a Jewish-theocratical sense*. Meyer combats this assumption: (1) By the assertion that Jesus wished only to know the author of the accusation. The author, however, stood officially at the door. (2) By the declaration that it is not supposable that Pilate would thus separate the Messianic conceptions. He might, however, be taught thus to separate them. By the term, "King of the Jews," Pilate could understand nothing but a political seditionary urged by fanatical motives. The Sanhedrists knew this; but they also knew that Jesus claimed the Messiahship in another sense, and they now made use of the Messianic name to fit out a false accusation. Jesus could not acknowledge the Messianic conception of Pilate, but neither could He disown the theocratical Messianic conception.

Hence this distinction was to be made thoroughly clear. Like Meyer, Tholuck mistakes the decisive weight of Christ's distinction. It was necessary for Pilate to see that they were trying to humbug him by means of a perfidiously interpreted religious conception. And thus in the middle ages, and in the time of the Reformation —even down to the present day—the hierarchs have, with evil consciousness, stamped reformation as revolution.

Ver. 35. AM I A JEW?—With Roman pride he declares that he is not a Jew, *i.e.* that it is hence impossible that he should put the question in the Jewish sense: he has but framed it in accordance with the statement made to him by the prisoner's nation (τὸ ἔθνος τὸ σόν sneeringly) and the high priests. Compelled, however, to surmise the lurking of an ambiguity in this statement, he inquires, in a genuine Roman sense, WHAT HAST THOU DONE?—Pilate's answer was manifestly inapplicable to the question, Art *thou* mine accuser, or do the *Jews* accuse me? It is appropriate, however, to the question, Hast thou, or have the Jews, formulated the accusation?

Ver. 36. MY KINGDOM IS NOT OF THIS WORLD.—This answer, the distinction between the purely theocratic and the purely political idea of a kingdom, was manifestly contemplated from the very beginning in the question of Jesus [ver. 34], and introduced by that question. First He acknowledges that He *has* a kingdom (*my kingdom*); passes on immediately, however, for Pilate's pacification, to the negative definition of His kingdom. It *is not of this world* as to its principle; it lays, therefore, in respect of its tendency, no claims to this world, and does not in respect of its character come into collision with the existent secular empire of the Romans. Proof: If it *were* of this world, I should have fighters after the manner of the kingdoms of the world; and the very least that they could do would be, as worldly combatants, to prevent the base and contemptible re-surrender of my person to the spiritual forum of the Jews.—MY SERVANTS. Interpretations: (1) The servants that I *have*, disciples, angels (Lampe, Luthardt); (2) the servants that I then *should* have (Meyer, Tholuck). He, however, really has a kingdom, and He also really has servants. With such a fancy sketch,—Had I a worldly kingdom, and legions, my servants would liberate me,—the innocence of Jesus would be poorly proved. But when He says, I have servants, but not one makes the slightest attempt at my liberation—this, to Pilate, who was acquainted with the nature of the disturbance, contains a striking proof of Jesus' innocence. The kingdom of which Christ speaks, however, does not wait for its beginning until the cessation of the kingdoms of the world (as Meyer asserts); neither does it itself become a world-kingdom (comp. Tholuck, p. 416). It conquers the world, and makes the kingdoms of the world subject unto itself, in order to abolish and absorb the entire old form of the world in the kingdom of heaven.

BUT NOW IS MY KINGDOM NOT FROM HENCE—ἐντεῦθεν.—Had Christ's kingdom been destined to be a worldly kingdom, it would have taken its rise at that very point in the crisis of the sufferings of the cross.

Ver. 37. SO, THEN, THOU ART A KING?—Pilate asks, we doubt not, more out of curiosity, and with the attention of an inquisitor, than with any mocking designs (Tholuck).

YEA, A KING AM I.—"So *thou* art a king?" questions Pilate with ironical emphasis. "Thou sayest it," answers Jesus, with the accent of sublime self-assurance. And in face of the σύ He emphasizes the ἐγώ. Not only, however, does ὅτι recognise the utterance of Pilate—it likewise acknowledges the correctness of his deduction: From the kingdom of Jesus thou rightly inferrest His kingly dignity, says Jesus. Hence we represent ὅτι by *yea* (*Ja*).—Proof: THEREUNTO HAVE I BEEN BORN, AND THEREUNTO HAVE I COME INTO THE WORLD. According to Lücke and De Wette, Christ distinguishes His birth and His official appearance; according to Meyer and Tholuck, the latter part of the sentence denotes the Divine Ambassador. Since, however, the birth also, as the birth of the Witness of the Truth, denotes a divine or divine-human birth, we likewise distinguish the expression of His ideal kingly nature (born), and of His historic Messianic mission (office).—THAT I MAY BEAR WITNESS UNTO THE TRUTH. He is the faithful Witness, 2 Cor. i. 20; Rev. iii. 14.—EVERY ONE THAT IS OF THE TRUTH. See John iii. 21, ch. vi. 44, viii. 47; Rom. ii. 29.—HEARETH MY VOICE. Ch. x. 27. Why does He say this to Pilate? Calvin: He designs explaining why He finds so few adherents. Chrysost. and others: He is appealing to the Roman's consciousness, which is more susceptible than that of a Caiaphas. Bengel: *provocat a cœcitate Pilati ad captum fidelium.*—But manifestly He marks the moment in which Pilate is confronted with salvation, and the form under which salvation advances towards him. It is the form in which He is able to preach the gospel to this man in this position. If thou art of the truth, if the impulse of truth is the vital impulse that influenceth thee, thou wilt know me, and thou art saved.

Ver. 38. WHAT IS TRUTH?—The evangelist plainly characterizes the meaning of the query by remarking that Pilate turned about upon uttering these words, and went out. No pause, no waiting for a reply, is spoken of. The word is thrown out; immediately he wheeled around upon his heel to tell the Jews without that he found no fault in Him. Thus is the patristic exposition, which makes him an eager inquirer after the truth (Chrysostom, Theodoret, Aretius, and other), confuted, as also the assumption that he gave utterance to a feeling of disconsolateness (Olshausen). He has evidently no suspicion of subjective vital truth, and he understands by truth merely an objective school problem, about which a practical man of business need not puzzle his wits. Not so much

as a philosophizing sceptic is delineated—such an one as Pliny the elder (*ut solum certum sit, nihil esse certi*). On the other hand, neither do we find that flight from truth that was manifested in the case of the governor Felix, Acts xxiv. 25. The narrow, practical Roman mind that takes exception to every free investigation of truth, accounting such a fantasticalness from which it saves itself by observance of traditional ordinance, here expresses itself, as does, in measure, a Cicero as an acataleptic [probabilist], the heathen Cæcilius in the *Octavius* of Minutius Felix, the Romish spirit continually, not only in its attitude toward the Reformation, but also in modern times, as it stands confronted with Catholic philosophy.

The question as to whence the evangelist obtained his knowledge of this conversation, is difficult only when we forget that Christ's every step was watched by men who were of the truth. Strauss and Baur alone have found the moment sufficiently obscure, in the light of the world's history, to induce them to assert this account to be a composition of the evangelist, traceable to his peculiar tendency.

"Pilate's end corresponds with a life devoid of all foundation of objective [first of all, subjective] truth; according to classic authorities, he dies by suicide, in consequence of heavy misfortunes (Eusebius, *Hist. Eccles.* ii. 7)" (Tholuck).

I FIND NO FAULT IN HIM.—The total result of the irrecoverable moment was his taking Jesus to be a good-natured but guiltless, perhaps rather tiresome, fanatic. With all this, his practical sense of justice finds clear utterance for an instant more, to be soon after caught in the net of a wretched policy. Soon after—for here, according to Luke, follows the sending of Jesus to the tribunal of Herod Antipas, Luke xxiii. 12.

Ver. 39. BUT IT IS A CUSTOM OF YOURS, etc.—Pilate thinks to catch the Jews, and they catch him. Instead of simply administering justice and pronouncing the release of Jesus, he proposes to concede to them the ability of releasing Him themselves, in right of a privilege obtained by them. The consequence of this half-measure is ruinous to the judge. It is therefore no good-natured love of justice that makes him resort to this expedient (Tholuck), but a preponderant consideration of policy. According to Matthew, he places Barabbas beside Jesus, and bids the people choose, designing thus to make the acquittal of Jesus the more sure. The combination was probably first originated by the Jews, as John reports, and then formulated by Pilate (comp. Comm. on *Luke*). The Jewish custom of releasing a criminal was probably not an emanation from the paschal feast as a feast of reconciliation (Tholuck), but rather a dramatic Easter play, intended perhaps to illustrate the sparing of the Jewish first-born (see Comm. on *Matthew* at this passage).

AT THE PASSOVER.—"Pilate might thus express himself on the

14th as well as on the 15th" (Meyer). *But according to the literal expression, the feast of the passover had really commenced.*

THE KING OF THE JEWS.—Meyer: "Unwise mocking bitterness." Perchance abortive cunning likewise. The King of the Jews He was considered by many among the people whose business it was to decide.

Ver. 40. THEN THEY CRIED OUT ALL AGAIN.—The evangelist's meaning seems to be either, They have cried, and cry again now; or, Now that they again gave utterance to their sentiments, for the first time after the accusation, they did it with clamorous outcry. We apprehend the passage thus: They cried this time, and that *en masse*, or with one voice.—SAYING, NOT THIS ONE, BUT BARABBAS. On Barabbas, see Comm. on *Matthew*. It is the first practical fault of the Roman spirit to set criminals side by side with putative idealists, and to release the former rather than the latter.

Ch. xix. 1. THEN THEREFORE PILATE TOOK JESUS, AND SCOURGED HIM.—The second wretched politic attempt of the Roman, according to John. He took, or received, Jesus, and scourged Him. The sending of Jesus before Herod's tribunal, as also the hand-washing, likewise belong in this category. With this attempt he hopes to satisfy the vindictiveness of Jesus' foes, perhaps even to excite their compassion; and so much the more, since, according to his ideas, Jesus by this ignominious treatment would be stripped of dignity in the eyes of the people, and made of none effect. On the act of scourging, see Comm. on *Matthew*. As also on the different signification assumed by the scourging according to the Synoptists and according to John.

Vers. 2, 3. AND THE SOLDIERS, etc.—See Comm. on *Matthew*. "The derisive blow on the cheek is substituted for the kiss."

Ver. 4. I BRING HIM FORTH TO YOU.—According to Matthew, the scourging of the Lord had been consummated before the eyes of the people (not "in the court of the prætorium"). For after the scourging the soldiers had led Him into the prætorium, probably in a mocking procession, as though the king were brought into his castle. The scene probably took place in the fortress-court or in a hall. Therefore we read here: "I bring him forth unto you."—THAT YE MAY KNOW. The Jews not possessing the right of capital punishment, the return of the person of Jesus to them was a declaration that He was free from the offence with which they charged Him. Pilate, however, utters his testimony unconditionally: NO FAULT.—The leading forth has been in different ways misinterpreted in regard to its intention,—by Gerhard, for instance: They should see how compliant he would be in punishing Him, if he found any fault in Him.

Ver. 5. BEHOLD THE MAN.—*Ecce Homo!* "But from the Lord cometh what the tongue shall speak." (Prov. xvi. 1 [Luther's

Bible].) Pilate's words, unconsciously to himself, assume, like his superscription and the sentence of Caiaphas, a significance corresponding to the great situation. The word seems to express compassion; at all events, it is designed to excite that emotion. There is no doubt as to the sense: There ye have him again, and what a pitiable object! Take him thus, and let him go. He forebodes not that Jesus is indeed the Man κατ' ἐξοχήν, who, through his wicked pliancy, steps forth so outraged in His outward appearance.

Ver. 6. THE HIGH PRIESTS AND THE OFFICERS.—They cried as leaders, which does not exclude the joint crying of the assembled populace.

TAKE HIM YOURSELVES, AND CRUCIFY HIM.—Pilate still makes a stand at the present stage, with a feeling of his own authority that causes him to deride the impotence of the Jews.

Ver. 7. WE HAVE A LAW.—The political accusation having borne no fruit, they now come out with the religious accusation, in pursuance of which Jesus, at least according to *their* law, must die (as a blasphemer of God, namely, Lev. xxiv. 16; doubtless also as a false prophet, Deut. xviii. 20). The ἡμεῖς, etc., defiantly arrayed against the ἐγώ—αἰτίαν of Pilate. They feel confident of Pilate's obligation to respect their law. See Joseph. *Antiq.* xvi. 2. 3.

Ver. 8. WHEN PILATE—HE WAS THE MORE AFRAID.—Their saying, in the first place, entirely missed the designed effect; it was productive of the opposite effect. Hitherto Pilate had been restrained by a *fear of conscience or of law* alone; now *religious fear* supervened, in connection with a *fear* of *Jesus' personality* itself, of which latter sentiment he now became fully conscious. According to Matthew, the message of his wife has already been received, hence is jointly influential.

Ver. 9. AGAIN INTO THE PRÆTORIUM.—We must supply in imagination the leading of Jesus before Pilate, in order to a fresh, private examination.—WHENCE ART THOU? The inquiry after the *whence* of Christ is indefinitely framed, in accordance with the Jews' accusation and Pilate's fear. Meyer: He pictures to himself the υἱὸς Θεοῦ after the analogy of the heathen *heroes*, and fears the vengeance of the Jewish God Jehovah. Religious awe, in a moment of superstitious excitement, pictures to itself all manner of things, however, and nothing quite distinctly. Whether He were a Magus or a hero, an angel, after the religion of the land, or a divine apparition, it now seemed very possible to him that there might be something super-terrestrial in the appearance of the Man; and he had so unconcernedly caused Him to be scourged. In any case, celestial vengeance seemed to threaten him. Whether the πόθεν, etc., is timid (Meyer) or cautiously sifting, is difficult to decide; fear and prudence may be united in it.

NO ANSWER.—Luthardt: He would not answer him, in order that He might not step in the way of God's will. An abstractly

supernaturalistic view. If the answer had been a moral duty, no religious duty would have stood in the way of it. God had power, notwithstanding any answer of His, to accomplish His will. Under such a supposition as Luthardt's, Jesus would in no case have dared answer anything. He was silent, "as also before Herod and Caiaphas, because He had already testified enough for the susceptible; and for him who had turned his back upon the King of truth, neither could another testimony avail" (Tholuck). Jesus could foresee that this transaction led to nothing. Pilate with his question abandoned his judicial position; for he was bound to acquit Jesus not on account of His danger-menacing Godhead, but on account of His *protection-demanding human innocence.*

Ver. 10. DOST THOU NOT SPEAK UNTO ME?—Himself full of fear, he exacted considerations of fear from Jesus. He boasts of his power instead of remembering his duty, and of his freedom to release Jesus, while the weight of temptation drives him in his impotence resistlessly forward. Ἐμοί has the emphasis of offended authority, making efforts at once *terrifying* and *alluring. Crucify, release,* a more probable sequence than the converse. See the TEXTUAL NOTES.

Ver. 11. NO POWER OVER ME UNLESS IT HAD BEEN GIVEN, etc.—δεδομένον. Namely, the exercise of power—if *that* had not been *given* thee.—FROM ABOVE. Not from the Roman emperor (Usteri), or from the Sanhedrin (Semler), but from God (ch. iii. 3, 31).—NO POWER. Ἐξουσία is interpreted;

1. As judicial authority, by Luther, Calvin, Baur, and others. Thus, because thou hast this authority from above, the misuse of it is sin; the authors of this offence, however, the Jews, have the greater guilt.

2. Actual power (Beza, Gerhard, Tholuck): It is the providence of God that I, through the obduracy of my people, have fallen into thy hands. With this interpretation the διὰ τοῦτο is certainly better explained, yet this actual power rests upon the magisterial authority.

HE THAT DELIVERETH ME UNTO THEE—ὁ παραδιδούς. — Bengel, Meyer — the high priest; Tholuck collectively — the hardened Jewish nation. The declaration of Pilate, ver. 35, is pertinent: Thy nation and the high priests have delivered thee unto me. Wherefore has the deliverer (ὁ παραδιδούς) the GREATER SIN? Explanations:

1. Euthymius: Pilate's guilt rests more upon softness and weakness.

2. Grotius: Because he could not know as well as the Jews who Christ was.

3. Lampe: Because the Jews had not received this power from God.

4. Meyer: Because thou hast the disposal of me, not from any sovereign power of thine own, but by divine authorization.

But the abuse of his judicial authority does not excuse him. Decisive in the first place is the fact that Pilate is an ignorant Gentile, the deliverer Jewish; then that the Jews claim, with a certain legal title, that he has but to execute their sentence. Pilate found himself in no clear position. He had to do, not with a Roman, but with a Jew; and not with a civil law, but with a religious accusation in regard to which the Jewish tribunal had already decided. This might readily mislead him in his simple judicial duty, and it was his fatality. His guilt would be still less than it really was, had he not been aware that they had delivered Jesus for envy, had not Jesus made so strong an impression on him, and had he not really known it to be his duty to release Him. Even in the case of the Jews there was also taken into account a consideration of excuse because of ignorance, which consideration exhibited the guilt of many of them as other than final obduracy. See Acts iii. 17; comp. Luke xxiii. 34. Meyer, in a note [p. 621], has with reason set aside the interpretation of Baur.

Ver. 12. FOR THE SAKE OF THIS—ἐκ τούτου.—Not *from thenceforth*, but, for the sake of this saying. It cast a bright accidental light upon his obscure, fateful, perilous situation, that for an instant marked the path of duty as a path of deliverance.—PILATE SOUGHT TO RELEASE HIM. Ἐζήτει certainly cannot denote simply an increased striving (Lücke), it being expressive of a distinct act immediately provocative of the most excited outburst on the part of the Jews. But the interpretation, he demanded that He should be released (Meyer), gives rise to the supposition that Pilate must needs ask the Jews' sanction to the release of Jesus. This word, to which not sufficient regard is paid, means rather, he was really on the point of ordering the release of Christ. Perhaps he caused the guard to fall back, or he may have stated to the Jews that they might go home, that he would leave Jesus behind in the prætorium, under his own protection. At all events, here it is that the tragic knot was tied. The liberation of Jesus seems already decided.

BUT THE JEWS CRIED OUT, SAYING.—Now, in the uproar of the Jews, the whole storm of hell rises. At first the high priests and officers led the voices; now the entire mass is full of excitement, and needs no starter. The demoniacal syllogism with which they debauch Pilate scarcely originates, however, in the brain of the populace. The hierarchs take refuge in the political accusation, declaring Jesus is a revolutionist against the emperor: and if thou let him go, thou comest thyself under suspicion of treason to the emperor. Now the emperor was Tiberius. The threat of being accused to this man of treason fells the weak courtling. On Pilate as manifoldly guilty, especially of extortions and outrages: Joseph. *Antiq.* xviii. 3. 1 ff.; Philo, *de leg. ad Caj.* 1033. On the suspicious character of Tiberius, Sueton. *Tib.* 58; Tacit. *Ann.* iii. 38. *Majestatis crimen omnium accusationum complementum erat.*—

"Φίλος Καίσαρος, a predicate of honour, since the time of Augustus conferred, by the emperor himself and by others, partly upon prefects and legates, partly upon allies (Ernesti, Suetonius, *Excurs.* 15)." Tholuck. According to Meyer, the term means simply *loyal* to the emperor; unfavourable to this view is the technical use of the predicate, *amicus Cæsaris.* Even if Pilate did not formally possess the title, it is alluded to.—SPEAKETH AGAINST—is at variance with—THE EMPEROR (ἀντιλέγει). Meyer: He *declareth* against the emperor, not he *rebelleth* (Kuinoel), etc. But *rebelling* is exactly what *declaring* against the sovereign means.

Ver. 13. WHEN PILATE THEREFORE HEARD THESE WORDS.—Pilate's playing with the situation is past; now the situation plays with him. First he said, not asked, What is *truth?* Now his frightened heart, to which the emperor's favour is the supreme law of life, says, What is *justice?* "He who fears not God above all things is condemned to fear man" (Tholuck).—HE BROUGHT JESUS FORTH. Since the last examination, ver. 8 ff., he had left Him in the prætorium.—AND SAT DOWN IN THE JUDGMENT-SEAT. "Sentence was pronounced *sub divo,* not *ex æquo loco,* but *superiore;* there stood the judgment-seat on a floor of mosaic—*pavimentum, tessellatum* (Sueton. *Cæsar,* ch. 46)." Tholuck.—BUT IN THE HEBREW, GABBATHA. "The name Γαββ. must not be derived from גִּבְעָה, hill,—against which derivation the double β would militate (comp. Γαβαθᾶ, Jos. *Antiq.* v. 1. 29),—but from גַּב, ridge, hump" (Meyer). Is it not, perhaps, still more probably an Aramaic modification of גָּבֹהַּ, *altum, altitudo?*

Ver. 14. IT WAS THE PREPARATION-day.—Παρασκευὴ τοῦ πάσχα. See Comm. on *Matt.; John,* on ch. xiii.

1. Friday in the passover-season, or paschal week, as a day of preparation for the Sabbath. Wieseler, p. 336 f.; Wichelhaus, p. 209 f. Only apparently a modification is Tholuck's explanation—The paschal preparation-day as the preparation for the Sabbath falling in the paschal season; since the terms Friday and Sabbath preparation-day were of necessity synonymous to the Jews, just as to the Germans the terms *Samstag* and *Sonnabend* are.

2. Meyer, following Lücke, Bleek, etc. [p. 623; comp. p. 600 seq., 5th ed., where the discussions are]: "In order that the παρασκευή might not be apprehended as the weekly one, referable to the Sabbath (vers. 31, 42; Luke xxiii. 54; Mark xv. 42; Matt. xxvii. 62; Joseph. *Antiq.* xvi. 6. 2 *al.*), but that it might be regarded as connected with the feast-day of the *passover,* John expressly adds τοῦ πάσχα. Undoubtedly it was a Friday, consequently preparation-day for the Sabbath also. This reference, however, is not the one to be pointed out here: the true reference is to the *paschal feast* coming in on the evening of the day; of

which feast the first day fell, according to John, upon the Sabbath." This view is contradicted:

(1) By the fact that in that case John would, shortly after, ver. 31, have used the word παρασκευή in another sense.

(2) That he then, in ver. 31, would have been obliged to write παρασκευὴ τοῦ σαββάτου, in order to distinguish between the two senses.

(3) That, therefore, according to vers. 31, 42, παρασκευή had a thoroughly fixed signification, and denoted the day of preparation for the Sabbath; in consequence of which fact, therefore, the παρασκευὴ τοῦ πάσχα is also to be interpreted as the day of preparation for the Sabbath of the paschal season.

(4) That John elsewhere uses the word πάσχα as a term for the ἑορτή, the paschal season. So, expressly, ch. ii. 23, vi. 4, xi. 55, 56, xviii. 39. And hence, assuredly, also here.

IT WAS GOING ON TOWARDS THE [*es war gegen die*] SIXTH HOUR. —See Note on ch. i. 39; Comm. on *Matthew* at this passage [xxvii. 45]; *Mark* [xv. 25]. According to Jewish reckoning, it was on the way to twelve o'clock, *i.e.* between nine and twelve o'clock. On the difficulty of this notice, see the passages cited. *Solutions* of the apparent contradiction:

1. Assumption of a writing-error (Euseb. and others): ϛ [6] instead of γ [3].

2. Roman reckoning is employed = six A.M. (Rettig, Tholuck, Hug, and others.) But after the examination before Caiaphas, the first examination before Pilate, the examination before Herod (Luke xxiii. 9), the further proceedings in Pilate's presence, the scourging and mocking, it is impossible that it was only *approaching* or *about* six o'clock in the morning, since the final session in presence of Caiaphas did of itself presuppose the dawn of day, to make it legal.

3. It was about the sixth hour of the paschal feast, reckoned from midnight (Hofmann, Lichtenstein). The passover, however, did not begin at midnight, but on the previous evening at about six o'clock; irrespective of the fact that this "would be an unprecedented way of reckoning hours,—namely, as belonging to the *feast*, not to the *day* (in opposition to ch. i. 39, iv. 6, 52)" (Meyer).

4. "Again a difference from the Synoptists, according to whom (see Mark xv. 25, with which Matt. xxvii. 45, Luke xxiii. 44 agree) Jesus is crucified as early as nine o'clock in the morning". (Meyer and others).

5. The third hour of Mark is the third quarter of the day (Aret., Grot., and others), against which Mark xv. 33.

6. An indefinite computation of hours, according to which the sections of time between the third, sixth, and ninth hours are indefinitely stated. Thus the third hour in Mark may mean: nine o'clock was past,—it was between nine and twelve o'clock when

the crucifixion of Christ began; and this is the more probable, since Mark regards the scourging as the prelude to the crucifixion, which, when the former took place, was really already decided (see ver. 15). And so the words of John: it was towards the sixth hour: it was past nine o'clock, and approaching noon, when Pilate —the scourging being accomplished, and the scourged one having been presented to the populace—spoke the final words upon which the procession to Golgotha immediately followed. John's employment of the *later* indefinite hour-date is accounted for by the thought; they now hastened to the close, because with noon the second already more sabbatic half of the παρασκευή was approaching. Mark's choice, on the other hand, of the *earlier* indefinite hour-date is accounted for by the significant antithesis which he wishes to institute between the third and the sixth hour.

BEHOLD YOUR KING!—Pilate, inwardly overcome, designs by this mocking of the Jews not only to *mask* his disgrace, but also to *avenge* it. It may be that these words unfold even this threatening thought: Your *King*, then, shall first be crucified, and after Him, *yourselves*. At all events, he shifts the guilt to their shoulders.

Ver. 15. AWAY WITH HIM, AWAY WITH HIM, CRUCIFY HIM!—The words ἆρον, ἆρον! present to us something more than the meaning, Away with him! away with him! At this last moment there is still a mutual effort to shuffle off the legal responsibility upon each other. Pilate's meaning is: If he is to be executed, *ye* may execute him. The meaning of the Jews is: *Thou* shalt have him, *thou* shalt crucify him! It was only in this way that they could be assured of Pilate's inability to institute later a review of the proceedings. *The hierarchs make the same claim again at the present day: the rude State, the Pilate of the middle ages, adjusted the terrors of the Inquisition in accordance with the laws then existing.* The brief passionate exclamation is likewise expressive of the bitterness called forth by the word of Pilate: Behold your King!

SHALL I CRUCIFY YOUR KING?—This question of Pilate is an intimation of his last wavering in resolve,—a wavering, in all probability, particularly induced by the message of his wife. See Comm. on *Matthew*. Not merely a "reverberation" of the preceding derisive words, but also a distincter expression of the same idea: If he is to be crucified as your King in your sense, he must, according to your law, die as a *religious* criminal. Hence the high priest's reply.

WE HAVE NO KING BUT THE EMPEROR; *i.e.* he shall and must die as a political seditionary. At the same time it is the consummation of the godless perfidy with which they disclaim their own Messianic hope, deny the Messianic claims, traduce the Lord as a seditionary, whilst they themselves feign a zeal of the most loyal

fidelity demonstrable by subjects, with which they would fain shame and terrify even the Roman governor.

Ver. 16. THEN THEREFORE HE DELIVERED HIM UP UNTO THEM TO BE CRUCIFIED.—The repeated threatening hint of the high priest completes the conquest of Pilate. A compromise results, in pursuance of which Christ is delivered (παρέδωκεν, not simply *yielded*, after Grotius and others) to the high priests, to be taken to their place of execution, and is nevertheless crucified by Roman soldiers, according to Roman criminal law. It is to be presumed that Pilate combined the delivery of Jesus to the Jews with the symbolical act of washing his hands (according to Matthew). This compromise is one of the many legal contradictions in the history of the crucifixion, by means of which contradictions the *summum jus* of the ancient world is converted into the *summa injuria*. Comp. Comm. on *Matthew*, xxvii. 22. Other contradictions: Declared innocent, and yet sent before another tribunal, and yet scourged. Scourged in order that He might be released, and yet afterwards crucified. Contradictions of the forum, of sentence, of cognizance, of the degree of punishment, of the form of punishment.

THEY THEREFORE TOOK JESUS.—The *high priests*, not (as De Wette thinks) the *soldiers*.—AND LED HIM AWAY. The taking was also consummated with the declaration: His blood be upon us, etc. (see Comm. on *Matt.*) On the site of Golgotha, outside of the city, see Comm. on *Matt.* "The site of the place, without the city, is likewise attested by Heb. xii. 12" (Tholuck).

DOCTRINAL AND ETHICAL.

1. By many supplementary touches John presents us with the clearest view of the incidents of the *secular trial* undergone by Jesus. To these supplementary traits belongs, above all, the gradation of the Jews' accusation.

(1) They charge Jesus with being an ecclesiastical criminal, whom they have already sentenced, and whose sentence Pilate has but to confirm. (2) In the most ambiguous sense: With making Himself the King of the Jews. (3) With being an ecclesiastical criminal,—because He had made Himself the Son of God. (4) With being a political revolutionist,—because He claimed to be the King of the Jews.

These form two accusations which they alternately bring forward: a Jewish one, and a Roman-political one. The first time each is couched in ambiguous and innuendo-like terms; the second time each is formulated in calumnious audacity.

Another of these supplementary traits is the conflict maintained between Pilate and the high priests throughout the entire procedure,—a conflict in which the personal character of Pilate, as well as that of the high priests, is most clearly reflected; as is also

the more general character of a vain, worldly statecraft in its haughty and nevertheless impotent struggle with a crafty hierarchical power and its fanatical tools in the popular life. Then those moments also stand out clearly, in which Christ is as a delinquent by the Jews delivered to or pressed upon Pilate, by Pilate delivered to or pressed upon the Jews,—down to the moment when a kind of compromise is effected. From vers. 28–31 Pilate refuses judgment. From vers. 32–38 he receives the accused, granting Him a pre-examination; then, however, *he* does not simply acquit Him, but seeks to entrap the Jews, and by the offer of presenting Jesus to them for their paschal procession, which was annually graced by some recipient of governmental pardon, to move *them* to acquit Him with *éclat*. Pilate then for the second time receives Jesus, in order, for the gratification of the Jews, to perpetrate upon Him a police execution that was destitute of all judicial grounds, viz. the scourging.

The expression *Ecce Homo* contains another return of the person of Jesus to the Jews. For the third time Pilate enters into judgment with Jesus upon the accusation: He made himself the Son of God. He now designs setting Him free himself, but the Jews weaken his purpose by a threat accompanied with tumult; and he is now inwardly so discomfited, that the last time he does not simply *deliver* the accused to the Jews—he delivers Him *under sentence of crucifixion*, purposing a *formal* participation in the affair *himself*, while the *Jews* are to assume, and really do assume, the *actual* execution and responsibility of it. Both these facts are summed up in the words, "He delivered Him unto them that He might be crucified." As regards the contrasts of conduct, the stately, artificial repose of Pilate is overcome by cringing submissiveness; his political calculation by demoniacal craft and pertinacity; his effort of conscience by audacious menace; his attempt to turn the accusers into ridicule by treating them scornfully and mocking them, by fanatic popular agitation and a revolutionary tumultuous petition, masking itself in pure zeal for the authority of the emperor.

The individual items for which, as new disclosures, thanks are due to John, are:

(*a*) The competence strife in regard to the trial.

(*b*) The analysis of the ambiguous expression *King of the Jews* by the wisdom of the Lord—making manifest the vileness of the high priests, and the felony to the Messianic idea of which they are guilty.

(*c*) The antithesis of the kingdom of truth and the kingdom of this world, and the utterance of Pilate.

(*d*) The circumstance that it is pre-eminently the Jews who are guilty of bringing the Lord into juxtaposition with Barabbas.

(*e*) The real purpose of the scourging.

(*f*) The effect which the charge that Jesus made Himself the

Son of God produced upon the soul of Pilate—the anguish of superstition, following hard upon the self-upliftment of unbelief.

(*g*) The innuendo-like threat of the Jews to accuse Pilate to the emperor, as the weapon that prostrates him (Pilate).

(*h*) The double masking: The rebellion of the Jews against their King and against the emperor's governor, in the mask of the most faithful Jewish piety and Roman subjection; Pilate's dejection, in the mask of a stately session for judgment, and a derisive treatment of the accusers and the whole Jewish nation.

(*i*) The share of both—Pilate and the Jews—in the crucifixion.

John, in the close unity of his presentation, has, however, passed over, together with minor features, the trial in the morning (Matt. xxvii. 1); the dream of Pilate's wife (Matt. xxvii. 19); Pilate's washing of his hands, and the self-execration of the Jews (Matt. vers. 24 and 25); the reed (Matt. ver. 29); and the bespitting on the part of the soldiers (ver. 30). Similarly, the sending of Jesus to Herod, and the resultant friendship of Herod and Pilate (Luke xxiii. 6–12); finally, the notice that Barabbas had perpetrated a sedition in the city (Mark, Luke).

2. The *joint implication* of a *hierarchical Church* and a *despotic State* in the guilt of Christ's execution, under pretext of His being a religious criminal.

(1) In losing the right of inflicting capital punishment, the hierarchs should have recognised the fact that their discipline could extend no further than to excommunication (Matt. xviii. 17). With the assumption of rule over different national religions, the Roman State should have been constrained to penetrate to a purely political position, and a distinction of matters religious and political,—to a principle of which the better men already had a presentiment (Acts xviii. 14 and 15). The two principles, however, the religious and the political, continue on the one hand involved, and therefore on the other hand strained, because the Jewish hierarchy has not purified itself to a pure conception of the Church, nor the Roman power to a pure conception of the State.

This mingling of State and Church has been repeated from the time of Constantine, increasing more and more in the middle ages until the arrival of the Reformation. It still continues in the Greek economy of State and Church (Cæsaro-Papism), likewise in the Roman Ecclesiastical State, as partially in the other Catholic States (Papal-Cæsarism). Christ and Christianity have always had to suffer under this confusion, the ground of which is a want of respect for the religious conscience.

(2) In taking for granted that disagreeable religious tendencies are to be punished, the hierarchy is fain to shuffle off the *execution* of punishment upon the despotism, the latter to shift the *responsibility* of punishment upon the hierarchy.

(3) Afterwards they both seek to excuse themselves. Pilate

writes, "The King of the Jews," *i.e. religious* motive has brought Him to the cross. The hierarchs wish the inscription to read, "He *said* that," *i.e.* He is a misleader of the people, and a disturber; —the motive is a *political* one.

In a similar manner, Ultramontane authors now try to impute the execution of heretics to the State of the middle ages.

(4) Pilate constituted himself and his Roman authority constable of the hierarchy, and from this time forth he rushes to perdition. Similar was the fate of the Maccabean house, and since then of several European dynasties. The clean sunderment of Church and State is a vital impulse of the spirit of Christianity, one of the greatest tasks of Christian times. See the author's essay, *Ueber die Neugestaltung des Verhältnisses zwischen Kirche und Staat*, Heidelberg 1848.

3. The *fearful treason of the Jews to their Messianic idea*, consummated in the ambiguous accusation: "Jesus is the King of the Jews." A similar felony was committed by Josephus in applying the Messianic predictions of the Old Testament to Vespasian, *de bello Jud.* vi. 5. 4. See Gieseler, p. 47.

4. The *world-historical encounter of the Spirit of Christ with the genius of the Roman nation* on the occasion of the discourse concerning His kingdom (see EXEG. NOTES; and my *Leben Jesu*, ii. 1508); analogous to His encounter with the genius of the Greek nation, John xii. 20 ff.

5. *Christ's kingdom not* OF *this world, but* IN *this world*—for it and over it. Christ the King in the kingdom of truth.

6. The *question of Pilate* no question, but a frivolous unbelieving utterance. Characteristic of the Græco-Roman world-culture of his time.

7. Pilate surrendered *truth* first, and afterwards *justice*, in consequence.

8. *Ecce Homo.* The scourging of Christ is intended by Pilate to save His life, and hence to be an act of humanity. But as that governor's official administration is without consistency, his justice without any foundation of truth, his wit without wisdom; so his humanity is destitute of the fear of God, of strength, and of blessing. Such a humanitarian idea gave issue to the African slave-trade.

9. Pilate's superstitious fear at the saying, "Jesus made himself the Son of God,"—a characteristic trait of the unbeliever. The indissoluble connection between unbelief and superstition. But after all, unbelieving Pilate is more believing than the superstitious high priests in the consummate unbelief with which they reject Christ. Of the threefold terror of Pilate—his terror at the law, his terror of conscience, his religious terror—there appears no trace in these practical atheists, who have donned the mask of the holiest zeal.

10. The greater sins of the high priests. Christ's sympathy

with the judicial fate of the weak Pilate. In this, Christ's sentence upon Pilate, there lies a stronger *Ecce Homo* than in the exclamation of Pilate. *Ecce Homo*—who believes he is *administering* divine government and justice, and stands impotent—the *tool* of divine judgment, destined *himself* to be the *prey* of judgment.

11. Ecclesiastical and political masks. See No. 1.

12. The hierarchy here begets a *revolution*, and allies itself to the same, with a view to shaking the political authority. Hierarchy, popular insurrection, and political authority in wicked alliance, sentence the King of the kingdom of God, and Protector of all holy order and authority, the High Priest and true Friend of the people, to death upon the cross, as a kindler of rebellion. See *Leben Jesu*, ii. 1533.

13. *No king but the emperor.* In that hour the besotted nation did with hypocritical fanaticism renounce, not its Messiah only, but also its Messianic hope, cherishing in its heart meanwhile rebellion against the emperor and the hope of a political Messiah. Yet even this judgment of hardening must, according to Rom. ix., redound to the salvation of the world—the Gentile world primarily.

HOMILETICAL AND PRACTICAL.

See the DOCTRINAL NOTES, and Comm. on *Matthew*, *Mark*, and *Luke*.

Christ at once being judged by and judging the world.—Christ at the bar of the Roman State.—Christ before Pilate, and Pilate before Christ.—How Christ's glance pierced through all the mazes of judgment: (1) Through all *entanglements* to the *right*; (2) through all *concealments* and *misrepresentations* to the *bottom*; (3) through all *ambiguities* to the *purpose*; (4) through all *wavering*s to the *issue*.—How the judgment upon the *Lord* judgeth *itself*: (1) In its accusations; (2) in its examinations; (3) in the motives for its sentence.—The grave sign in the fact that the great prospect that existed of Christ's acquittal was immediately blighted: (1) The great prospect: (*a*) Pilate at first repulses the accusers; (*b*) he nevertheless holds the examination and declares the innocence of Jesus; (*c*) he tries to adjust the matter with the scourging; (*d*) he is convulsed with religious awe, and already proceeds to release Jesus. (2) Blighted: (*a*) By the stratagem of hypocrites; (*b*) the audacity of fanaticism; (*c*) the impotence and guilty consciousness of Pilate; (*d*) the rule of Tiberius; (*e*) the plots of Satan; (*f*) the providence and judgment of God. (3) The grave sign: (*a*) Of the depravity of the world; (*b*) of the magnitude of human unrighteousness; (*c*) of the majesty of divine righteousness; (*d*) of the fixedness and depth of the redemption.—As Roman State-spirit delivered the Lord Christ Himself to the will of the hierarchy, so it subsequently pursued the same course with Christianity.—The

light of the calm majesty of Christ alone illumines the dark scene of His condemnation.

SECTION FIRST—Ch. xviii. 28–40. The cunningly calculated appearing of the accusers: (1) Hypocritical: they keep the legal passover holy, to the end that they may the more surely deliver up the true Paschal Lamb to the Gentiles. (2) Dissembling, naïve: they make as if the sentence were already decided; Pilate has nothing to do but to set the great seal to it. (3) Truckling: "We may not put any man to death." (4) Slanderously and disclaimingly shameless: they design to entrap Pilate with the ambiguous phrase, "the King of the Jews." (5) Crafty, bold: they choose a mob-hero, Barabbas, who has made a sedition (probably against the Roman authorities).—The competence conflict, or the embroilments between the Hierarchy and the despotic State, and the ultimate wicked peace.—The counter question of Christ (ver. 34) a word of the heavenly Judge (for instruction): (1) For the elucidation of the matter; (2) for the warning of Pilate; (3) for the illumination of the accusers.—The Roman interrogation, What hast thou *done?*—The declaration of Jesus: My kingdom is not of this world: (1) As defence; (2) as accusation.—The kingdom of Christ in its spiritualness and heavenliness: (1) How it differs from the kingdom of the Romans; (2) but also from the government of the priests.—The royal confession: A King am I.—The royal kingdom of truth: (1) The kingdom of the King: Truth in its profoundest essence as a revelation of God; in its highest power as the gospel; in its broadest extent as the uniting bond of all life; in its bodily appearance as the person of Christ. (2) The King of the kingdom: Christ, personal Truth itself, as the light-centre of all life, thoroughly at one with itself, and therefore the Light of the world. (3) The title of the King: Perfect agreement of His birth and His mission (His office); His ideal and His historical vocation. (4) His government: The faithful Witness with His testimony; the Host-leader of all faithful witnesses (martyrs). (5) Increase of the kingdom: The Word received as His voice by all who are of the truth.—The word of Pilate, What is truth? (1) How it might have become the *saving* of his life (if he had spoken inquiringly, and submitted himself to the answer); (2) how it became the *judgment* of his life (because he spoke it triflingly and scornfully, going out immediately).—What is truth? This question may be considered according to its divine meaning: (1) As the sneering exclamation of the impious scoffer; (2) as the mere declaration of a frivolous worldling (Pilate); (3) as the doubting question of an earnest investigator; (4) as the vital question of a longing heart.—The Pilate-question of the Roman spirit of tradition. (We must abide by the tradition, cried the Roman pagans to the Christians. How can ye think of such a thing as proclaiming new truths?) Pilate's declaration without, I find no fault in Him; in connection with the preceding utterance,

What is truth?—Pilate's testimony to the innocence of Jesus. First attempt to release the accused.—*But it is your custom.* How Pilate, with the first deviation from the right, had entered upon the road of calamity. *Barabbas;* see the Synoptists.

SECTION SECOND—Ch. xix. 1–16. The scourging of Christ, in respect to its twofold signification: (1) In respect to Pilate's intention (made prominent by John), it was to avert the crucifixion. (2) In respect to the actual result, it formed (according to the statement of the Synoptists) the beginning of the crucial sufferings of Christ.—Second attempt to release the accused.—Lo there, the Man! (1) The word in the sense of Pilate; (2) the word in respect of its higher signification.—The second accusation, in respect to its contradiction of the first in the sense of the accusers.—Pilate's fear. Close connection between unbelief and superstition.—Second examination by Pilate, by reason of the charge: He made himself the Son of God.—Jesus' silence in the second examination by Pilate compared with His silence before Caiaphas.—The haughtiness in Pilate's reproof (ver. 19), and the augustness in the answer of Christ.—Christ sees even in the power of Pilate and its misuse pre-eminently an instrument and a work of Divine Providence.—The greater and the less great sinners, or Jesus Himself in judgment, the holy Judge in righteousness and clemency.—Pilate's resolution to release Jesus; or the last attempt, frustrated by the bold menace of the Jews. Why was it possible for this menace so to disturb him? (1) Because he was Pilate (on account of his extortions, destitute of a good conscience and of trust in God, and setting his earthly self-preservation above all things); (2) because his sovereign was the Emperor Tiberius (the cruel and suspicious tyrant, who lent a ready ear to denunciations of all kinds); (3) because he knew the Jewish priests (their deceitful cunning and fanatical boldness).—The priestly revolutionists with the bugbear of revolution in their mouths: (1) Revolutionists against the Messiah, against the emperor (in their hearts), against the governor's authority; (2) declaring Christ to be a revolutionist, and Pilate himself to be open to suspicion of this crime.—Gabbatha and Golgotha.—Pilate wraps himself in all the pomp of a judge, while his judicial dignity is drabbled in the dust.—The priests put on the mask of devotion to the emperor, while they condemn their King to the cross.—The scoffs of a Pilate cannot break the power which the priests exercise over the blind populace.—Gentile-Roman policy overcome by the Jewish hierarchy.—The glory of Jerusalem and the glory of Rome sink away in one ordeal in which they judge the Lord of the world; and with them the glory of Judaism and the glory of heathenism—the glory of the whole old world.—Agreement (concordance) of Pilate and the priests.—The suffering of the Lord in Pilate's tribunal: (1) In view of Pilate tottering to his fall; (2) in view of the priests of His nation in their obduracy and craftiness; (3) in

view of the delusion of the infatuated, raging people.—The temptation of Christ in these sufferings, and His victory.

STARKE: To ch. xviii. 28–40. The Most Holy, in suffering Himself to be delivered into the hands of the uncircumcised, did thereby (take upon Himself the shame of our spiritual foreskin, and) purpose to procure for us poor Gentiles a right to the citizenship of Israel.—How stiffnecked men still are in their superstition; and on the contrary, how secure and careless about that which is really in accordance with God's word!—HALL: It is the way of all hypocrites to be exceedingly conscientious about things concerning which they really need have no scruples; but for things of which they should make scruple, they keep an accommodating conscience. —CRAMER: It is a rickety proof, the pledging of one's own authority in human affairs: *We* say so, therefore 'tis true. Such are the vainglorious—they speak great blasphemy, slanders;—what they speak must be spoken from heaven; what they say must have weight on the earth, Ps. lxxiii. 8, 9 [another variation in translation].—QUESNEL: Judges should examine everything, and their own hearts more than all other things.—Christ's kingdom and the emperor's can well exist together. Worldly order and government are serviceable to the church; and the church, by her prayer and intercession, preserveth police and kingdom. Certainly, the better Christian the better magistrate; the better Christian the more blessed teacher; the better Christian the more loyal subject.—True servants of Jesus must fight manfully for their King and His kingdom.—*Bibl. Wirtemb.:* Dear Christian, what if thou be poor, despised, rejected in the world? For all that, thou art a king; thy Saviour hath made thee one, Rev. i. 6, v. 10. The kingdom is prepared thee from the beginning of the world, Matt. xxv. 34: with this thought breast the devil and the world.—ZEISIUS: Let all thy words and works proceed from truth, if thou wilt be Christ's subject, for thy King Christ is a King of Truth, Zech. viii. 19.—*Ibid.:* Politicians of the present day think with Pilate, What is truth? and hold such as suffer for its sake to be fools; and, on the contrary, such as stoutly simulate they account very clever and lucky.—*Ibid.:* So raging mad is the foolish and hardened world, that it condemns the good and preserves the lives of the veriest knaves, preferring them, honouring them, and endowing them.—Oh what insane choice! A refractory subject is preferred to the King of Glory; a murderer to the Prince of Life; a ravening wolf to the Good Shepherd.—CRAMER: As it is an abomination to God to wrong the righteous, so it is in like manner an abomination in His eyes not to punish archknaves.

GERLACH: The true King and the true Kingdom are the King and the Kingdom of Truth,—truth in the fullest, deepest sense (comp. ch. i. 14), according to which this word includes perfect essentiality, agreement with itself, holiness. Every king except

the King of truth has a limited dominion, is at the same time a subject and servant; but God's truth, and therefore His King and His kingdom, are finally victorious over all opposition. On this very account, however, this dominion of truth is no purely internal one, else it would not exercise sway over things external, and consequently it would itself be untrue, and not a thoroughly true, perfect dominion. All the kingdoms of the world shall serve this King, when His testimony of the truth shall have made all His foes His footstool. But every other weapon would itself be of falsehood and darkness. Christ was *born* such a King—in Him person and office are one—in this respect also He is nothing but truth; and for this end He *came into the world* (*of* which He and His kingdom are not; ver. 36): His appearance, life, and ministry have no other aim.—With the mid-day sun in his face, Pilate shut his eyes, and thought there was nothing but darkness about him. Christ stood before him, Himself the truth, and he unbelievingly despaired of men's ever being able to know the truth. Pilate's question is no scoff, but the expression of the superficial, hopeless unbelief of a man of the world.

BRAUNE: *My kingdom*, etc.: It twines its blessing around all kingdoms, all circumstances; it is the flying bee, clinging with quiet diligence to the fast-fading flowers and their perishable glory, that it may extract honey from them for its kingdom of the future, creating meanwhile not the slightest disturbance in the garden of the world. But it is likewise the great power that in all the migrations of nations, in great wars, and the ruins of the kingdoms of the world, proves itself active in advancing the eternal kingdom of peace. It will not be confined to the heart and the world of thought, but will be set up in the living spirit which gives proof of itself in all situations, and which ought to prove itself Christian.—It is founded upon truth—God's promises; it is erected by truth—testimony concerning them; it is enjoyed in truth—obedience towards them. Truth is universally disseminated by it: in doctrine and life, ideas, feelings, words, deeds, relations, impulses, truth comes; vanity and falsehood are overcome.—"In the kingdoms of the world, the vanity, ambition, and weakness of man are misused, roused, and cherished, while truth in the conscience is hindered by unrighteousness. But in the kingdom of God, man's conscience, his sense of truth, and the truth active in that sense, are aided as a drawing to eternity" (Rieger).—There are minds that ring loud and clear when the truth touches them, while others brought into contact with the truth continue dead and soundless. Purity of heart is the condition whereon depends clearness in the knowledge of God. The light-minded worldliness and dull scepticism of so-called culture lead to a despair of truth.

GOSSNER: They wish to make Christ a malefactor by means simply of their authority and office, which, notwithstanding, they

had from Him alone. And He was constrained, and did will, to suffer it so to be. We will invert their proposition, and say: Friend Pilate, if we were not malefactors, we would not have delivered the Innocent and Righteous One unto thee.—If we were not sinners, such things could and must never have befallen Christ. —With truth, thought Pilate, like so many other men, a man does not get on in the world. The world shrugs its shoulders, saying: "Truth? Bah! A fellow can't be so particular."

HEUBNER: God's people delivers up its Saviour, its Crown, the sum of all the promises, to the Gentiles to be executed. What a spirit is this, in comparison with the spirit of the waiting, hoping fathers! It happens in the morning, at the approach of the holiest of feasts, at a time when the spirit should clearly see the right. The priests were moved, we doubt not, with the desire to cover Jesus with infamy in the sight of the people.—LAVATER: "Whenever a righteous person is sentenced and judged by an uncalled man, there stands a Jesus before Pilate."—RAMBACH says of Pilate: It is laudable in him that he examines Jesus according to the rule, *audiatur et altera pars*,—that *he himself* makes the investigation, conversing undisturbedly with Christ *alone*.—The kingdom of Christ is not worldly, but the kingdom of the world becometh Godly and Christly (Bengel).—The truth that Christ gives, is "truth unto a knowledge of the Father, truth unto an assurance of the forgiveness of sins, truth unto everlasting comfort through grace, truth, and strength in godliness" (Rieger).—Truth's seat is least of all at the courts of the great in this world. A king of France complained that, though he had all things else in his kingdom and at his court, he yet did lack truth—people to tell him the plain unvarnished truth (the same).—But what was the innocence which in Pilate's eyes Jesus possessed? The innocence of a good-hearted fanatic.

STARKE: On ch. xix. 1–16. *Bibl. Wirt.* We must not do evil that good may come of it, Rom. iii. 8.—ZEISIUS: Let this, Lo, what a man! never depart out of thy thoughts; but let it be to thee a monition penitently to recognise the enormity of the sins wherewith thou broughtest thy Saviour to such a pass, a warning earnestly to guard against them henceforward, and a word of consolation, partly in view of the hideous picture of thine approaching death, partly for the time when the world shall make a spectacle and a monster of thee.—QUESNEL: A judge must not terrify others with his power; but must be in fear himself, on account of the power which he hath received from God, and look to it that he use it aright.—ZEISIUS: When we must suffer wrong, there is no better means of calming our souls, and inspiring them with patience and consolation, than by turning our eyes utterly away from secondary causes, and fixing them on God, 2 Sam. xvi. 10; Luke xxi. 18, 19.—One sin is indeed more grievous than another, and

hence deserving of heavier punishment and condemnation, Ezek. xvi. 51, 52.—A frank confession of the truth hath great power, and is never without blessing, Acts xxiv. 25.—Satan knows how to take hold of every man in the place where he is weakest, 2 Sam. xi. 2; John xiii. 2.—Satan understands making a masterly use of honour, consideration, favour, grace with great lords: with them he blinds the eyes of men, and ensnares their hearts, thus bringing or keeping them under his dominion, ch. xii. 43.—HALL: A carnally-minded man is more anxious for his bodily prosperity and temporal honour than for his soul.—ZEISIUS: It is a sorrowful fact that the servants of great lords are far more afraid of their masters than of God's displeasure; but cursed is the man that trusteth in men and, etc., Jer. xvii. 5; Acts v. 29.—Truth is often made a mere laughing-stock; yet the mocker must be defeated, and truth victorious.

GERLACH: The heathen even, struck by the divine majesty of Jesus, must gain some inkling of the fact that He was really the Son of God,—a fact, the presage of which augmented the sin of the high priests, and that of Pilate also.—Pilate nevertheless did not escape the fate that he here, by his sinful yieldingness, sought to avoid; three or four years after he was deposed by Vitellius, governor of Syria, and sent to Rome to answer to the charges of tyranny preferred against him by the Jews.—On ver. 15. With which they most solemnly renounce God their King, and the Messiah whom they looked for from Him.—LISCO: Hence the question, *Whence art thou? i.e.* Art thou really of divine descent? Jesus is silent, not willing to deny His divine origin, and yet unable to instruct the unreceptive Pilate concerning the truth.—In mockery of their rebellious tendencies, that longed for a king of their own, yet now rejected Him whom God sent them, Pilate asked, *Shall I crucify your King?* Whereupon the Jews, feigning devotion and loyalty, say, None but the emperor do we recognise as our king.

BRAUNE: Thou art but the instrument of a supreme will, saith the Condemned unto the judge. It is the self-same thought of the Redeemer that He thus expressed to Peter (John xviii. 11): Shall I not drink the cup my Father hath given me? Here the Redeemer taketh His stand, even in the midst of the turbid tumult of Jewish passion and Gentile dissoluteness; the pure will of God remaineth serene for Him, as the sky letteth its blue be seen through clouds.—In the destruction of Jerusalem the blood of the fathers and the children flowed. And Pilate bore his load still earlier.

GOSSNER: That is a wicked pliancy men manifest, when, like Pilate, to win people they yield the half of what they unjustly demand, and consider that they discharge their duty inasmuch as they refuse the other half. Duty and fidelity towards God and

one's conscience cannot be divided, else infidelity is already an accomplished fact.—Let him that carrieth his head on high, and refuseth to bow his neck beneath the lowly yoke of Christ, look often upon the thorn-crowned and scorned head of his King.—O thou weak man! thou miserable judge! So oft dost thou publicly attest His innocence, and sufferest Him to be more and more cruelly maltreated, and even committest the innocent Lamb to the wolves again, instead of tearing Him from their clutches. Thou preachest unto deaf ears when thou discoursest to the wolves concerning the innocence of the Lamb.—He who yields once to godless, unscrupulous men, and does their pleasure, must and will do it the second time, must do everything until their thirst is quenched. —*Behold, what a man!* how guiltless! and how wretched! So stood He there, the Only and Incomparable One, before His people! How must the angels have looked into it! And He, whither must He have looked, how must He have gazed up to His Father! how must His soul have prayed that eternal honour and glory might grow out of this His disgrace!—Behold, that is the Man who restoreth men, and maketh them again what man was in the beginning when he came from God's hands. Behold, that is the Man, the God incarnate, who maketh men partakers in the divine nature; that is the perfect Man, for all others are men no longer: they can and shall, however, become men once more through Him.—It is noteworthy that God's Son must die because He was God's Son, and *acknowledged and affirmed Himself to be the Son of God.*—A pious judge will never boast of his authority; for it is not his, but belongs to justice and law.—Pilate vaunted his power so, and yet was so impotent, so tottering, that every wind, every menace, cast him to the ground and dispersed his power.—He was always *endeavouring,* always intending, and never performing. The foes strive too, and strive more earnestly and more zealously than thou with thy half will.—But thou, O pious soul, when the world, when sin tempteth thee, and provoketh thee to do something hostile to God and Jesus, do thou ask: Shall I crucify my King?

HEUBNER: Christ's crown of thorns and the crowns of the princes of this world afford matter for careful comparison. In respect of outward appearance, the former is disgraceful and agonizing, and the latter gloriously radiant, envied; but in respect of reality, the former is bought with the wearer's own blood, the latter purchased ofttimes with the blood of subjects: the former a token of the utterly self-sacrificing, all sorrows-enduring martyr; the latter a sign of ambition, that gratifies itself only: the former wins salvation and freedom for the human race; the latter often bring woes and bondage upon men: the former beams eternally before God, and leads to heavenly glory; the latter soon fade away, and procure for those that wear them no honour in the presence of

God, but frequently rejection from that presence. (Comp. Lavater, *Pontius Pil.* iv. 21.)—Pilate is restless, he goes in and out.—*Behold, what a man! Ecce Homo!* Words of many meanings! (Comp. Lavater, *Pontius Pilatus*, iv. 24–78.)—One of the choicest paintings in the Düsseldorf Gallery is (was) an *Ecce Homo* with the Latin inscription: All this I did for thee; what doest thou for me? Zinzendorf was greatly affected at the sight of this picture; he is minded that he would not be able himself to make much response to this query, and he prays his Saviour to pull him forcibly into the fellowship of His sufferings if he be inclined to remain without. —Ver. 11. Pilate had encroached upon the rights of the heavenly Father; Jesus protects the honour of His Father. Even Pilate's power Jesus recognises as a divine ordinance. Everything is of God, even the power of an unjust authority. Good men are never delivered up to it, unless God wills their delivery. A distinction must be made between the work of God and that of Pilate. The guilt of the High Council was greater than that of Pilate, because they had a better insight into religion, into God's counsel and promise, Jesus' deeds and holiness. At the same time the "*greater sin*" awards blame *implicite* to Pilate: he too had sin.—Earthly power is perilous; let not him who has it presume upon it, or him who has it not desire it.—LUTHER, xvi. 61: "The Jews said, We have no king; and their saying has come to be such earnest that they must (eternally?) be without a king."

KRUMMACHER: *The Suffering Christ, a Passion Book*, Bielefeld 1854 (trans. into English by Samuel Jackson, Boston 1868). Christ before Pilate.—Christ a King.—What is Truth?—The Lamb of God.—The Great Spectacle: *Ecce Homo!* etc., pp. 378–690.

(IV.)

CHRIST ON GOLGOTHA THE LIGHT OF SALVATION, OR THE GLORIFICATION OF THE CURSE OF THE OLD WORLD. CHRIST THE CROSS-BEARER. THE CRUCIFIED IN THE MIDST OF THE CRUCIFIED. THE SUPERSCRIPTION: THE KING OF THE JEWS, A WRITING OF DISGRACE CHANGING INTO A WRITING OF HONOUR. THE BOOTY OF THE SOLDIERS, ALSO A FULFILMENT OF SCRIPTURE. THE INSTITUTION OF DEPARTING LOVE. THE LAST DRAUGHT. THE WORD OF VICTORY: IT IS FINISHED!

CHAP. XIX. 17–30.

(Matt. xxvii. 32–56; Mark xv. 20–41; Luke xxiii. 26–49.)

17 And he, bearing his [own][1] cross, went forth into a place called *the place* of a skull [the so-called Place of a Skull], which is called in the [*omit* the]

[1] The reading αὐτῷ τὸν σταυρόν, in accordance with B, L, X, Sin., Vulgate, Itala, Origen in Lachmann, Tischendorf.

18 Hebrew Golgotha; Where they crucified him, and two others with him, on
either side one [and with him two others, one on each side], and Jesus in
the midst.
19 And Pilate wrote [also] a title [or, an inscription], and put *it* on the
cross. And the writing was, JESUS OF NAZARETH [THE NAZARENE],
20 THE KING OF THE JEWS. This title then read many of the Jews; for
the place where Jesus was crucified was nigh to the city: and it was written
21 in Hebrew, *and* Greek, *and* Latin [in Hebrew, Roman, Greek].[1] Then
[Therefore] said the chief priests of the Jews to Pilate, Write not, The King
22 of the Jews; but that he said, I am King of the Jews. Pilate answered,
What I have written I have written.
23 Then the soldiers, when they had crucified Jesus, took his [upper] gar-
ments, and made four parts, to every soldier a part; and also *his* coat [the
inner garment, tunic]: now the coat was without seam [but the tunic was
24 seamless], woven from the top throughout. They said therefore among
themselves, Let us not rend it, but cast lots for it, whose it shall be: that
the scripture might be fulfilled, which saith, They parted my raiment
[garments] among them, and for my vesture they did cast lots [Ps. xxii.
18]. These things therefore the soldiers did.

25 Now there stood by the cross of Jesus his mother, and his mother's sister
[Salome, John's mother; see the Exeg.], Mary the *wife* of Cleophas [Clopas],
26 and Mary [the] Magdalene. When Jesus therefore saw [Jesus therefore
seeing] his mother, and the disciple standing by whom he loved, he [*omit*
27 he] saith unto his mother, Woman, behold thy son! Then saith he to the
disciple, Behold thy mother! And from that hour that [the] disciple took
her unto his own *home*.

28 After this, Jesus knowing that all things were now accomplished
[finished, as ver. 30], that the scripture might be fulfilled [accomplished],
29 saith, I thirst. Now [*omit* Now][2] there was set a vessel full of vinegar:
and they filled a sponge with vinegar, and put *it* upon hyssop, and put *it*
to his mouth [so putting a sponge filled with the vinegar upon a stalk of
30 hyssop, they raised it to his mouth]. When Jesus therefore had received
the vinegar, he said, It is finished: and he bowed his head, and gave up the
ghost [yielded up his spirit].

EXEGETICAL AND CRITICAL.

Ver. 17. AND BEARING HIS OWN CROSS, etc.—Αὐτῷ τὸν σταυρόν emphasized. Thus He went forth. Out of the city, Heb. xiii. 12.

GOLGOTHA.—See Comm. on *Matthew*, xxvii. 33.

Ver. 18. BUT JESUS IN THE MIDST.—This was Pilate's arrange-

[1] Meyer: "The probabilities are in favour of the sequence, Ἑβραϊστί, Ῥωμαϊστί, Ἑλληνιστί (thus Tischendorf, in accordance with B, L, X, Minuscules, etc.), from Pilate's standpoint." This very consideration may have given an exegetical rise to it. The Sin. supports it.

[2] The οὖν is here omitted by Lachmann, in accordance with A, B, L, X. Lachmann, supported by B, L, X, etc., gives an οὖν instead of δέ after οἶ.

ment, and designed to mock the Jews (see 1 Kings xxii. 19). Meyer maintains that it was an arrangement of the Jews, the Jews being the crucifiers. Against this view we have to observe: (1) That the two thieves were not executed as Jewish heretics; (2) that the consummating of the crucifixion, as a Roman punitory act, must have been left to the Romans; (3) that it further reads: Pilate wrote *also*—namely, to complete the mockery of the Jews.

Ver. 19. PILATE WROTE ALSO [or, MOREOVER PILATE WROTE—ἔγραψε δὲ καί].—After sentence was pronounced, and as a formulation of the same. On this account, however, it is as little the pluperfect (Tholuck) as it is a formula manufactured during the crucifixion only. In a word, Pilate first arranged the manner of the execution—between two thieves—and then wrote the superscription. See Comm. on *Matthew*. Τίτλος, the customary Roman term for such superscriptions (Wetstein).

JESUS THE NAZARENE.—The manifest double meaning of the superscription was the final expression of the suit. In the sense of the man Pilate, it meant: Jesus, the King of the Jewish fanatics, crucified in the midst of Jews, who should all thus be executed. In the sense of the Jews: Jesus, the seditionary, the King of rebels. In the sense of the political judge: Jesus, for whose execution the Jews, with their ambiguous accusation, may answer. In the sense of the divine irony which ruled over the expression: Jesus, the Messiah, by the crucifixion become in very truth *the King of the people of God*.

Ver. 20. WAS READ BY MANY OF THE JEWS.—Whereby they were forced to reflect upon that treason to the Messianic idea of which the high priests were guilty.

THE PLACE WAS NEAR THE CITY.—On Sunday afternoon the populace are fond of walking out of the city, particularly in the direction of new suburbs. So the Jews on their festivals. Towards Golgotha the beginnings of the new city were forming,—Bezetha. *Leben Jesu*, ii. p. 1573.

IN HEBREW, etc.—Here also the evangelist has in view the triumph of the Divine Spirit over human sin and malice. The inscription in this threefold form must symbolize the preaching concerning the Crucified One in the three principal languages of the world: in the language of religion, of culture, and of the state.

Ver. 21. THEN SAID THE HIGH PRIESTS TO PILATE.—A proposal to alter the title. They feel the sting of the inscription, and therefore prosecute their calumny. Jesus was to be more definitely characterized as a seditionary in the Roman sense, one whom Pilate himself had sentenced.

Ver. 22. WHAT I HAVE WRITTEN, etc.—Pilate feels secure again, and once more assumes the air of unshakeable authority and of the firm Roman. His declaration, however, contains at the same time the continuation of the idea that he lays the dark riddle of this

crucifixion upon their consciences, that he does not acknowledge Jesus to be guilty in their sense, and that they need reckon upon no forbearance on his part. "Analogous *formulæ* from rabbins, see in Lightfoot" (Meyer). "Agreeably to his character ἀκαμπὴς τὴν φύσιν, as Philo calls him, Pilate adheres to his resolution" (Tholuck).

Ver. 23. TOOK HIS UPPER GARMENTS.—"The only earthly leavings of the Redeemer do not fall to the share of His people, but, in accordance with Roman law, to the executors of the death-sentence. By the ἱμάτια may be understood the upper garment, the girdle, the sandals, perhaps the linen shirt: these are divided amongst the Roman guard, consisting of four men (Acts xii. 4)."—Tholuck.

BUT THE TUNIC, etc.—According to Isidor. Pelusiota, the like was worn by the lower classes in Galilee. This statement, however, might readily be abstracted from our passage. The evangelist seems to see in this body-vest a homely work of art, wrought by loving hands.

Ver. 24. IN ORDER THAT THE SCRIPTURE MIGHT BE FULFILLED, Ps. xxii. 19 (18), according to the Septuagint. A typical prophecy. See Comm. on *Matthew.* The apparent identicalness in the *parallelismus membrorum* of the Psalmist does not preclude our evangelist's right to make the distinction he does; it being a question of the interpretation of an unconsciously prophetic, a typical, speech.

THESE THINGS THEREFORE THE SOLDIERS DID.—As the soldiers knew nothing of those words of the Psalmist, their fulfilment of them is the more strikingly a divine inspiration. The same idea as ch. xii. 16.

Ver. 25. NOW THERE STOOD BY THE CROSS.—According to the Synoptists (Matthew, Mark), the women mentioned stand afar off. According to Lücke and Olshausen, they were there *previously;* according to Meyer, there is a difference which must be settled in John's favour. But it is manifestly necessary to distinguish two stages in the proceedings attendant upon the crucifixion: the tumult of the crucifixion itself, amidst which no friends could approach, and the subsequent sufferings on the cross. See Comm. on *Matthew.*

We read with Wieseler (*Studien u. Kritiken,* 1840, p. 648): *His mother* (Mary) *and His mother's sister* (Salome); then *Mary—the wife of Clopas—and Mary Magdalene. Leben Jesu;* Introduction to this Comm. So also Lücke, Ewald; in old times, the Syrian, Ethiopian, and Persian translations; as also the texts of Lachmann, *editio minor,* Tischendorf, Muralt. The opposite side is taken by Luthardt, Ebrard, and others.

Wieseler's hypothesis is upheld by the following facts:

1. It is not supposable that two sisters had the same name.

2. In a precisely similar manner John elsewhere paraphrases his own name.

3. According to Matt. xxvii. 56, Mark xv. 40, Salome really was among those women.

THE WIFE OF CLOPAS.—Clopas = Alpheus, Matt. x. 3. The mother of the so-called brethren of Jesus, *i.e.* His cousins.

Ver. 26. WOMAN, BEHOLD THY SON.—*Woman* instead of *mother*. See ch. ii. 4. The word here denotes particularly the character of woman in her helplessness and need of comfort. It must be remembered, however, *that Mary deserved the name of "woman" in the ideal sense* also. As Christ was the Son of man, or the Man, so she, though approximately only, not in the perfection of sinlessness, was the ideal woman. Thus the name "woman," the greeting of the woman who in spirit shares His crucial agony, is likewise a title of dignity. But besides this, Christ has sufficient reason for not exposing Mary to the mockery or persecution of the enemy by saluting her with the name of "mother."

The explanation recently (for instance, in Piper's *Jahrbuch*, article "*Maria*") enlarged upon with ever-increasing grotesqueness, and which claims that with this saying Christ renounced His mother at the cross, goes, in its gradual development, from Luthardt, who is more precisely the author of it, back to Hofmann. It is expressive of a Monophysite view, which takes the bold flight of afterward annulling even the historical fact. People holding this view apparently conceive of the *status majestaticus*, not as the centre of the glorification of the human life, but as a sort of Oriental court raised to heaven. In connection with this view, it would be better to represent the Logos, in His birth, as born not *of* Mary, but merely *through* her, in accordance with some of the ancients.

That it is the desire of Jesus to give Mary a son in His stead in a special sense, results from the fact that the Alphæides also were her sons. And what sons! Nevertheless, Mary was to have a still richer compensation after the departure of Jesus than could be given by the Alphæides: John was destined to make this compensation. And he indeed stood alone by her in this moment as her support; thus should he stand by her from this time forth. The thing, the unique adoptive relationship, already existed *de facto*, being born beneath the cross of Christ; consciousness, a name, and the sanction of Christ, must be added to it. According to Tholuck, the ἀδελφοί were as yet unbelieving. In regard to this, see ch. vii. 5. According to others, they were not so well off as John. But had there been question of a mere pecuniary provision for His mother, Christ would not have deferred its settlement until now. Mary needed a *son* in the sense of the higher soul-life, just as Jesus had Himself been refreshed by a *friend*. The friend of Jesus was fitted to be the son of Mary.

BEHOLD THY MOTHER!—We may primarily understand both sayings of Jesus in such a manner as to make them express the

same idea: Ye shall henceforth cleave together as mother and son. But not in vain are they divided into two sayings. If we apprehend them as *consolations*, the word, "Behold thy son!" signifies, In him shall be thy support; the word, "thy mother," Thou shalt become a sharer in her maternal blessing. If we apprehend them as *admonitions, commands*, the case presents a different aspect: the mother is enjoined to live for the son, the son for the mother. The one signification, however, is inseparable from the other. On both sides, love and blessing are one in personal relationship.

TOOK HER UNTO HIS OWN HOME.—John gladly apprehended the word of Christ in that meaning also which carried an obligation with it. The expression, FROM THAT HOUR, cannot be weakened. Yet it is neither necessary to infer that John had a house of his own in Jerusalem, nor that he kept house for himself alone. "If he received Mary into his *dwelling*, into his *family circle*—consisting of Salome, and perchance his brother—εἰς τὰ ἴδια would be perfectly correct" (Meyer).

Ver. 28. I THIRST.—Different views:

1. Prevailing ancient interpretation: ἵνα τελ. is referable to λέγει· διψῶ. Since He knew that all things were accomplished, He said, in order to fulfil the Scripture in that particular also: *I thirst* (Chrysostom, Theoph., and others). Beza: *Vehementissima quidem siti pressus, sed tamen de implendis singulis prophetiis nostraque salute potius quam de ulla siti sollicitus.* This manner of fulfilling the Scripture is in accordance neither with the view of the Lord nor the delineation of John (see ver. 24). Then, too, it would have to read thus: As He knew that the Scripture was fulfilled, with the exception of one particular, He said—in order that this one thing also might be fulfilled, etc.,—irrespective of the fact that in ver. 32 ff. additional unfulfilled particulars, Nos. 2 and 3, would present themselves.

2. Intensified apprehension of the foregoing explanation: As vinegar was given Him to drink, the drink was demanded as *ultima pars passionum*, with reference to Ps. lxix. 22, which passage, as others also suppose, is here had in mind (Theodorus of Heraclea, Gerhard, Marheineke).

3. Christ did not drink for the sake of fulfilling the Scripture, but the evangelist interprets His drinking as a fulfilment of Scripture; ἵνα τελειωθῇ ἡ γραφή is therefore a parenthesis, containing the explanation of the evangelist (Piscator, Grotius, Lücke).

4. The final sentence (ἵνα, etc.) is not parenthetic, nor is it to be applied to what follows, but to that which precedes it: In the consciousness that His passion is finished, *i.e.* finished unto the accomplishment of the Scripture, He now says, "*I thirst*" (Michaelis, Semler, Knapp, Tholuck, Meyer, and others). This interpretation seems to us the correct one. Hitherto Jesus has passed through one temptation and anxiety after another, and,

absorbed in the hot conflict in which He saw the fulfilment of the divine decree in accordance with the Scripture, has forgotten the burning thirst that has preyed upon Him since His last draught at the Supper. Now, with the presentiment of victory, His thirst makes itself felt; and He, being no legal ascetic, nor despising a service rendered by the hand of sinners, requests and partakes of the last sorry refreshment. The expression, "that the Scripture might be accomplished," does not mean, for the bare fulfilling of the Scripture hath He passed through all these things; but, in the fulfilling of Scripture as the expression of the divine counsel, He found that which was His perfect tranquillization and exaltation in view of all these things, Luke xxii. 22; Matt. xxvi. 54. According to Hofmann, Jesus demanded a refreshment conducive to the prolongation of life, in order thus to demonstrate the freedom of His departure. This would be drinking for a theologico-apologetic purpose. Tholuck more pertinently remarks that the τελειοῦν of the divine βουλή was but the very (likewise the very) τελειοῦν of the γραφή,—hence τελειοῦν instead of πληροῦν.

Ver. 29. A VESSEL THEREFORE WAS STANDING THERE. — The evangelist's οὖν might here mean: Jesus' glance had fallen upon the vessel containing the beverage, and had suggested to Him the prospect of refreshment. From a strict interpretation of the word, however, a higher signification results. Christ's complaint, His last craving, must not fail of satisfaction. It was necessary, therefore, that provision should have been made beforehand; it was to be expected that satisfaction was nigh at hand. The *stupefying draught* that was offered Him at the beginning of His suffering (Matt. xxvii. 34; Mark xv. 23), Jesus had rejected. See Comm. on *Matthew*. But the pure, sour soldiers' wine, vinegar-wine, He now receives to His refreshment. "The most distressing thirst torments the crucified. The soldiers give Him some of the beverage which they are wont to drink (*posca, vinum acidum*): saturating a sponge with it, they put the sponge upon a hyssop-stalk (which in the East attains a height of from one to one and a half feet. Ὑσσώπῳ, that is, καλάμῳ τοῦ ὑσσώπου; see Matt. xxvii. 48), and thus convey it to His mouth as He hangs upon the slightly elevated cross." Matt. xxvii. 48 is a parallel passage. The touch in Luke xxiii. 36 really seems indicative of a third derisive presentation of vinegar-wine on the part of the soldiers, situate between the first and the last. See Meyer on the passage, and Comm. on *Luke*, xxiii. 26.

Ver. 30. IT IS FINISHED.—Τετέλεσται. The expression of the consciousness, ver. 28. Bengel: *Hoc verbum in corde Jesu erat* ver. 28, *nunc ore profertur*. It is possible that He required the reviving refreshment to aid Him in pronouncing the last words. The sublime word *finished* refers to His work as commanded Him according to the counsel of God (delineated in the Scripture).

AND YIELDED UP THE (or His) SPIRIT.—Expressive of a *free* dying. The characteristic word for this exode is itself preserved by the evangelist Luke: *Father, into Thy hands.* Comp. ch. x. 18. Gerhard and the older Lutheran exegetes declared that the death of Jesus was not a *suffering*, but a *deed.* Tholuck: "This can be said only in the *ethical* sense—in which sense it can be predicated of all His suffering—not in the physical sense (comp. Thomasius, *Christol. Dogmatics*, ii. p. 225 with 218); in itself it is merely the expression of self-surrender, trusting in God, as Ps. xxxi. 6, whence the expression is derived." But of a certainty, also the expression of a thoroughly unique, free dying, which was at once suffering and deed in the ethico-physical sense. See ch. x. 18.

DOCTRINAL AND ETHICAL.

1. In the history of the crucifixion of Jesus, as subsequently in that of His burial, John gives special prominence to the considerations of the *fulfilment of biblical prophecies and types.* In correspondence with Scripture, Pilate was constrained to make the superscription, *The King of the Jews;* in accordance with Scripture, the division of the clothing took place, accompanied by the casting of lots for the body-vest; in further accordance, Jesus, at the approach of His death, felt that all things were accomplished, to the fulfilling of the Scripture; and thus the manner of His taking down from the cross must itself have reference to two passages of Scripture. But not for the sake of the fulfilment of the Scripture did all these things happen, but because in the providence of God they must happen, they were preceded by the presages and foreglimpses of Scripture. The reference to Scripture, however, is designed to be expressive of two things: the objective veracity of God, who, in the ordering of the crucial sufferings, is consistent with Himself; and the unconditional trust of Christ and His people, that, above all human arbitrariness and malice in the crucifixion, the providence and faithfulness of God were ruling.

Many items in the history of the crucifixion the evangelist assumes to be already familiar, especially the history of Simon of Cyrene, the presentation of the intoxicating myrrh-wine, the mockings of the crucified One, the conduct of the thieves, the darkening of the land, the earthquake, the rending of the veil in the temple, the testimony of the Gentile captain, Matthew's indication of extraordinary occurrences in the spirit-world, the agitation of the people as recorded by Luke, as also the majority of the seven last words.

With pleasure, however, he dwells first upon the trait of Christ's bravely and resolutely taking His cross on His own shoulders (αὐτῷ), upon the contest which Pilate and the Jews continued over the crucified One, upon the significant superscription, and similar features. But for him there lay special preciousness

in the recollection that Jesus in His last hour instituted filial relations between him, His friend, and His mother.

2. The word, *The King of the Jews*, was a fulfilment of the entire Old Testament; hence there are no particular citations here. According to the original accusation of the Jews, it was designed to denote His *mortal offence*. It then, in accordance with Pilate's meaning, denoted the *occasion of His death*, being intended as a mockery of, and sarcasm upon, the Jews. In the sense of the Scripture, however, it denotes His *divinely appointed destiny of death*, and in the sense of the Spirit, the *eternal gloriousness* and *fruit of His death*. Jesus of Nazareth, the King of the Jews: the word of the cross, glorified by the Spirit into a word about the cross. Pilate did not suspect that his writing, like his saying, *Ecce Homo*, did, under the providence of God, take significance, when he wrote, in the three most important languages of the world, this sermon over the cross.

3. The references to the *fulfilments of Scripture* in Christ's suffering are nought but celestial lights shining into the darkness of the crucial passion. All is spiritualized, or transillumined by the Spirit, in order to be by the Spirit glorified, as God's counsel, foreknowledge, ordinance, disposition, and judgment upon the blindness of the world,—glorified, I say, unto salvation.

4. If *Mary* is meant to be a symbol of the *church*, then Christ, with His institution of this adoption, hath made His bosom-friends the veriest sons of the church, and the church their mother. Hence a form of the church which is at extreme variance with the Johannean mind cannot be the true one. Mary may, however, far rather be called a symbol of the *theocracy*, which has been finally comprehended in her heart. In that sense the institution would mean the theocracy; *i.e.* the theocratic side of the church is always to have a spiritual son—children of the Spirit; the children of the Spirit are always to have a *motherly* authority over them in the ecclesiastical communion.

5. As Peter, who recognised in Christ the Renewer of the old theocracy, the King of the divine kingdom, was pre-eminently entrusted with the foundation and care of the church of Christ; so to *John*, who in Christ saw pre-eminently the manifestation of the personal God, the portrait of eternal love, was confided the foundation and care of a *holy family* of the *friends of God* as the innermost vital focus within the church.

6. The *thirst of Jesus*, His last suffering. A sign (1) that He has passed through all His sufferings, and may now receive the draught of refreshment; (2) that He departs from earth, and from those who have crucified Him, not proudly and coldly, but humbly, warmly, and loving; (3) that He would be no pattern in self-chosen torments and penances; (4) that He still speaks in the consciousness of His divine spiritual power, as if it were at once a begging

and a commanding; (5) that He is making preparation for the end.

7. *It is finished.* See the Homiletical Hints. Heb. x. 14. The word as (1) a prophetic word (all Scripture fulfilled); (2) a high-priestly word (the expiatory sacrifice completed); (3) a kingly word (the kingdom of heaven founded); (4) a unitous word (the work of redemption accomplished as the founding of the new creation, the world of the eternal Spirit).

8. The share of John in the account of the seven last words of Jesus.

9. The three languages on the cross, the three ground-tongues of theology.

HOMILETICAL AND PRACTICAL.

See the Synoptists.—The grand fulfilments of the divine counsel in the Passion of Christ, attested by the most significant fulfilments of Scripture (vers. 31–37 must be considered in this connection).—Christ's suffering in its fundamental features: (1) As an *act of suffering*—the bearing of His cross and going forth (without the gate, Heb. xiii. 13; out of the old communion) unto Calvary; (2) as an *experience of suffering*—with the thieves, in the midst of the thieves; (3) as a *glorification of suffering*—Jesus of Nazareth, the King of the Jews (the King of sufferers, of the people of God, of kings), in all the languages of the world.—The superscription of Pilate: (1) As the word of Pilate; continuation of his mockery of the Jews; the Jews a robber-folk, whose Head is already crucified. (2) As a word of the Spirit, unconsciously to the writer; the Messiah, the King of the people of God. Or, (1) As an assumed title of guilt, the property of malefactors in the old world; (2) as a personal title of honour, the property of the King of righteousness in the new world. Or as the explanation and glorification (*Erklärung und Verklärung*) of the cross of Christ.—This superscription read many of the Jews, for the place was nigh unto the city: (1) The word concerning Christ is still read by many legal men; (2) for the place where He is testified of is nigh to the city. [The evangelical church by the side of the church of legality.]—How the priests would fain alter the writing concerning Christ.—The demand of the priests and the declaration of Pilate.—Pilate and the soldiers are compelled to work together for the fulfilment of the Scripture.—Soldiers also are under the providence of God, even in slaying and dividing spoil.

Contrast of Christ's adversaries and His friends at His crucifixion.—How they must glorify Him together: those unconsciously, these in grateful love.—Founding of the spiritual house of the mother and son beneath the cross.—The rich legacy of the poor Jesus.

The blissful presentiment of the dying Jesus that His day's work is accomplished in accordance with the Scripture (or in accordance with the counsel of God): (1) Expressed in the evening draught which the great Labourer taketh as He quitteth work; (2) expressed in His evening song before He goeth to sleep: It is finished.

It is finished: (1) *It,* not this and that: *all* that lays the foundation of the new, eternal world of God. (2) It *is,* not it *is being* (Heb. x. 14). (3) *Finished.* As a spiritual act, as a vital conflict, as a mortal suffering, as a triumph of Christ and the salvation of God—conducted to the goal (τέλος).—The word, *It is finished:* (1) As the evangel of Christ; (2) as the confession of the church; (3) as the jubilation of the believing heart; (4) as an excitation to every work of faith; (5) as a prophecy of the Last Day.

STARKE: Christians must make many a painful pilgrimage out of the city, out of the land, nay, even to the gallows and the stake, for the sake of their faith; but courage! press onward! ye have a noble Predecessor.—Take comfort, thou pious man, if thou art accounted godless; Jesus was numbered with the transgressors, that thou mightest be declared the child of God and righteous, Isa. liii. 12.—The vain lust of titles must be renounced in following the crucified Jesus. Though the world should crucify our honour and our good name; though she should nail above our head the superscription, This is a fool, a dreamer, an odd fellow, a heretic, etc., we must be satisfied with being called the children of God, and having our names written in heaven.—Christians, read the Holy Scriptures diligently; there ye find your King, and His nature, will, and benefits. Ch. v. 39.—ZEISIUS: The science of divers kinds of tongues, especially of the Hebrew and Greek, is to be recognised as a particular benefit of God, and is exceedingly useful for the investigation of Holy Scripture, that having been written in these two languages, 1 Cor. xii. 10.—Pilate may have diligently framed the superscription in ambiguity, knowing Jesus to be innocent. Underlying this fact, however, was a special providence of God, who took care that His Son should have the right superscription, since He suffered the death of the cross as the Messiah or anointed King of Israel.—Behold God's rule over the hearts of men: in this His sway over them He hath employed even His own enemies for the furtherance of His glory; yea, His foes must sometimes promote the glory of His children with the very things wherewith they have striven to dishonour them, Ps. cx. 2.—If the writing of an earthly judge cannot be altered, how much less shall that be erased which God Himself has written in a Testament and Word!—CRAMER: Christ is poor in the beginning, middle, and end of His life, that through His poverty He might make us rich.—ZEISIUS: The nearer Christ, the nearer the cross, and the heavier our afflictions.—

OSIANDER: Fervent love to God and the Lord Jesus regardeth no danger.—With this speech on the cross, the Lord Jesus (1) intended to show how He beareth on His heart a care even for our bodily circumstances, and considereth such care a part of His mediatorial office; He therewith (2) designed to confirm the fifth commandment, and to set all children a good example as to how they should care for their poor and forsaken parents; He hath therewith (3) shown that it is not contrary to the sense of the fifth commandment if we extend its limits somewhat further than the letter of it seemeth to require; He hath (4) designed to hallow the natural love existing between friends and relatives; He hath (5) sanctioned guardianships; He hath (6) approved of testaments; He hath (7) taught thereby how every one ought to strive to make this painful life more endurable to his neighbour, by rendering him loving aid; He hath (8), particularly in the person of John, enjoined it upon the hearts of all the teachers of His church to have a care for poor and destitute persons; He hath (9) shown how we should seek to accomplish through others the good that we ourselves are unable to perform; He hath (10) assured all whom He recogniseth as His mother and His brethren that He will not forsake or neglect them either. —Christ's eyes, amid the turmoil, are fixed upon believers, Ps. xxxiii. 18.—No man deriveth harm, but rather profit, from entering into the fellowship of Christ's shame and suffering.—HEDINGER: God provideth physically and spiritually for them that belong to Him. —CRAMER: A Christian should settle well his household affairs before He dieth.—CANSTEIN: It is love's way to interest itself for those it leaves destitute, and to endeavour to bring about by means of others such things as it cannot do itself.—LAMPE: It is right that those who are preparing themselves for death, should not forget to care for their families. Happy is he that espouseth the cause of the widows and orphans, and doeth them good; he doeth God's will, and shall inherit the blessing, Ps. xli. 1 ff.; Ex. xxii. 22 ff.—Hear, dear Christian, that Jesus hath thirsted, and let it cause thee to guard the more vigilantly against all excess in drinking.—HALL: Christian mine, if thou too art tried with hunger and thirst in this world, comfort thyself with the thought that thy Saviour did also complain of the same on the cross. Ah, what a refreshment will this be to thee!—Τετέλεσται: In this one word everything appertaining to the purchase of our salvation is expressed and concluded. By this we see that the Master with the tongue of the learned, Isa. l. 4, is before us—He who can bring all things into one word; and yet it is *plena enuntiatio*, a complete declaration, a word above all words, a regular aphorism (as they call a concise saying, briefly and wittily expressed), short and yet intelligible—a true apophthegm (a momentous and pregnant saying). Upon hearing this declaration, *It is finished*, we are constrained to ask, What is finished? This question is easily answered if we do but

consider the Person who made the declaration. It is accomplished —all that Christ was bound to do and to accomplish; and thus this word refers us to the whole course of His life. In consideration of the preceding 28th verse, the word τετέλεσται may be complemented after this fashion: *Herewith is the Scripture,* in that which it hath prophesied concerning me, *fulfilled,* Luke xviii. 31, xxii. 37. If we take into account the passages Heb. v. 9, x. 7, it may also be thus paraphrased: *Herewith is the counsel and will of God concerning our salvation accomplished,*—namely, as regards the purchase of it; and in consideration of the declaration of Christ, Matt. v. 17, τετέλεσται means as much as, *Now is the law fulfilled.*—He now, as it were, nodded unto Death, bidding him come on; yea, He asserted by this bowing of His head that He would become obedient to His Father unto death, Phil. ii. 8.—CRAMER: Hath Christ finished it? then we need not achieve it.—ZEISIUS: Christ's *consummatum,* It is finished, hath been a blessed thing for us.—OSIANDER: Christ's death is our life; in dying we enter into true life, Heb. ii. 14.

GERLACH: The most horrible of all torments, the most burning thirst,—a circumstance expressly predicted of the suffering Messiah, Ps. xxii. 15, comp. Ps. lxix. 21.—LISCO: Pilate indignantly refuses the request of the Jews that Jesus should be characterized in the inscription as a deceiver.—The faithful love of those who clave to Jesus shunneth not that pain of deepest sympathy which is occasioned by the spectacle of His sufferings, Luke ii. 35.

BRAUNE: Conscious of his injustice and of the innocence of Jesus, angry with those who had driven him to commit that injustice, he says, *What I have written, I have written:* this is the formula of deciding magistrates. With this decree the matter rests. It was written in *Roman*—Latin—the judicial tongue; in *Hebrew,* the popular tongue; in *Greek,* the tongue in general use.—Duties, those even that are apparently of the least account, must be fulfilled up to the very last breath. The Christian should die like a general, upon his feet, fighting, giving orders, 1 Tim. v. 8.—Thus the gap that death makes is best filled. For love is strong as death (Song of Sol. viii. 6).—Think you it would have been stronger, greater, worthier of His love, to repress the need He felt of quenching His burning thirst? Here we see how free His heart is from pride and rancour, passions by which many another apparently grows great and strong.—Whoso bindeth his soul and his soul's life to Christ's life, ways, walks, sufferings, can say, when faint in death: It is finished! What soul hath been converted unto God from its sins, and is reconciled to Him, can exclaim: It is finished!—This word, *It is finished,* was uttered by Jesus, not at the close of His *activity,* in the high-priestly prayer in Gethsemane, but at the end of His *suffering.*—But was He already risen for our justification? He had not yet sent the Comforter into the hearts of His people. But in the holy instant of death, by the light of

eternity, His eye beheld the finished work of redemption, in its readiness for prosecution and spiritualization. Thus through suffering and tribulation is attained the triumph of the kingdom of God.

GOSSNER: What a procession! What a cross-walk! What a march! God's only-begotten One, under the burden of the cross, the tree whereon the curse lay, marcheth to the bitterest death. *Thus* do men send Him back to His Father from whom He proceeded—laden with cross, curse, and shame, as a malefactor. What a journey, followed by consequences most rich in blessing!—And He bare His cross! Why, that was *our* cross, and He appropriated it to Himself, as though it were His own; He embraced it with such love and patience as it had been His life, and it brought Him death, but to *us life*.—Neither can the coat of Christ's righteousness be divided and cut into pieces: every soul must have it whole. —His nakedness on the cross is an evidence that He shunned no kind of humiliation for us.—The pagan Roman soldiers did not divide the coat of Christ; but Christians have made many rents and divisions over Christ's coat, that they might establish their own opinions and their own righteousness. — Those under the cross composed the family of the Saviour; it had melted away to so few: that was His little church, whereunto He reckoneth Himself, wherewith He abideth, with which His Spirit resteth on earth.— His bowed head lifteth up the head of each one of us. He Himself inclined His head, with the consciousness that He should soon raise it again, as He had foretold.

HEUBNER: God, whose hand guided the finger of Pilate, meant this superscription to be a challenge to all unbelieving Jews and all mankind to acknowledge this Jesus of Nazareth as their King. All languages, all tongues, are to resound with His praise, and confess that He is Lord, to the glory of God the Father.— Pilate's firm determination is indicative of God's irrevocable decree. If all the world remonstrate against Christ's royal dignity, God hath willed it, and there is an end of it, Ps. ii.—Christ hung naked on the cross. This is very significant: He hung thus, (1) in order to show how thoroughly the world had stripped Him of all that He owned, and covered Him with shame; (2) in order to present Himself to all as the Innocent and Pure One, who can support the glances of all. — Mary the mother of Jesus stood beneath the cross: now was fulfilled the prophecy of Simeon, Luke ii. 35.—What feelings must have pierced her maternal heart! This was the origin of the ancient church-hymn: *Stabat mater dolorosa*. — Of such strength is womanly nature capable. An example for all Christian men and women, admonishing them not to be ashamed of Jesus, often to go beneath His cross, that they may become worthy of those women who went before them.— RAMBACH, *in loc*, p. 1063, compares Mary and Eve. Eve stood in Paradise, beside the pleasant tree of the knowledge of good and

evil; Mary stands beside the ignominious tree of the cross. The former looked upon the forbidden tree, and its fruit conduced to her death; the latter looks upon the promised tree of life, and is refreshed by its fruit in her mortal anguish.—Our death too, when God calleth, must be voluntary. It is the Christian's art to die willingly.

(V.)

CHRIST THE GLORIFICATION OF DEATH, THE VERY LIFE IN DEATH. THE CORPSE OF JESUS: TO HIS FOES, AN OBSCURE SIGN OF CALAMITY; TO HIS FRIENDS, A MYSTERIOUS PASSOVER-SIGN (A SIGN THAT HE IS THE TRUE PASSOVER-LAMB, AND THAT SOMETHING MIRACULOUS IS TRANSPIRING WITHIN HIM); TO HIS UNDECIDED DISCIPLES A DECISIVE, ANIMATING SIGN. THE HONOURABLE BURIAL IN THE GARDEN AND IN THE NEW SEPULCHRE. THE FORETOKENS OF THE VICTORY OF CHRIST.

CHAP. XIX. 31–42.

(Matt. xxvii. 57–66; Mark xv. 42–47; Luke xxiii. 50–56.)

31 The Jews therefore, because it was the preparation [it was preparation-
day], that the bodies should [might] not remain upon the cross on the sab-
bath-day [sabbath], (for that sabbath-day was a high day [for great was
the day of that sabbath],) besought Pilate that their legs might be broken,
32 and *that* they might be taken away. Then came the soldiers [The soldiers
therefore came], and brake [broke] the legs of the first, and of the other
33 which [who] was crucified with him. But when they came to Jesus, and
34 saw that he was dead already, they brake [broke] not his legs: But one of
the soldiers with a spear pierced his side, and forthwith came there [*omit*
there, *or read*, there came] out blood and water.
35 And he that saw *it* bare record [he that hath seen it hath borne witness],
and his record [witness] is true; and he knoweth that he saith [what is]
36 true, that ye [also] might believe [may believe]. For these things were
done [came to pass], that the scripture should [might] be fulfilled, A bone
37 of him shall not be broken [Ex. xii. 46; Num. ix. 12; Ps. xxxiv. 20]. And
again another scripture saith, They shall look on him whom they pierced
[Zech. xii. 10].

38 And after this [these things], Joseph[1] of Arimathea, being a disciple of
Jesus, but secretly [though in secret, or, concealing it] for fear of the Jews,
besought Pilate that he might take away the body of Jesus: and Pilate
gave *him* leave. He came therefore, and took the body of Jesus [took away
39 his body]. And there came also Nicodemus, (which [who] at the first came
to Jesus [to him] by night,) and brought [bringing] a mixture of myrrh
and aloes, about an hundred pound *weight* [a hundred pounds weight].

[1] ὁ Ἰωσὴφ ἀπὸ Ἀριμαθαίας. In support of the article, A, J, Δ; for the omission of the second ὁ before ἀπό, A, B, D, etc.

40 Then took they [They took therefore] the body of Jesus, and wound it in
linen clothes with the spices, as the manner of the Jews is [as is the custom
41 of the Jews] to bury. Now in the place where he was crucified there was
a garden; and in the garden a new sepulchre [tomb], wherein was never
42 man yet laid [in which no one had ever been laid]. There laid they Jesus
therefore because of the Jews' preparation-*day* [day]; for the sepulchre
[tomb] was nigh at hand.

EXEGETICAL AND CRITICAL.

Ver. 31. THE JEWS THEREFORE.—The οὖν again characteristically indicates the next concern which troubled the Jews as Jews. The observance of the ceremonial law was their first thought after the work of the crucifixion was accomplished. Rupert: *Magnifici honoratores Dei, cum in conscientia mala reposuissent sanguinem Justi.*

THAT THE BODIES MIGHT NOT REMAIN ON THE CROSS.—On the Roman custom, see the Commentary on *Matthew.* The Jewish ordinance in regard to the bodies of persons hanged on a tree, Deut. xxi. 22 f.; Josephus, *de bello Jud.* iv. 5. 2.—BECAUSE IT WAS THE PREPARATION-DAY; *i.e.* because preparations must be made for keeping holy the Sabbath, on which day no bodies were allowed to remain hanging on the tree.—FOR GREAT WAS THE (feast-) DAY OF THAT (paschal) SABBATH. (Comp. ch. vii. 37.) Elucidating parenthesis: *i.e.* it was not a simple Sabbath of the current year, but its sanctity was increased by its falling in the paschal season. This was true of the day in any case,—whether, in accordance with the view of the disharmonists, the first paschal day was still to arrive, and coincided with the Sabbath (Meyer and others); or whether, according to the view represented by us, the Sabbath in question fell upon the second Jewish passover-day. Meyer thinks that as the second passover-day it could have been called μεγάλη only because, in accordance with Lev. xxiii. 10, the feast of sheaves (Wieseler, *Synopse,* pp. 344, 385) was celebrated on this day (16th Nisan). This reference, however, he asserts, John must have indicated. On the other hand, the first feast-day possessed, according to Lev. xxiii. 7–15, the character of a Sabbath also. But the case is simpler in its bearings. The Sabbath, being the principal holiday of the Jews, derived additional importance from every other festivity coincident with it, hence also from the second solemn passover-day. If, on the other hand, the passover-day had been the decisive motive, John would not have mentioned the Sabbath as a motive.

THAT THEIR LEGS MIGHT BE BROKEN, etc.—Said in a perfectly general way; whence it follows that they were hastening the removal, and as yet possessed no certain knowledge as to the death of Jesus. The shattering of the legs with clubs, *crurifragium,* was a

customary form of accelerating death,—a procedure as harsh and brutal as crucifixion itself (Lactantius, *Instit.* iv. 26; Lipsius, *ad Plaut.* ii. 4. 63). It also appears as an independent punishment, Sueton. *Aug.* 67. "The supervention of a *coup de grace*, by which (not by the *crurifragium* in itself) death was occasioned, cannot be proved, least of all from ver. 34 (contrary to Michaelis, Hug, and others)." Thus Meyer [p. 633], while Tholuck, following Quintil. *Declam.* vi. 9, and other instances in Hug, declares in favour of the customariness of the death-stab in cases where death seemed to have already taken place, but where the soldier wished thoroughly to assure himself of the fact. In accordance with the presentation of our Gospel, the breaking of the legs must be conceived of as a deadly process. It is omitted, as the more difficult task, in cases where the stab of a lance is sufficient to complete the signs of death by means of an easy death-stroke.

Ver. 32. THE SOLDIERS THEREFORE CAME.—Two soldiers simultaneously break the legs of the thief on the right and the thief on the left. With Jesus they consider this superfluous; therefore, to make assurance doubly sure, they pierce Him with the lance. His death is thus doubly and trebly warranted: once by the cognition of the soldiers, then by the mortal spear-stroke, finally by His burial on the part of His friends. From ch. xx. 27 Tholuck infers besides (less securely) that the wound was the breadth of a man's hand.—The soldier stood with his right hand opposite the left side of the Crucified One.

Ver. 34. BLOOD AND WATER.—We must preface the explanations of this fact by the statement that the evangelist looks upon it as one of great moment. See ver. 37.

Different explanations:

1. The modern explanation of the fact as a NATURAL phenomenon. This interpretation is made the more difficult by the circumstance that the blood does not flow out of dead bodies, neither does it separate into blood and water (as it does in a vessel after venesection).

First assumption: Death was produced by the spear-thrust, and the forth-flowing of the blood (or of a reddish lymph) must demonstrate Christ's corporeality, in contradiction of the Docetæ (Hammond, Kuinoel, Olshausen). This view is combated by the presupposition of the disciple and the ancient church that Jesus was dead, and by the separation of blood and water.

Second assumption: The flow of blood and water from the body of a *dead* person is physiologically explained:

(*a*) By the presence of extravasations, or blood-blisters, in which the globules and serum have become separated one from the other (Ebrard).

(*b*) By the serum in the pericardium (Gruner, *de Jes. Christi morte vera non simulata*, etc., Halle 1805), to which yet other

serous reservoirs on the side of the heart may be added (see Tholuck, p. 439).

2. The apprehension of the fact as a MIRACLE (Origen and the ancient church generally, Meyer, Luthardt).

3. Between the assumption of a miracle unassisted by any physiological instrumentality, and that of a natural phenomenon, there lies the assumption that we have to do with a PRIMITIVE PHENOMENON, *i.e.* a unique appearance based upon the unique situation. Meyer [p. 635] says: "A natural explanation in a higher sense is assigned for this phenomenon by Lange (*Leben Jesu*, ii. p. 1614 f.); he assumes it to be explicable by the process of *transformation* which, as he affirms, the body of Christ was undergoing. A spinose conception, in which there is not only an absence of clearness" (a fact equally true of the transformation itself, but which, nevertheless, does not render that transformation spinose), "but also imperilling the essential and necessary point of the actual *death* of Jesus" (*i.e.* hazarding its being swallowed up in the resurrection), "and moreover representing the details of the assumed transformation as occurring in very sensuous and materialistic wise" (say, rather, in bodily and corporeal fashion). Meyer thinks he has warrant for citing against this view, 1 Cor. xv. 51–53. The following propositions may assist to an apprehension of the case: (1) After the death of Jesus, either corruption or transformation must have been preparing. (2) Corruption He did not see, hence it is transformation that was in course of preparation. (3) If this was preparing, the fact must of necessity make itself known by a sign transpiring in His wounded body—a sign such as we are unacquainted with in other corpses. (4) That this sign is a *unicum*, concerning which we can find nothing in the history of extravasations, pericardia, etc., is a circumstance perfectly in order.

4. The MYTHICAL interpretation of Baur and others may be passed over (comp. Meyer [p. 637]).

5. [SYMBOLICAL and ALLEGORICAL] interpretations of the phenomenon. With reference to 1 John v. 6, symbol of the two sacraments of grace: Apollinaris, Ambrose (*de Sacram. cp.* i. *aqua ut emundaret, sanguis ut redimeret*), Augustine, the R. Catholic exegetes, Luther. Otherwise Baur: The death of Jesus symbolized as the source of spiritual life. Similarly Luthardt. The evangelist has indeed said nothing of this meaning himself. He has laid stress upon the unexpectedness of the phenomenon, however.

Ver. 35. AND HE THAT HATH SEEN IT HATH BORNE WITNESS.—According to Weisse, Schweizer, and others, a later reporter, distinguishing himself from John, here betrays himself. But it is the evangelist who himself makes a distinction between an oral, evangelistic testimony, continued during many years, and his written iteration of the same at a later period, conscious that said testimony contains an extraordinary statement. He then distinguishes the

substance of his testimony as essential truth (ἀληθινή), because the thing must so occur as a fulfilment of the divine word, and the *form* of his testimony, ἀληθῆ. His testimony is, however, continually, and so in this instance also, designed to produce faith in Christ (see ch. xx. 31),—namely, the confirmation and consummation of his readers' belief in the higher divine nature of Christ. Not, as some have supposed, *that ye may believe in the death of Jesus as an event which really transpired* (Beza and others); or *in the true corporeality of Christ*, in opposition to the Docetæ (Hammond, Paulus, and others). Meyer thinks that Gnosticism might have fastened even sooner upon the mysterious, enigmatical outflow (?).

Ver. 36. A BONE OF HIM SHALL NOT BE BROKEN.—The first fulfilment of Scripture was of a *negative* sort: it was the fulfilment of the typical provision that not a bone of the paschal lamb should be broken, Ex. xii. 46; Num. ix. 12. As the suffering Christ was the antitype of the paschal lamb (1 Cor. v. 7), it was necessary that this typical trait also should be fulfilled in Him.

Ver. 37. WHOM THEY PIERCED.—(Zech. xii. 10.) The εἰς ὅν by attraction in the place of εἰς ἐκεῖνον ὅν. Second, *positive* fulfilment of a scriptural passage by the spear-thrust. The passage freely cited after the original text which the Septuagint has weakened ("whom they have insulted"). Properly: They shall look up to me (אֵלַי) whom they have pierced. The reading אֵלָיו found in many manuscripts is probably an exegetical correction, as it seemed obvious that Jehovah cannot be pierced; hence likewise the figurative conception of the Septuagint. The passage in question is one of the exceedingly pregnant Messianic passages of the second half of Zechariah. The Messiah here appears in the light of the self-manifesting Jehovah Himself. The piercers are the Jews, standing, however, as representatives of the whole human race. "They have pierced me," *i.e.* they have consummated their enmity against my highest manifestation and approach. "They shall look upon me whom they have pierced," *i.e.* their eyes shall be opened in regard to their conduct, and they shall perceive whom they have outraged —they shall regret it, or it shall become a matter of regret to them. This prophecy has had a general fulfilment in the turning of the believing world to the Crucified One. It shall, however, be fulfilled in the most universal sense in regard to the whole world at the last judgment (Rev. i. 7). The beginning of this consternation of the world upon discovering that it has thrust at God, whilst it supposed itself to be piercing a criminal in dealing the Messiah the heart-thrust, is significantly seen by the evangelist in the fact that we have been considering. The spear-thrust was the final heart-blow and death-blow which, after many blows and stabs, the whole race of man inflicted upon the Messiah; it was therefore the concentrated symbol of His crucifixion in general. Hence there immediately appeared a sign, such as is not met with in other

corpses,—a sign in which the higher nature of Christ, the incipient manifestation of His glory, announced itself. That which is related concerning murdered persons—namely, that their wounds bleed afresh when the murderers approach their bodies—did actually happen here in the highest sense. That the phenomenon made one of the many signs that perplexed and dismayed the people at Golgotha, may be securely assumed from the prominent mention which this occurrence and its effect receive at the hands of John. This involves the complete overthrow of the *natural* [rationalistic] explanation. An ordinary appearance could not thus have operated. See viii. 28, xii. 32; Acts ii.

Ver. 38. JOSEPH OF ARIMATHEA.—Comp. Matt. xxvii. 57. After the Jews had induced Pilate to have the bodies taken down, Joseph presented his request, and arrived at precisely the right moment to take the corpse which had been accorded him down from the cross. So Meyer rightly, in opposition to De Wette, who finds a difficulty here; as likewise in opposition to Lücke, who apprehends the ἄρῃ and ἦρεν as relating to the carrying away of the body which the soldiers had taken down. With this interpretation Meyer asserts that he has settled a difference which would otherwise exist, making this statement "unauthorized" by the side of Luke xxiii. 53, Mark xv. 46.

ABOUT A HUNDRED POUNDS WEIGHT.—See Comm. on *Matthew* at the parallel passage.

Ver. 40. AS IS THE MANNER OF THE JEWS.—Contrast: The custom of the Egyptians, who took out the brain and bowels, or at least steeped the body for seventy days in natron. See Winer, "*Embalming;*" Meyer. The Egyptian anointing was designed for the preservation of the bodies as mummies; the Jewish anointing formed a consecrated and beautiful transition of the corpse from death to corruption. On the fact that there is nothing surprising in the superabundance of one hundred pounds of aloes and myrrh for the anointing, see Tholuck.

Ver. 41. IN THE PLACE, *i.e.* in the district. According to Matt. xxvii. 60, it was Joseph's garden. Comp. Luke xxiii. 53, ch. xix. 30; Mark xi. 2.

Ver. 42. ON ACCOUNT OF THE PREPARATION-DAY.—An intimation that if haste had not been urgent, they would have given Jesus more honourable burial in another place. Thus the very haste of the preparation-day was providential. Jesus should be interred in a new grave, in a manner the most extraordinary. The circumstance must serve at the same time to manifest Joseph's great alacrity in sacrifice.

DOCTRINAL AND ETHICAL.

1. THE JOHANNEAN RELATION. John omits the trait of their

rolling a great stone in front of the door of the sepulchre; he does not mention that Mary Magdalene and Mary the mother of James seated themselves over against the sepulchre; that the Jews, with the co-operation of Pilate, sealed the sepulchre on the Sabbath, and set a military watch upon it (Matt.); that Pilate, before presenting Joseph with the body of Jesus, inquired of the centurion whether Jesus were dead (Mark); the approach of a greater number of acquaintances to view the death of Jesus; the inspection of the sepulchre by the women, and their Friday evening preparation of ointments for the formal interment of Jesus, which they appointed to take place after the Sabbath (Luke).

On the other hand, he brings out the fact that Jesus was glorified in His death as the true Paschal Lamb; glorified no less by another mysterious fulfilment of Scripture, and specially glorified by the open emergence of His hitherto secret disciples, Joseph of Arimathea and Nicodemus, and the princely sepulture which they, in pious rivalry of love, have prepared for the Lord.

2. GREAT WAS THE DAY OF THAT SABBATH. A stroke of that Jewish hypocrisy which strains out gnats and swallows camels, similar to ch. xviii. 28. In removing the bodies, however, in accordance with the instinct of an evil conscience, they are peculiarly interested in having the body of *Jesus* conveyed "out of sight and mind" of the people; in causing, along with the odious Man, the very name of Him, as also their work upon Him, to be hurried with all possible expedition beneath the sod. But here, as in the composition of the superscription, contingencies occur which cross, modify, and enfeeble their plots. They cannot hinder Jesus, upon His descent from the cross, from being significantly distinguished from the thieves, and honourably sepulchred.

3. PASCHAL LAMB. Ye shall break not a bone of Him. On the uncertainty of typology in regard to the meaning of this provision, see Tholuck, p. 430. We assume that the provision originally belonged to the expression of the *most hurried* preparation of the paschal lamb, as at the instant of flight or departure. Then, at the same time, it was expressive of the utterly undivided participation of the house-congregation or domestic church in fellowship and sacrament (Tholuck, p. 430). This type was fulfilled in Christ. The hurried removal from the cross—an expression of the Sufferer's speedy transportation to glory—prevented the breaking of the legs, and henceforth the *whole undivided* Christ should be the spiritual and vital food of the church of His salvation.

4. Vers. 34 and 37. *Blood* and *water*. See the EXEG. NOTES, and *Leben Jesu*, p. 1611.

5. The association of JOSEPH of Arimathea and NICODEMUS: a sign showing how the complete development of malice and unrighteousness impels all nobler natures into the camp of Christ; and how the darkest hours of the kingdom of God are invariably

the natal hour of a new discipleship. That glory of the Jewish world, to which they cleaved, being turned to shame in their eyes, they are become free from their earthly goods, and know not how better to spend them than in the service of the love of Christ. One offers the abundance of his precious spices, which constituted an important household treasure among the Orientals; the other offers his garden and his family vault to be the resting-place of an excommunicate, outlawed, crucified Man; both sacrifice their safety, position, authority, their old associations, and, greatest sacrifice of all, their old Jewish hierarchal pride, and their old Messianic hope and entire view of the world. To them all things are involved in midnight gloom; but the innocence and righteousness of Christ they see, shining as the broad day in the midst of this darkness.—Moral loathing and abhorrence of the mask of hypocritical godlessness are able to burst the strongest bonds of deference to human opinions, and to generate the highest sacrificial courage.

6. The pious OBSERVANCE OF THE SABBATH on the part of Jesus' friends, on the occasion of their burial of Him, a testimony against those who, with the charge of Sabbath-breaking, introduced His persecution unto death.

7. The REPOSE OF JESUS at once a slumber of death and a mystery of transformation unto resurrection.

HOMILETICAL AND PRACTICAL.

See the DOCT. NOTES and the Synoptists.

From the moment of Jesus' death all things take a turn.—The glorification of Jesus begins with the glorification of His holy corpse: (1) Through special divine protection (break no bone); (2) through special heavenly signs (blood and water); (3) through special human reverence and care (the interment).—God watcheth over His own in death as in life.—How, in the funeral of the Just One, the victory of His life-battle is reflected.—The desire of the Jews to remove the bodies from Golgotha: The expression of (1) a legal, slavish zeal; (2) an hypocritical sanctimoniousness; (3) a bad conscience.—The last heart-thrust which Christ received from the world: (1) A collective expression of all that the world has done to Him; (2) a pursuing of His life into the jaws of death (a violation of His corpse); (3) and yet a "mercy stroke," inasmuch as it is to secure His corpse from mutilation; (4) above all, a testimony of God to His death and unique nature (His transition to a new life).—The two great fulfilments connected with the one spear-thrust of an unsuspecting soldier: (1) The fulfilment of all the types of the law in one feature (ver. 36); (2) the fulfilment of all the words of the prophets in one single prophetic word.—Jesus, the unbroken Paschal Lamb for believing Israel, is at the same time the pierced Divine Image for unbelieving Israel.—The revealing of

the Crucified One, the repentance of the world.—Nothing but the sight of Christ's breaking heart could melt the heart of sin.—The death of Jesus the life of the world: (1) His falling asleep, her awaking (as His eyes close, hers open); (2) the end of His heart-grief, the commencement of hers; (3) His corpse, her quickening.—The stately sepulture of the Lord, or the princely disciples of the Crucified One.—The thankofferings which immediately glorify the redemptive and expiatory offering of Christ: (1) Comprehension of the cross; (2) courage for the cross; (3) sacrifices to the cross; (4) witnesses to the cross.—The great calm after the great storm: (1) The quiet Sufferer; (2) the quiet grave; (3) the quiet Sabbath; (4) the quiet mystery of life (or becoming); (5) the quiet presentiment; (6) the quiet turning of all things.

STARKE, OSIANDER: See how hypocrites act! Fierce sticklers are they for external matters and ordinances; but in the weightiest matters, those that concern the soul and salvation, they care not for the fear of God. Matt. xxiii. 23.—QUESNEL: In vain doth the sinner seek to bury the remembrance of his sins—sin shall ever rise up against him, Jer. xvii. 1; Gen. xliii. 21.—Oh how many think only how to conceal their sins, but not to be penitent for them! Job xxxi. 33, 34. A foot-soldier, and not a horseman, as painters are wont to depict the man who pierced Jesus.—CANSTEIN: Let us look in faith, love, and gratitude unto Him whom we ourselves have pierced, in order that we may rejoice when He is seen of us with our bodily eyes, Heb. xii. 2.—QUESNEL: Jesus will come to judgment in the same flesh in which He was crucified, that He may confound His foes, ch. v. 27; Acts xvii. 31.—ZEISIUS: Thus God is able to raise up quickly unto His people, though they be with Christ forsaken of all men, persons who interest themselves for them with the greatest care and diligence, such as they would never have thought on. In sorest need, therefore, take heart, Jer. xxxviii. 7 ff.—The love of an upright friend remains constant even in death.—HEDINGER: Excellent compensation of weakness through strength! Abraham's faith was great, the thief's was great, the centurion's was great. The first saw Christ in the life, the second in dying, the last in death, amid many miracles. But there is nothing to surpass Joseph and Nicodemus—they believe on Him in the grave. Oh power of God in the faithful! Oh strength in the weak, we praise thee! 2 Cor. xii. 9.—Godly, wise, and brave undertakings of a true Christian, though apparently never so bold and perilous, are furthered to a good end through the help of the Almighty.—Like to like; one lover of Jesus joineth company with another. Mark this, O man, and do thou likewise; Sir. xiii. 20, 21.—*Bibl. Tub.:* Oh that yet other fearful Nicodemuses might at the cross and in the sepulchre of Jesus crucify and bury their fear of man! Then would amendment be of rapid growth in all ranks, Ps. xxvii. 1; 1 Pet. iii. 13.—Though not many rich

and noble are called, there still are some who willingly lay out their possessions in the service of Jesus, Luke vii. 5.—ZEISIUS: Oh how well do the rich do when they spend their riches on Christ, His glory, and His needy members! *that they do good and grow rich in good works*, 1 Tim. vi. 18, 19.—OSIANDER: We must not carelessly cast away the bodies of Christians; such a course is contrary to love and the hope of resurrection; but we must honourably commit them to the earth.—Gardens are pictures of death and resurrection—graves do suit them well; it is therefore not unfit that churchyards should have trees planted along their sides; and that they should be made to resemble gardens.—OSIANDER: Christ hath hallowed our graves, and made sleeping-rooms of them, in which the bodies rest until they are awakened again unto everlasting life, Rom. vi. 4.

LISCO: Ver. 38. Publicly and boldly doth the hitherto timorous love to Jesus now come forward; it leapeth over all considerations and scruples, and toucheth the dead body of Jesus without any dread of becoming defiled after the law through contact with a corpse, and that the corpse of a reputed malefactor.

BRAUNE: The fear of man is overcome; so openly they act. Delay is at an end; they make haste. They are not ashamed before all witnesses to make common cause with the Galilean women.—Joseph had had it hewn out for himself, and Jesus entereth it before him; thus Jesus consecrated the graves of His people, to the end that they may dread them the less.

GOSSNER: The stab was given by one soldier only, and here it says: *They* have pierced Him. How is this? The soldier was but the instrument; *they, sinners*, all of them, from the first to the last, did guide the soldier's hand, and the crime is imputed to them.—Love now breaketh through all fear of man; and where there was most to fear, fear vanisheth, so that he dreadlessly espouseth the cause of Him who was killed on the cross and rejected by the whole world—espouseth it, I say, at a time when, to all appearance, there was nothing to hope for from Him whom, living, he was either ashamed or afraid openly to confess.—This of itself was a beautiful fruit of the death of Jesus, that His secret disciples were made open ones, the weak strong.—The love of the slain Lamb driveth out all fear.—Christ liked and deserved a new grave, because He was a dead Man without an equal; for all the children of Adam die from guilt, He guiltlessly.

SEVENTH SECTION.

THE FINISHED VICTORY OF CHRIST OVER THE WORLD AND THE KINGDOM OF DARKNESS, AND HIS MANIFESTATION IN THE CIRCLE OF HIS DISCIPLES. CHRIST DEMONSTRATES HIS VICTORY BY BANISHING THE LAST REMNANTS OF DARKNESS, GRIEF, AND UNBELIEF FROM HIS CHURCH, AND MAKING IT SURE OF HIS RESURRECTION.

CHAP. XX.

(I.)

HOW THE RISEN ONE DOTH BY THE GRAVE-SIGNS PREPARE HIS PEOPLE FOR THE SIGNS OF HIS LIFE.

CHAP. XX. 1–10.

(Matt. xxviii. 1–15; Mark xvi. 1–11; Luke xxiv. 1–12.)

1 [And, or, But on] The first *day* of the week [sabbath week] cometh Mary [the] Magdalene early, when [while] it was yet dark, unto the sepulchre [to the tomb], and seeth the stone taken away from the sepulchre
2 [out of the tomb]. Then she runneth, and cometh to Simon Peter, and to the other disciple whom Jesus loved [as a friend, ἐφίλει], and saith unto them, They have taken away the Lord out of the sepulchre [tomb], and we
3 know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre [and were going toward the
4 tomb]. So they ran [And they were running] both together: and the other
5 disciple did outrun Peter, and came first to the sepulchre. And he stooping down, *and looking in*, saw the linen clothes lying; yet went he not in [And stooping down, he seeth the linen clothes lying; yet he did not go in].
6 Then cometh [also] Simon Peter following him, and went into the sepulchre [tomb], and seeth the linen clothes lie [and beholdeth the linen clothes
7 lying], And the napkin, that was about his head, not lying with the linen
8 clothes, but wrapped together in a place by itself. Then [Then therefore] went in also that [the] other disciple, which [who] came first to the sepulchre
9 [tomb], and he saw, and believed. For as yet they knew not [or, For not even yet did they know] the scripture, that he must rise again from the
10 dead. Then [So] the disciples went away again unto their own [*omit* own] home.

EXEGETICAL AND CRITICAL.

On the various presentations of the resurrection-history, see Comm. on *Matt.* In particular also Doedes, *de Jesu in vitam reditu*, 1841; Tholuck, *Glaubwürdigkeit der evang. Gesch.* 5 *Abschnitt*; Ebrard, p. 575; the author's *Leben Jesu*, ii. 3, p. 1669.

Ver. 1. THE FIRST DAY OF THE SABBATH-WEEK.—On the *μία τῶν σαββάτων*, see Comm. on *Matthew*, ch. xxviii. 1.

COMETH MARY THE MAGDALENE.—See Comm. on *Matthew*, ch. xxviii., particularly ch. xxvii. 61. The exclusive mention of the Magdalene finds its explanation not simply in the fact that John received the following report from her lips (Tholuck), but also in the desire of the evangelist to make her peculiar experiences illustrative in concrete form of a chief manifestation of the Risen One; a similar motive induces his detailed description of the experience of Thomas. That she, moreover, did not go alone to the grave, is demonstrated by the *οἴδαμεν*, ver. 2; though, according to Meyer, Brückner, and Ebrard, this expression sprang from the fellow-feeling of those nearest to Jesus. Tholuck rightly rejects this interpretation of the plural, since she is speaking to disciples who are as yet ignorant of the grand fact which she announces, viz. the absence of the Lord's body from the sepulchre. Meyer groundlessly makes a counterpoise of the *οὐκ οἶδα*, ver. 13.

EARLY, IT BEING YET DARK.—From this touch, compared with the account of Mark, ch. xvi. 2, "at the rising of the sun," it is clearly proved that she, in the impatience of her longing, must have hastened in advance of the other women, Mary the mother of James, and Salome. See Comm. on *Mark*.

THE STONE LIFTED AWAY (moved away) OUT OF THE TOMB.—The stone now lies sideways by the opening of the tomb, which is conceived of as a perpendicular excavation. See Comm. on *Mark*.

Ver. 2. AND COMETH TO SIMON PETER, AND TO THE OTHER DISCIPLE.—A characteristic historical trait. So soon as she perceives the opening of the sepulchre, like lightning comes the thought: The body is stolen;—so deep is her conception of the unfathomable iniquity and treachery of the foe. Women usually seek counsel and help from men. We need not (with Bengel) infer from the repetition of the *καὶ πρός* that the two disciples were not together. Mary was in want not only of the one, but also of the other.

WHOM JESUS LOVED [as a friend].—Whom He honoured with His particular friendship. *The other disciple:* See ch. i. 35–40, xviii. 15, xx. 8. *Whom Jesus loved:* ch. xiii. 23, xix. 26, xxi. 7, ver. 20.

THEY HAVE TAKEN AWAY THE LORD.—A fore-judgment of fear in the love not yet perfect; an error, starting up and vanishing on the way to truth.

Ver. 4. SO THEY BOTH WERE RUNNING TOGETHER.—A lively picture of their excitement. The going turns to running, the moderate running to a running with all their might, in which John takes the lead of Peter. The characteristicalness of these facts, presented in accordance with the lively recollection of John, is uninventibly striking and significant. We cannot, however, infer that Peter, as the elder, possessed less of *general* physical strength

(Tholuck). Elasticity in *running* is a quality peculiar to youth. According to Lampe and Luthardt, Peter's consciousness of guilt helped to make him slower. This assumption, truly, is not vindicated by ver. 6. And yet at *that* moment, at sight of the empty sepulchre, the pressure on heart and conscience which weighed him down perchance at first, might be lifted.

Ver. 5. YET HE DID NOT GO IN.—On the way to the tomb, John's pace was more winged than that of Peter. On reaching the grave, however, he seems to be fettered first by the fear of a sad discovery, then by awe, and his astonishment at the orderly disposed linen clothes, *i.e.* the sign of the foreboding of another issue than that conjectured by Mary Magdalene. According to Ammon, his entrance was prevented by a fear of defilement; according to Meyer, by natural dread. The former view is contradicted by his stooping down; the latter by his narrow observation of the signs in the sepulchre. The contemplative disciple stands still, lost in meditation upon the new signs. Now, therefore, Peter steps forward, as the one endowed with more practical decision, and goes before him into the sepulchre. Precisely similar is the trait presented ch. xxi. 7, where John is the first to recognise the Lord, Peter the first to hasten to Him by swimming. *Hence*, it would seem, Peter alone is mentioned, Luke xxiv. 12. (By Strauss and Baur this trait is explained as originating in tendencies in favour of John.)—Aorist, imperfect, and present forms alternate right significantly in this lively narrative. *And he beholdeth*—θεωρεῖ, in contradistinction to the βλέπει of John—the three signs in the sepulchre giving proof of a thoroughly tranquil occurrence, in contrast to a tumultuous ravishment: (1) The grave-clothes are not carried away, as they naturally would have been if the body had been stolen; (2) the linen clothes and the napkin, which latter enwrapped the head (see ch. xi. 44; Luke xix. 20), are separated and laid away in an orderly manner; (3) the napkin is even lying, wrapped together, in a place by itself.

Ver. 8. THEN WENT IN THEREFORE THE OTHER DISCIPLE ALSO.—The precedence of Peter puts an end to John's fear, or rather, as we think, to his contemplative standing still. Hitherto he seems to have been disturbed by not seeing the head-cloth from his station on the outside of the sepulchre, because of its being laid in a separate place.

AND HE SAW, AND BELIEVED.—These signs were sufficient to make him believe in the resurrection of Jesus. *He believed*, differently construed: (1) What Magdalene reported (Augustine, Theophylact, Erasmus, Luther, Bengel, and others); (2) the resurrection signs (Chrysostom, Euthymius, Lücke, and others).

Ver. 9. FOR NOT EVEN YET DID THEY UNDERSTAND THE SCRIPTURE.—The declarations of Jesus concerning His resurrection could not have become absolutely doubtful to them, except in reference

to their literal meaning. A figurative interpretation so readily suggested itself to their little faith, recollecting as they did the figurative phraseology in which Jesus was wont to express Himself. Therefore we need not suppose, with Meyer, that His declarations were not so distinct as reported by the Synoptists. The Johannean ones, see ch. ii. 21, viii. 28, x. 18, xii. 24, 32, the farewell discourses. Their understanding of the Old Testament was not sufficiently advanced to induce them, on the strength of its predictions, to expect a literal resurrection of the Messiah. Yet but these signs here given were needed to give John the resurrection faith, and henceforth the meaning of the Scripture might become entirely clear to them. See Luke xxiv. 26 ff., 46; Acts i. 3. Tholuck: "Whilst this their πιστεύειν, though a religious one, did nevertheless rest on the sensuous substratum of appearance [ocular evidence], that upon the foundation of Scripture was the higher, for it mediated a consciousness of what the idea of a crucified Messiah demanded."

Ver. 10. SO THE DISCIPLES WENT AWAY AGAIN UNTO THEIR HOME. —Anxiously they awaited the further issue; John tranquillized at bottom. It is not stated that Peter also believed already. Probably the special appearance of Jesus, vouchsafed him on that Easter-day (Luke xxiv. 34; comp. ver. 12; 1 Cor. xv. 5), served not only for his personal tranquillization in respect of his fault, but also for the confirmation of his faith.

DOCTRINAL AND ETHICAL.

1. The *diversities*, like the *intertwinings*, of the single features of the *resurrection history* in the accounts of the four evangelists, are the *highest proof* of the *truth* and the infinitely powerful *effect* of the *fact:* a portrait of the highest stirring of soul and spirit in humanity. A real Easter-motet. Thus do different combatants report concerning the culmination of the battle and the form of the victory.

2. The resurrection of Christ had not only to burst through the bonds of death, the closed gate of the sepulchre, and the seal and the guard of the world, but also the *grief* and *little faith* of the disciples. (See my book, *Der Herr ist wahrhaftig auferstanden, die Losung der christlichen Gemeinde unserer Zeit,* Zürich 1852.) The belief in the resurrection, far from issuing, as a mythicized idea, from an enthusiastic *hope* of the disciples, as Strauss has affirmed, was obliged to force its passage through something entirely opposite, namely the *disconsolateness* of the disciples. Of a truth, supreme salvation is nigh unto extreme hopelessness, if the latter do not precipitately rush upon the sword, but wait patiently for the Lord: then, however, salvation comes to hopelessness always from *above,* as a *gift* of deliverance. Hopelessness may prophesy of salva-

tion, may prepare a worthy place for salvation, but it cannot be the parent of it. In face of the resurrection, however, unbelief concentrates and consummates itself, in seeking here to reduce the highest fact of the highest energy of life to a bare idea and symbolism of life; in seeking in this passage, where the union betwixt personal and actual life and the idea of life celebrates its consummation, to perpetuate the Adamitic conflict between idea and fact. See 1 Cor. xv.

3. The grand *subjective revolution*, prepared on the first Easter day in the soul-life of the hopeless band of *disciples*, and upon which the establishment of the Christian church rests, presupposes the grand *objective revolution* of things in the life of the *Lord: the resurrection*. And this *individual* revolution in the life of the [illegible] at the same time, in respect of its dynamical working as [illegible] its ideal value, the *universal* revolution of things in the life [illegible] i. 19 ff. Christ's resurrection our resurrection. [illegible] *Was setzt die Stiftung der Kirche Christi durch einen* [illegible]? *Stud. u. Krit.* 1832, iii. 579.

4. The resurrection attested and glorified itself as a divine fact, most of all by the thorough change which it effected in the view of the cross-death and sufferings of Jesus, and indirectly in the view of the cross and death in general. By it the cross of the *curse* is become the cross of *reconciliation*,—the sign of the deepest *disgrace*, the sign of highest *honour*.

5. The portrait of the *Magdalene* in her transition from deepest desolation to supreme joy. She was fitted, in her loving grief for the Lord and His body, to become the first Easter-messenger.

6. The hasting of the Magdalene to Peter and John, and the cleaving together of these two, give us an impression of the gentle, placable spirit which the suffering of Christ had developed in the hearts of the disciples. Peter is not shunned now by a Magdalene's and a John's enthusiasm for the Lord, although he has denied Him; for he is a repentant Peter. In a similar manner, the whole band of disciples bear with the doubting Thomas until he has arrived at the full resurrection faith.

7. The perplexed, excited, hurrying, running disciples are first composed by the order in the empty sepulchre of Jesus. They feel that there a calm spirit has ruled. And here is presented to us in concrete touches the whole contrast of the calm, mysterious resurrection of Jesus, and the immeasurable commotion confronting it in the circle of disciples; primarily a commotion full of anguish —stormy; then growing calmer, yet still fluttering. The life of the Risen One is infinitely calm and tranquil in its self-certitude, blissfully moving within itself, like God Himself. As Christ held it no robbery to be equal with God, neither did He think it robbery to be risen. His heart is become celestially tranquil and firm, the spiritual fixed star of the spirit-realm; hence the fixed point

that, with mighty shock, moves and transforms the whole human world.

8. The characteristics of Peter and John (see EXEG. NOTE to ver. 5) on the way of their glorification.

9. The *first sign* of the resurrection is the stone rolled away; the annihilation of the wicked counsel of the world, the frustration of the league of the powers of this world, the annulment of all the old authorities that rise in rebellion against the truth and the faith (Ps. ii.; Acts iv. 25 ff.; Eph. i. 21). The *second sign* of the resurrection is the empty sepulchre. The grave kept not the body of Christ; that body is ravished from it along with His spirit. The personal principle is not swallowed up by matter; it elevates and preserves matter by its dynamic power, making it its heavenly organ. The *third sign* of the resurrection are the fairly disposed and ordered grave-clothes, as a sign of the ruling of the highest, clearest presence of mind amid the horrors of the night-dark sepulchre. The spark of faith of both apostles kindles at this sign.

10. As the Scripture (of the Old Testament) prophetically points forward to the facts of the life of Jesus, so the life of Jesus points back to the Scripture concerning the future resurrection. The life of Jesus the key to the Old Testament. Special consideration must be directed to Scripture sayings, such as Ps. ii., xvi., cx.; Isa. liii. 11; Dan. ix. 25. To types such as Gen. xxii.; Jonah. Sayings in regard to death, such as Isa. xxv. 8; Hos. xiii. 14; comp. Acts ii. 25–34, ch. viii. 32, 33, ch. xiii. 33, 35.

11. Then the disciples went home again. The walk from the tomb of the Risen One a going home in a higher sense.

HOMILETICAL AND PRACTICAL.

See the Synoptists, Matthew, Mark, Luke; the DOCT. NOTES.

The portrait of the Magdalene in the light of the resurrection. The mourning Magdalene, vers. 1–11. The Magdalene rejoicing (as though heaven were already won), vers. 11–18. Magdalene at first the messenger of dismal alarms, at last the messenger of heavenly joy.—Jerusalem's messenger of joy; comp. Isa. xl. 1, 9.—The mistakes of a soul stirred with love must themselves become guiding stars to truth: (1) The mistakes of the disconsolate Magdalene, ver. 2, ver. 13, ver. 15. (2) The mistakes of the enraptured Magdalene (thinking herself to have already attained the supreme, the heavenly goal), ver. 17.—Magdalene and Thomas, or the saddest of the sad changed to the happiest of the happy: (1) Immeasurable grief takes the one out of the circle of female disciples, the other out of the circle of male disciples. (2) "Rabboni;" "My Lord and my God."—Magdalene and John in their conduct toward the fallen Peter, or how as mourners they are become tender-

hearted, Matt. v.—How the disciples of Jesus go to His sepulchre: (1) How differently (Magdalene otherwise than the two men; Peter otherwise than John); (2) how unanimously (disciples, both male and female, and the women even in advance. Fallen ones and less guilty ones).—How the love of Christ hath made the first breach through the old fear of His people: (1) The fear of the world, the foes (guard); (2) the fear of the night, of the terrors of the grave; (3) the fear of spirits, and of the other world itself.—The resurrection signs preceding the appearance of the Risen One (DOCT. NOTE 9): (1) As signs of the weakness of the disciples (of their need of this leading from faith to sight); (2) as signs of the wisdom of God (sight is not to bring about faith, but faith sight).—The first sign of the life of the Risen One, heavenly repose and presence of mind, John vi. 17 ff.—The linen clothes laid aside, or the signs of a change of apparel in the sleeping-chamber of the grave.—The investigating disciples (Peter in the sepulchre, Thomas about the body of the Lord).—The budding faith of the disciples: (1) Experimental faith; (2) scriptural faith; (3) spiritual faith.—Then the disciples went home again: (1) Tranquillized in regard to the mistake of Magdalene (her statement that the body was stolen); (2) awaiting further disclosures; (3) blessed and prepared at bottom to go home, by their budding faith.

STARKE: The plural *σαββάτων* is probably used here in reference to the seven weeks that were to be reckoned to Pentecost, and that began to be reckoned from this day in particular: for these were peculiarly denominated weeks, and hence Pentecost was called the Feast of Weeks. It appears, therefore, from the above, that this day was at once the day subsequent to the great paschal Sabbath, the beginning of the significant heptality of weeks,—which lasted until Pentecost, and represented the whole new economy and spiritual harvest,—and the third day after the death of Jesus.—True Christians find no time unseasonable for seeking Jesus; when the whole world is securely sleeping, they wake unto the Lord.—ZEISIUS: What a despondent, unbelieving thing the human heart is! Many a time that which should bring comfort and joy, is productive but of terror and harm, Luke ii. 9.—Believers have fellowship one with another in joy and sadness.—Love demands that we should follow our friends to the grave, and it is edifying so to do; we must not remain there, however, but must wait on our calling, until we ourselves are carried to the grave. Sir. xxxviii.

GERLACH: Each one was initiated into this wondrous mystery in a peculiar manner. Magdalene, after a scrupulous trial by the angels, and then by means of the first personal manifestation of Jesus; Peter and John, who should have been the first to believe, by the sight of the sepulchre; the weaker women only by the angels (?); the disciples on the way to Emmaus, with anxious,

comfort-seeking, burning hearts, by the circumstance of Jesus' opening the Scripture to them; then all the still unbelieving disciples by Christ's appearance in their assembly. In each of these dispensations there lies a peculiar, tender regard for the persons whom it concerns.

BRAUNE: Our Sunday is the Lord's Resurrection Day, the first day of the creation, when light came into being. The New Testament exhibits distinct tokens of its observation: on it the Corinthian church was commanded to lay up savings as collections for the church at Jerusalem (1 Cor. xvi. 2); on that day Paul journeyed not, but preached (Acts xx. 7, *on a Sabbath—the first day of the week* [Luther's version has the word Sabbath in these two instances]).

GOSSNER: But the stone that had troubled her before, when it lay in front of the sepulchre, troubles her again, now that it is moved away.

HEUBNER: Mary Magdalene, one of the last to leave the grave, is the first to visit it again.—In great distress, seek counsel and help of upright brethren.—Love gave wings.

(II.)

HOW THE RISEN ONE CHANGES MARY MAGDALENE'S DESOLATION INTO BLESSED PEACE, AND MAKES HER HIS EASTER-MESSENGER.

CHAP. XX. 11–18.

(Matt. xxviii. 1–15; Mark xvi. 1–11; Luke xxiv. 1–12.)

11 But Mary stood without at the sepulchre weeping [But Mary was standing without by the tomb weeping]: [1] and as she wept, she stooped down,
12 *and looked* into the sepulchre [she stooped down into the tomb], And seeth [beholdeth—θεωρεῖ, not βλέπει; see vers. 5 and 6] two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had
13 lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they
14 have laid him. And [2] when she had thus said [Having said this], she turned herself back, and saw [beholdeth, θεωρεῖ] Jesus standing, and knew not that
15 it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener [that it was the gardener], saith unto him, Sir, if thou have [hast] borne him hence, tell me
16 where thou hast laid him, and I will take him away. Jesus saith unto her,

[1] The position of the words ἴξω κλαίουσα is in accordance with B, D, O, X, etc., Tischendorf.

[2] Καί before ταῦτα should be omitted, in accordance with A, B, D, etc.

Mary. [!] She turned herself, and saith unto him [in Hebrew],[1] Rabboni;
17 which is to say, Master [Rabboni! (which is to say, Teacher!)] Jesus saith unto her, Touch me not; for I am [have] not yet ascended to my[2] [the] Father: but go to my brethren, and say unto them, I ascend unto my Father, [*omit* (,)] and your Father; [,] and *to* [omit *to*] my God, [*omit* (,)] and your God.
18 Mary [the] Magdalene came [cometh, ἔρχεται] and told the disciples [bringing tidings to the disciples] that she had seen the Lord, and *that* he had spoken [said] these things unto her.

EXEGETICAL AND CRITICAL.

Continuation of the history of the Magdalene. First manifestation of the Risen One.

Ver. 11. BUT MARY WAS STANDING BY THE TOMB.—Εἱστήκει: she was standing as if rooted to the spot. The evangelist has omitted to mention that she immediately followed the two disciples. Whether she met them at the grave, the narrative says not. She comes, and again finds the empty tomb. She now stations herself in front of it, as though, all too late, she would become its guardian. It is the plastic expression of her thought, her grief.

NOW AS SHE WEPT.—Her weeping is in reference to her idea that the body of Jesus has been stolen; hence she glances ever and anon down toward the empty place where He has lain.

Ver. 12. AND SHE BEHOLDETH TWO ANGELS.—The angelic appearances in the resurrection history, a sign of the thoroughly new, wonderful epoch of this event. The truth and objectivity of her vision are supported by the slender impression which these appearances seem to make upon her in her present mood; the internal, subjective conditions, by the circumstance that the two apostles saw no angel, and the other women only one.

Ver. 14. SHE TURNED BACK, *i.e.* to look towards the garden, and to see if some one would not appear and give her information.

AND KNEW NOT THAT IT WAS JESUS.—There is foundation on both sides for her non-recognition. On the one hand, Jesus has altered: He is the Risen, the Transformed One. The external feature which, in addition to the one already mentioned, some assume, is less certain. "She thinks the gardener (xix. 41) of Joseph of Arimathea is before her, and that he has assigned the body another place. The circumstance that the Risen One was clothed with the *subligaculum*, or loin-strip, which crucified persons wore, and the same also that field and garden labourers were in the habit of

[1] The addition Ἑβραϊστί, in accordance with B, D, L, O, X, Δ, Sin., is received by Tischendorf.

[2] The first μου is wanting in B, D, X, Itala, Tischendorf. It was probably supplemented, in imitation of the subsequent μου.

wearing, might incline her the more to this opinion." Tholuck (following Hug), Kuinoel, Paulus, and others, have even clothed Him in the dress of the gardener. On the other hand, Magdalene's faculties were concentrated within; she was in a visionary mood rather than in one favourable to acute observation; irrespective of the fact that her mind was not in the slightest degree predisposed to expect the appearance of the Lord. In a similar manner, the eyes of the disciples journeying to Emmaus were holden. Meyer denies the holdenness of the eyes in the present case (Grotius); perhaps because he imagines it to be the fruit of some magical working.

Ver. 15. IF THOU HAST BORNE HIM HENCE.—She does not name Him. She takes it for granted that every one is thinking of Him only. Of course, if the supposed gardener *had* carried away the Lord, he would understand her saying (Meyer); otherwise it were necessarily unintelligible to him. She will go, she will bring the body. Her assuming a posture with a view to hurrying away in a certain direction, is evident from the following: "she turned herself." We cannot infer from these words that she turned directly to the *grave* again. She gives herself credit for sufficient strength to enable her to carry the corpse and deposit it in the tomb again. For at this very time it should be receiving anointment at the hands of the women.

Ver. 16. MARY.—His voice had the same unique sound as before (see Luke xxiv. 35; comp. 30, 31); especially the call by name (Isa. xliii. 1). Since the voice of every human being in a healthy condition is the expression of the man within him, we can infer the *impressiveness* of *Jesus'* voice, without having a more definite conception of it. Recollections of things that address themselves to the ear are the most enduring, observes Strauss in his *Glockentöne*. The manifestation of God begins with the hearing-wonder, and dies away in it. The expression of the voice is concentrated in the naming of a beloved name.

RABBONI.—With the infinite expression of the salutation—*Mary*—with which Christ makes Himself known to her, the word of recognition corresponds—*Rabboni, my Teacher*. The evangelist cannot help reproducing the original Hebrew word in its sonorousness; therefore the interpretation. The solemnity of the passage is not contained in the explanatory supplement, but in the Rabboni. We can infer from that which follows that she meantime has fallen at His feet and embraced them, "like those women in Matt. xxviii. 9, and the woman that was a sinner, Luke vii. 39," *i.e.* her own self at the time.

Ver. 17. HOLD (TOUCH) ME NOT.—Interpretations of the enigmatical μή μου ἅπτου:

1. "HANDLE (TOUCH) ME NOT" [in a literal sense].

a. Strictly *supernaturalistic*. Jesus demands a greater reverence

for His body now that it has become divine (Chrysostom, Erasmus, and many others). Unseasonable devoutness and insufficient explanation of γάρ ("*for* I have not yet ascended").

b. Decidedly *natural*, in various apprehensions. Ammon: Jesus desired to spare her the touching of One levitically unclean. Paulus: His wounds still pained Him, therefore touching Him would have hurt Him!

c. Spiritualistic. Weisse: He was still bodiless, a mere spiritual apparition (a ghost).

d. Gnostic. Hilgenfeld: He as yet appeared only as a mere man, being not yet reunited to the Logos, and therefore adoration was unseasonable.

e. Physiological. Because the new, glorified corporeality of Jesus was still so tender as to shun every vigorous grasp (Schleiermacher).

f. Psychological. Handle me not for the purpose of examining whether it be really myself in the body, or my glorified spirit (Meyer (following J. Fred. von Meyer), Lücke).

2. "HOLD ME NOT FAST."

a. Supernaturalistic. Seek not thy confort in my *present appearance by terrestrial contact,* but *by spiritual communion* (Aret., Grot., Neand., and others).

b. Historical. Tarry not with me, but make haste and discharge the message; time enough later for handling, greeting, holding (Beza, Calovius, Bengel).

c. Spiritualistic-mythical. Jesus was on the point of ascending, and did not desire to be detained by Mary (Baur, Kinkel: One of the numerous ascensions occurring in the period of the forty days was about to be performed).

d. Christologico-psychological. Hold me not as though we were in the perfection of the existence of that world beyond us; for *I* am not yet ascended, etc., to say nothing of *thyself.* (*Leben Jesu,* ii. 1661, iii. 744.[1] Hofmann, Luthardt, Tholuck. As regards the sense, similarly Luther and others at an earlier period.)[2]

On the fact that the term ἅπτεσθαι does not barely mean *to touch, to handle,* but that it also particularly denotes a *hanging upon,* a *holding fast,* see Tholuck, p. 434 [Krauth's transl. p. 411]. Tholuck divides the interpretations into two classes, one of which discovers the reason for the repulse in the *not yet glorified condition of Christ;* while the other maintains that it lies in the *glorified* state of the Lord. According to the distribution into ἅπτεσθαι, *to lay hold of,* and *to hold fast,* the former is by preference interpreted as signifying the *catching hold* of the knees, *worshipping.* Yet not exclusively. The design of Jesus' speech was undoubtedly to limit

[1] Tholuck's classification of J. P. Lange, p. 436, rests upon a mistake.

[2] The conjectures, in despair of the text, σύ μου ἅπτου (Gersdorf), and μή σου πτίου, need merely be mentioned.

the exuberance of Magdalene's rapture, to deprive her of the new illusion which is persuading her that every difficulty and danger of her life is laid behind her, that external intercourse with Jesus is now to continue, and that it is the supreme thing,—and so to guide her feeling into a practical channel. Hence the commission.

TO MY BRETHREN.—So He calls the disciples by a new name of familiar co-ordination. Meyer: He means her to gather from this that His appearance is not as yet a super-terrestrial and glorified one. Glorification, however, does not put an end to the brotherly feeling. Bengel: The word is designed to speak peace to the disciples concerning their flight. Right, but too narrow. Christ breathes in the paradisaic peace of the new reconciliation. God is become the Father of the disciples; He greets them in the dignity of their new life, in which He will soon make them glad through the Spirit of adoption, as co-brothers in the new kingdom that is now founded, and as co-heirs. The relation of humanity to God is changed, the new paradise is opened; together with the new Man there are born into the world His brethren *in spe*, He nevertheless remaining the Lord and King of them (Tholuck). It is the intimation of the relationship of reconciliation (Apollinaris, Luther, Bucer).

I ASCEND.—The imminent ascension spoken of as already present, since He even now finds Himself in the new heavenly state, or transition state, which is the condition of ascension.—TO MY FATHER AND YOUR FATHER. He does not say to *our* (as also elsewhere *your Father, my Father;* Matt. vi. 9, After this manner pray *ye: Our Father*), for the relation in which He stands to the Father is, in its character of an eternal, immediate, principial relation, specifically different from their mediate relation to the Father. Still this positive assurance is herein contained: My Father is also your Father now; ye shall be glorified along with me.—TO MY GOD. There is the same contrast again on both sides in His generalizations. His consciousness of God is specifically unique, and the source of theirs (Eph. i. 3). But as in the resurrection the Father has demonstrated Himself to be *His* almighty God, so in future, in their course of life and victory, He will prove Himself to be *their* God also.—Thus is Magdalene made the first evangelist of the resurrection to the apostolic circle itself, the Lord having also first appeared to her.

Ver. 18. MAGDALENE COMETH.—She is obedient to the commission. She first announces her joy that she has seen Him, then discharges His commission. According to Meyer, there is a difference between this commission and the passage Matt. xxviii. 10. Progress, however, from the most general disclosure to a more special one never constitutes a difference. Otherwise, the announcement of His imminent ascension would also present a difference from the directly following revelations of Jesus in the circle of disciples, as recorded by John himself.

DOCTRINAL AND ETHICAL.

1. *Mary Magdalene*, the first guardian of the Holy Sepulchre. The later and present guardians of it.

2. The *angelic* apparitions at the birth, passion, resurrection, and ascension of the Lord mark these moments as the great epochs in the life of Jesus. For the angelic world does, in general, emerge into view in the grand epochs of the kingdom of God. Therefore particularly in the life of Abraham and in that of Moses; at the founding of the covenant religion, and at the establishment of the Old Testament theocracy. For this reason, after the establishment of the new covenant in the life of Jesus, there is a withdrawal of angelic apparitions in all the period through which the church's history extends; their return, however, is promised for the end of the world. The psychological reason is contained in the fact that in all those moments the human world is brought into closest proximity to the spirit-world; that the whole form of the visible world vanishes, to a greater or less degree, from the deeply moved elect on this side the gulf, and in the deep twilight of this world there uncloses within them a ghostly vision for the spirit-world. See the author's *Positive Dogmatik*, p. 578 ff.

3. That the perception of the angels in their objective manifestation was still conditioned by the liberation of a visionary faculty on the part of those who beheld them, results from the history of the resurrection. Peter and John see no angel here, the other women see but one angel, Magdalene sees two angels. Similar relative degrees of visionary perception are announced, ch. xii. 28, 29; likewise Acts ix. 7, ch. xxii. 9. Comp. Dan. x. 7.

4. Christ's superiority to the angels,—a doctrine taught by Scripture, Matt. iv., ch. xxvi. 63; Eph. i. 21; Phil. ii. 10; Heb. ii. 5 ff.,—Mary Magdalene, who was scarcely dogmatically instructed therein, here scenically sets forth, in accordance with the instinct of Christian vital feeling.

5. The fact of Mary's recognising the Lord by her *ear* rather than by her *eye* is entirely in agreement with the laws of manifestation. According to these laws, wonders which address themselves to the hearing are of earlier and more frequent occurrence, and of later withdrawal, than such as appeal to the sight. Here, however, it is at the same time a testimony to the spiritual and divine character of Magdalene's attachment to the Lord. She knows Him by the tone in which Christ calls her name. Through the human call she becomes aware of the divine call, the perception of which constitutes the most blissful experience of the elect. See Isa. xliii. 1.

6. A dialogue most brief, and yet most pregnant: *Mary; Rabboni.*

7. HOLD ME NOT. In no moment of blissful ecstasy may we forget that we are still on earth, and still have a mission here.

Even Mary must attain to a consciousness of the situation. The fact that Mary had not yet arrived at the goal was gently expressed by the Lord in the saying that He Himself had not yet reached it. At the same time there is here intimated the truth, that spiritual communion with the Lord constitutes the essential part of a beatifying communion with Him, and is the condition of the bliss of beholding Him [face to face].

8. The message entrusted to Mary. It is addressed *to the brethren.* It is a message concerning the imminent perfecting of Christ. He does not speak of His resurrection; He speaks of His imminent ascension. His eye glances forward to the supreme goal. He designates His glorification as an ascension *to His Father,* in His character as the Son of God; *to His God,* in His character as the glorified Son of man. This His ascension is, however, to redound to the advantage of His brethren as well as His own good. Hence the saying runs, "and to your Father," etc. It is to be observed that Christ connects His relation to God with that of His brethren, and also makes a distinction between the two.

9. The first Easter-message addressed by Christ to the apostolic circle itself was discharged by a *woman,* a female disciple, who, without doubt, was formerly the great sinner. The first manifestation of Christ was apportioned to Magdalene, as was the first manifestation of the angel of the Lord in the Old Testament to the Egyptian maid Hagar; doubtless for the reason that both, being in a condition most sorely needing consolation, first had need of the manifestation, and were moreover mentally disposed to receive it. "*Wenn wir in höchsten Nöthen sein.*"[1] ("When in the hour of utmost need.") At such a time is evolved the ability of perceiving the most wonderful help.

HOMILETICAL AND PRACTICAL.

See the DOCT. NOTES.

Mary Magdalene at the sepulchre of the Lord: (1) How disconsolate: (*a*) she standeth chained to the spot, as the guardian of the sepulchre; (*b*) she weepeth; (*c*) she stoopeth down. (2) How comforted: (*a*) she seeth the angels; (*b*) she seeth the Lord; (*c*) she is made a messenger of joy to the flock of disciples.—The spiritual unity in the great change experienced by Mary: (1) In all her desolation, love for the Lord remained the light of her life (her faith and her hope); (2) in all her bliss there remained the painful pressure of her longing after the consummation.—How the Lord crowneth love for Him: (1) She sought the body of the Lord to anoint it, and received the anointing of the Spirit from the living One; (2) in her grief for the body, she hoped in the living

[1] [Beginning of a German hymn by Paul Eber (1547). See Schaff's *German Hymn Book,* No. 336; English translation by Miss C. Winkworth.—P. S.]

One, and became a messenger of life to the whole church of Christ in all ages.—The blessing of true mourning at the grave.—The saying, "Blessed are they that mourn," most conspicuously fulfilled.—The angels at the feet and head of the dead and risen Lord.—While pious men weep, there is already prepared for them supreme consolation.—The threefold conversation of Mary indicative of three degrees of her Easter-joy: (1) With the angels; (2) with the Lord; (3) with the disciples.—The great school of the Spirit of Christ: (1) At first she thought it impossible to part from the body of Christ; (2) and soon she learns to let the Risen One Himself externally go home.—The mood of Mary when desirous of detaining the Lord, compared with the mood of Peter on the mount of transfiguration.—The message of the Risen One to His disciples: (1) Addressed to His brethren; (2) a message concerning His ascension on their behalf also; (3) the preparation for His appearing in the midst of them.—The first sermon about the Risen One: (1) Delivered by a soul that was nigh unto despair; (2) by a woman; (3) by a pardoned sinner.—How she discharges the message: (1) She speaks of her blessedness (I have seen the Lord); then (2) she faithfully delivers the saying. Application: Thus, in the true preaching of Christ, the testimony of experience and the commanded word must accompany each other.—The Christian life, until the consummation, an eternal alternation of beholding and renouncing (or of receiving and sacrificing; making holiday and working).—The mission to the brethren ever the precious heavenly fruit of the beholding of Christ's glory.

STARKE: Even pious souls do often err when they yield too much to those emotions which are good in themselves, Luke xxiv. 17 f.—Oh how many peek and pine without cause!—HALL: Holy desires always prosper, Prov. viii. 17.—To speak comfortably to the afflicted is praiseworthy, and in accordance with the custom of the angels, yea, of the great God Himself, Luke vii. 13; 1 Thess. v. 14.—*Ibid.:* Many a tender and humbled soul mourns over the loss of its Saviour, and yet He the while is beside it, Cant. iii. 1–4.—HEDINGER: The greater and more intense the misery of a distressed soul, the nearer Christ is; but He is not immediately recognised in the darkness.—CANSTEIN: It stands to reason that believers, Jesus being risen, should not weep nor be sorrowful, but put in practice the words of St. Paul, "Rejoice in the Lord alway," etc., Phil. iv. 4.—HALL: Jesus knoweth His sheep by name, ch. x. 3. Whoso is a true sheep of Jesus, knoweth also the voice of his Shepherd, ch. x. 4.—CANSTEIN: Christ's voice still presses upon our ears, and pierces into our hearts when He calls us by name.—HEDINGER: Unto faithful hearts there suddenly ariseth a light of joy, Ps. xcvii. 11; yet must they moderate their longing, and be satisfied with the brief glimpse granted them. The Lord will not have them hang upon His gifts and friendliness, but upon Himself

and His love.—ZEISIUS: Eve, the first woman, brought transgression into the world; Mary, on the other hand, was the first preacher of restored, eternal righteousness.—*Bibl. Wirt.:* Through Christ's resurrection we are become His brethren and God's children. Now if we be children of God, we are also His heirs, and joint-heirs with Christ our Brother to eternal blessedness, Rom. viii. 17.—CRAMER: As woman was the first to serve the devil, so she must be the first to serve Christ, 1 Tim. ii. 14.—HALL: Unto the upright there ariseth light in the darkness, from the Gracious, Compassionate, and Righteous One, Ps. cxii. 4.[1]—GERLACH: The inquiry of the angels concerning a thing which they know, is to be understood similarly with Christ's question to the blind men: What will ye that I should do unto you? Grief when uttered makes a man susceptible of consolation.—Before this speech of Jesus one manuscript inserts the words, "And she ran toward Him to lay hold of Him," which, even if John did not write it, we of course are to supply mentally.—*Father* has particular reference to His divinity, *God* to His humanity. Here for the first time He significantly calls them *brethren* (comp. Matt. xxviii. 10).

GOSSNER: Angels ministered unto the Lord after His temptation: they likewise ministered unto Him in His death and at His resurrection, as well as at His birth and His ascension. They were present everywhere, upon every occasion.—And behold, as Mary turneth away from every creature, even from the angels, she findeth and seeth *Jesus standing!*—We might at times become disconcerted at the greatness of the Lord, and at our own amazing littleness and distance from Him, the while He is desiring to draw so near unto us, and behaveth Himself so brotherly toward us. For the prevention of such feeling on our part there was no better means than His own positive declaration: I am your Brother, I am one of you, and I go as such unto our Father; for I have one God and Father with you; my Father is your Father; my God is your God; I indeed claim the pre-eminence, yet do pretend, notwithstanding, to be one of you.—Our Brother is the Supreme Good; the Supreme Good is our Brother!

HEUBNER: How brief is the season of tears! Even whilst we weep, the Author of joy is at our side, ready to wipe away our tears.—Love hides itself in order that it may, on discovering itself, occasion us the more surprise and joy. What is this whole life of trial and misery—exile? A hiding of the heavenly Father's love. —The measure of affliction the measure of joy.—He who tendeth the heavenly plants of His Father, *was* in a certain sense *the gardener.*—Strive that Jesus may one day call thy name too, that thou mayest not belong to those spoken of in Ps. xvi. 4.—*Mary* and *Rabboni:* just two words constitute the entire heart-conversation, but they are words full of power.—(JUSTINUS:) Moderate now

[1] [The above is a literal rendering of the passage as it stands in Luther's version.]

thy craving for me, for in heaven only shall our intimate, perfect connection begin; earth is not the place of perfect union. Yonder alone shall the soul's longing for Jesus be satisfied. Do not now accompany me, do not now follow me as if the old intercourse still lasted.—"St. Peter and St. John have no more than Mary Magdalene and I and thou! Take them all in a lump,—they are all brethren together" (Luther).—As yet we ascend not, but we shall one day ascend. Comp. REINHARD'S *Himmelfahrtspred.* 1809, and THEREMIN, *Pred.* 1819, iii. 110–18.—Hüter, *Zeugnisse christlicher Wahrheit*, Bielefeld 1858; Mary Magdalene's Easter-celebration: (1) The Easter-sorrow of Mary Magdalene; (2) her Easter-joy.—*Ibid.:* That none can rob us of the true Easter-joy: (1) The character or nature of Easter-joy; (2) the subject of Easter-joy, or the good whereat we rejoice on the Easter-feast.

(III.)

HOW CHRIST FREES THE CIRCLE OF DISCIPLES FROM THE OLD FEAR, AND BY THE BREATHING OF HIS SPIRIT RAISES THEM TO A PRESENTIMENT OF THEIR APOSTOLIC CALLING.

CHAP. XX. 19–23.

(Mark xvi. 14; Luke xxiv. 36 ff.; John xx. 19–31, *Pericope for Quasi modo geniti.*)

19 Then the same day at evening, being the first *day* of the week, when the doors were shut [When therefore it was evening on that day, the first of the week, and the doors had been shut, or, the doors being shut] where the disciples were assembled [*omit* assembled][1] for fear of the Jews, came Jesus
20 and stood in the midst, and saith unto them, Peace *be* unto you. And when he had so said, he showed unto them *his* hands and his side [And having said this, he showed unto them both his hands and his side]. Then were the disciples glad [The disciples therefore were glad] when they saw the
21 Lord. Then said Jesus [he said] to them again, Peace *be* unto you: as *my*
22 [the] Father hath sent me, even so send I you. And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost
23 [lit. Receive Holy Spirit]: Whosesoever sins ye remit, they are remitted [have been remitted][2] unto them; *and* whosesoever *sins* [omit *sins*] ye retain, they are retained [have been retained].

[1] συνηγμένοι is omitted in accordance with A, B, D, etc., Lachmann, Tischendorf. An exegetical addition.

[2] The reading ἀφίωνται, in accordance with A, D, L, O, X, Lachmann, in opposition to the reading ἀφίενται, B, E, G, K, etc., Tischendorf. On ἀφίωνται instead of ἀφίενται, see Winer, p. 91.

EXEGETICAL AND CRITICAL.

The parallel passage in Mark recounts how Jesus, after His entrance into the circle of disciples, rebuked their unbelief; the parallel in Luke makes the entrance of the Emmaus disciples into the circle of apostles precede the Lord's appearance, and makes Peter and the two journeyers to Emmaus exchange Easter-messages; Luke also hints at the gentle reproof of the disciples' unbelief,—the feature more powerfully brought out by Mark. He likewise reports, more explicitly than John, Jesus' invitation to the disciples to touch His hands and His feet, His eating before them, and His exposition of the Scripture concerning His sufferings and resurrection. Tholuck justly remarks that Luke xxiv. 44–49 bears a relation to vers. 22, 23 in our passage. Individual traits in this section of Luke may belong to a later meeting, or have been amplified later; assuredly nothing but the section beginning with ver. 50 belongs to the last manifestation of Jesus. The most important thing remaining for John was to supply the facts of Jesus' appearing to the disciples as they were sitting with shut doors, His announcing to them His return by bestowing upon them His peace-greeting (ch. xiv. 27), and His re-ratifying of their apostolic calling (forfeited by their flight), accompanying this act by a breathing upon them, which was preparatory to the outpouring of the Spirit.

Ver. 19. WHEN THEREFORE IT WAS EVENING ON THAT DAY.—The evening of that Sunday, the first resurrection-day.

AND THE DOORS HAD BEEN SHUT.—This circumstance is emphasized, as ver. 26; comp. Acts xii. 13.

1. Unfounded softening of the expression. Calvin and others, Baumg.-Crus.: The doors had suddenly opened *ad nutum divinæ majestatis ejus.* According to Lücke, the statement is even reducible to a mere unexpected, sudden appearing.

2. Unfounded intensification of the expression. He pressed bodily *through* the closed doors. In the interest of the [Lutheran] ubiquity-doctrine, Quenstädt.

3. A miraculous appearing, unqualified as to its manner, indicative of the higher condition in which He found Himself subsequently to His transformation (Luke xxiv. 31, ἄφαντος γενέσθαι; John xxi. 1, Mark xvi. 12, φανεροῦσθαι. F. Kühn, *Wie ging Christus durch die Grabesthür?* 1838. Tholuck). A. Tholuck: The description leads to the conception "of an unconfinedness to the limits of space"—bounds of locality.—Primarily it indicates nothing but a simple power of the glorified life of Christ to move unrestrainedly, to appear and disappear; His local definedness, which is one with bodily circumscribedness, remaining the while undestroyed. According to Baur, an immaterial constitution was ascribed to Jesus; according to Meyer, the body of Christ was not

yet glorified; as according to Lücke, who, in opposition to Olshausen (who distinguishes between the docetic and glorified body), remarks that a something intermediate betwixt the ethereal consistency of angels, and material corporeal solidity, is to him inconceivable. Nevertheless, the idea of the body as dynamically transformed into the pure organ of the spirit is everywhere established in the New Testament (see 1 Cor. xv. 49).

PEACE UNTO YOU.—The customary greeting is here filled with the weight of the resurrection-message, and all that proclamation of salvation therewith connected; at the same time it is a fulfilment of the promise, ch. xiv. 27. See EXEG. NOTES there.

Ver. 20. HE SHOWED UNTO THEM.—See Luke xxiv. 40. According to Meyer, a difference is constituted by the mention in that passage of the *feet* instead of the *side*.

Ver. 21. AS THE FATHER HATH SENT ME.—Comp. Matt. x.; John xiii.; Matt. xvi. 19, ch. xviii. The second εἰρήνη ὑμῖν solemn, more definitely proclamatory of the infinite import of the salutation; not, however, a farewell greeting, as Kuinoel and others have interpreted it.—EVEN SO SEND I YOU. Analogy of dynamical authority. The Father now sends Him out of the kingdom of resurrection and reconciliation to them; so likewise the Son sends them out of this kingdom to the world. That therewith their reinstitution into office is simultaneously expressed, in connection with an amplification of that office (henceforth they are witnesses for the Crucified and Risen One), is obvious, in accordance with the stronger analogy of ch. xxi. 15 ff. But as, at the first bestowal of apostolic dignity, Peter took precedence of the others, so now the general restitution of the whole body precedes a more explicit restitution of Peter. Comp. ch. xvii. 18.

Ver. 22. HE BREATHED ON THEM.—Different interpretations:

1. Simply the prophetico-symbolical heralding of the Holy Ghost (Theod. Mopsueste, Bullinger, Lampe, etc.). This view is contradicted by: (*a*) The act; (*b*) the aorist imperative λάβετε; (*c*) the remark that in this case the act were but a repetition of the promise contained in the farewell discourses.

2. It is the *gratia ministerialis* rather than the former *gratia sanctificationis;* not, however, as yet the pentecostal communication or *gratia* χαρισματική (Theophylact, Maldonat, and others).

3. It is *holy* spirit (πνεῦμα ἅγιον without the article), but not yet *the* Holy Spirit, nor yet *the* Spirit of the new birth, of the world-mighty Jesus (Hofmann and Luthardt; see thereupon Tholuck and Meyer).

4. It is a quantitative, precursive communication of the Spirit, in accordance with Christ's not yet perfected state of glorification (Origen, Calvin, Neander, Stier, Tholuck. Meyer: A veritable ἀπαρχή of the Holy Ghost).

We have to consider on the one hand the afflation, and on the

other hand the design of this bestowal of the Spirit. The afflation is an *afflatus* with the new life of the resurrection, and so the symbol, as the commencement of the communication of His resurrection-life, *i.e.* life in His Holy Spirit. The degree of this communication, however, is determined in accordance with their present need: they must even now have power to gather the resurrection church, and to distinguish it from the world, in like manner as it, as the substratum of the people's church shortly to be established, is to be thoroughly distinguished from the Israelitish church. In respect of this consideration, this *gratia* is doubtless specially *ministerialis*. They have not yet the gift of communicating the Holy Ghost, but they do possess that of discerning the Holy Spirit when already communicated.

Ver. 23. WHOSE SINS YE REMIT.—By proclaiming and promising to them forgiveness while ye receive them into your fellowship.—THEY ARE (HAVE BEEN) REMITTED UNTO THEM. See TEXT. NOTES. Meyer's antithesis: "They *become* (will be) remitted (according to the reading ἀφίενται), and they *are* (have been) retained (κεκράτηνται), is to be refuted first by the codd. which read ἀφέωνται, secondly by the exegetical demand that the two terms should form a parallel. Their remitting of sin and retaining of sin will, as a prophetically ministerial act, rest upon corresponding acts of God, already accomplished in the Spirit; not, however, have these acts as a result, or still less effectuate them. They will be influenced in these acts by Christ; they will not influence Him. The term *remit sins* is akin to the term *loose*, Matt. xvi. 19; the term *retain*, or *retain together*, is akin to the term *bind*. See Comm. on *Matthew* at the passage designated, note (*Leben Jesu*, ii. p. 889). The Lord does here but invert the expression, thereby indicating the now decided New Testament standpoint, in which redemption [loosing], forgiveness, advances into the foreground. Here, then, as in those other passages, Matt. xvi. 19, xviii. 18, it is the *potestas clavium* in its broader sense; not merely, in accordance with the Heidelberg Catechism, the preaching of the holy gospel and Christian penitential discipline (if it were confined to these, the latter branch would have to be considered as having reference also to reception into the church: open the kingdom of heaven to believers), but in a still more extended sense, in accordance with the *Artic. Smalc.*: *Mandatum docendi evangelium, remittendi peccata, administrandi sacramenta, præterea mandatum excommunicandi;* in which summing up the second and fourth items should really be regarded as expressed in the third, *administrandi sacramenta*. In reality, the stations of the *potestas* are these: (1) The preaching of the gospel; (2) establishment of the preliminary conditions of reception; (3) reception into the church; (4) penitential discipline in the real sense of the term. In a narrower sense it is undoubtedly the *potestas* of reception through baptism, and of reception through

repentance and absolution, together with the *potestas* of the opposite denial of reception, or exclusion. The symbolic prefiguration of the administration of the church by the administration of the keys of the house of David, Isa. xxii. 22, is, in consciously symbolic terms, continued in the Revelation (ch. iii. 7). See Tholuck, p. 441 ff.; Julius Müller, *Deutsche Zeitschrift*, 1852, p. 55.

DOCTRINAL AND ETHICAL.

1. Christ, the Risen One, first appeared unto *individual* souls, then to the *congregation* of the faithful. We find a repetition of this in the history of the church.

2. The night of Christmas, the darkness of Good Friday, the evening of the Supper, the first Easter evening: glorious hours of the ever brighter shining of the Dayspring from on high (Luke i. 79). At evening-time it shall be light, Zech. xiv. 7.

3. *How Christ, as the Risen One, bursts through the fear* of the company of *disciples:* (1) The fear of the Jews; (2) the fear of His own ghost-like apparition; (3) the fear of the whole world (ver. 21); (4) the fear of the power of sin and guilt (ver. 23); (5) the fear of terrors of judgment ("whosesoever sins ye retain," etc.).

4. The first Easter church in its changing forms: (*a*) A church of secret, fugitive disciples; (*b*) a church of festive, glad believers; (*c*) a church of anointed and commissioned apostles.

5. *How Christ cometh into the midst of His people:* (1) In spite of closed doors; (2) with the salutation of peace; (3) with the firstling gift of the Spirit; (4) with the commission of the apostolic embassy; (5) with the bestowal of apostolic plenipotence.

6. The *entrance* of Jesus whilst the doors were *shut*, an evidence of His higher, *glorified corporeality.*

7. The *peace-greeting*, or the transformation of the every-day formula of salutation into the loveliest, richest evangel, by the mouth of Christ.

8. The *mission* of the *disciples* from Christ measured in accordance with the mission of Christ from the Father.

9. The *first gift of the Spirit*, or how, in the Easter feast of Christ, the last shadows of Good Friday (*fear of the Jews*) come in contact with the first light of Pentecost (*He breathed on them*).

10. The inseparable connection of apostolic plenipotence with the apostolic embassy. See Matt. xvi. 10; ch. xviii. 18.

HOMILETICAL AND PRACTICAL.

See Commentary on *Mark*, p. 163 f.; *Luke*, p. 398 f. The DOCT. NOTES.

Quasi modo geniti: or Christ the First-born from the dead, Col.

i. 18.—The transformation of the apostles' fear of the Jews into the loftiest feeling of triumph over the whole world (ver. 21).—How all things ensue from the peace of the Risen One: (1) The joy, the mirth of the disciples; (2) spiritual life; (3) the evangelic mission; (4) apostolic spiritual severity and clemency in the administration of the gospel.—When the doors are shut to the world, then are they (in the highest sense) open to the Lord.—The union of familiarity and majesty in the first manifestation of the Risen One in the church.—The first great fulfilment of the promise, Where two or three are gathered together in my name, there am I in the midst of them.—The day of Christ's heavenly birth from the dead, a birthday of all Christian blessings: (1) Of peace and joy in believing; (2) of Sunday and the feast-days (for now, for the first time, do the remaining festivals receive their true signification); (3) of religious worship (*cultus*), and of rest from labour, in the Spirit; (4) of the apostolic mission and of preaching; (5) of New Testament discipline and social consecration.—The life-breath of Christ, the true mission to the world.—The judicial sentence of the apostolic church: (1) In respect of its divine institution; (2) in respect of its historical obscuration; (3) in respect of its eternal import. Or: (1) As a sacred power; (2) as an accountable right; (3) as a solemn duty.—The great word: Sent from Christ as Christ from the Father.

STARKE: The experience of an afflicted and tempted person may be very different in the evening from what it was in the morning.—The lying in wait of the wicked must conduce to the best interests of the godly, in this respect also, viz. that the godly refrain themselves from them, and hence are not led away by intercourse with them, nor condemned with them.—ZEISIUS: What a precious and unspeakable fruit of the merit and resurrection of Christ is peace with God in the conscience!—Yea, peace and joy in the Holy Ghost are two particular precious fruits of the resurrection of Jesus and of His spiritual kingdom.—HALL: When Christ, the Morning Star, riseth upon the soul and discovereth Himself unto it, nothing but joy can spring up.—ZEISIUS: So soon as Christ rose from the dead, He instituted the office of the ministry: of what exceeding importance, then, must this office be!—HALL: He who desires that Christ should entrust to him the great embassy of His gospel, must likewise first receive His Spirit.—A testimony of the divinity of Jesus Christ, for the Holy Ghost is God, and therefore no one can give that Holy Ghost who is not himself God, ch. xv. 26.—In the evening and at night Jesus did take in hand many momentous things for our sake: He was born in the night; He suffered Himself to be taken prisoner in the night; He instituted the Lord's Supper in the night; and in the evening, when He was risen from the dead, He instituted the ministry of the New Testament. If we pondered these things every evening, we should make

a holier use of the evening hours, and not perform so many works of darkness in the night!

BRAUNE: In so far as we are sinful, Christ is sent unto us from the Father; but in so far as we are redeemed, we are sent as His witnesses unto others, that we may be co-labourers, not in our, but in His work. Amid the consciousness of our weakness and frailty, we should hold fast the sense of the loftiness of our calling as redeemed ones, and by the former feeling be but the more impelled to suffer ourselves to be redeemed and reconciled to God, to the end that the latter feeling may become true and strong: whoso but suffereth himself to be redeemed will draw others also into this beatific fellowship.—"He breathes on them." Like a *friend's breath* upon the cheek shall the Holy Spirit of God come unto man's spirit.—Unto sanctified [consecrated] personalities the Redeemer commits the forgiveness of sins; these commissioned ones are a terror and vexation to the wicked, but friends to the good. That which the Redeemer here says concerning the remitting and retaining of sins, may be compared with what He says of loosing and binding for the kingdom of heaven, Matt. xvi. 19, xviii. 18.—Sanctified [consecrated] personalities are, as St. Paul says of the gospel, 2 Cor. ii. 16, unto some a savour of life unto life, unto others a savour of death unto death.

GOSSNER: He, therefore, who is sent from Christ, who is Christ's messenger, must needs have received the peace of Christ, which is higher than all reason,—must likewise needs have received the Spirit of Christ; and this seal of the Spirit and of peace must give evidence of itself in him by the devolving of peace and anointing from him to others again, by others being filled and anointed therewith. All this is contained in that little word *as*.—But when ministers make their appearance who have nothing to recommend them save that they are puffed up by the spirit of this world, what will they accomplish? They will puff up others also with the same spirit of the world.

HEUBNER: *In the evening.* H. Müller, *Herzenssp.* p. 241: The Saviour will visit us in the evening. When the sun of the world hath set in our heart, the Sun of Righteousness ariseth.—Christians have often enough been obliged to assemble in secret; the Waldenses, for example, the Moravians, the Reformed in France, and others.—If Jesus come not into the assembly of Christians, it is cold, heartless, unfruitful.—Christ's peace-greeting was the spoil of victory—spoil which He won by death and resurrection.—Whoso hath followed Christ unto Golgotha, to him doth He shout His word of peace.—AUGUSTINE: *Cicatrices tituli gloriarum.*—Crucifixion and resurrection are inseparable; one is incomplete without the other. This is the sum of Christianity.—*The disciples were glad:* Behold the power of the appearing, the peace, of Jesus. From His peace comes joy.—Peace is indispensable to the mission of Jesus. A

man must have Jesus' peace in his own heart if he would be a messenger of peace to others; he must first be redeemed himself if he would preach redemption to others. Luther, in the postil to *Quasimodog.* Sunday, xi. 1040, writes this to all true Christians, after applying it to the apostles and the ministry; they can meet these requisites, not by their own strength, but in Christ's name, in the might of the Holy Ghost.—SCHLEIERMACHER, *Pred.* iii. p. 563. —COUARD, ii. p. 326.—MARHEINEKE, ii. p. 45.

IV.

HOW CHRIST PUTTETH THOMAS' UNBELIEF TO SHAME, AND CHANGETH THE DOUBTING DISCIPLE INTO THE MOST JOYFUL CONFESSOR.

CHAP. XX. 24–29.

(Chap. xx. 24–31 *is the pericope for St. Thomas' Day.*)

24 But Thomas, one of the twelve, called Didymus, was not with them
25 when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see [I see] in his hands the print of the nails, and put my finger into the print[1] of the nails, and thrust [put] my hand into his side, I will not believe.
26 And after eight days again his disciples were within, and Thomas with them: *then* came Jesus, [Jesus cometh,] the doors being shut, and stood
27 in the midst, and said, Peace *be* unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust [put] *it* into my side; and be [become, γίνου] not faithless, but believ-
28 ing. And Thomas,[2] answered and said unto him, My Lord and my God [!]
29 Jesus saith unto him, Thomas [*omit* Thomas],[2] because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

EXEGETICAL AND CRITICAL.

The second appearance of Christ on the first Sunday after the resurrection-day, in the midst of the disciples, at Jerusalem, is entirely in accordance with the festal circumstances. The Easter Sunday was the third day of the paschal celebration. The next Friday, therefore, was the eighth. The disciples were not permitted to set out on their homeward journey on the Sabbath. On Sunday they either would not, or could not, set out, because

[1] Lachmann, in accordance with Cod. A., etc., Origen, Vulgate, reads here τόπου instead of τύπον. Meyer supposes the τύπον of the Recepta to be a mechanical repetition. But the reading τόπον can also have arisen from exegetical grounds. It weakens the solemnity of the expression.

[2] The καί before ἀπιστος, the ὁ before Θωμᾶς, and the Θωμᾶ before πεπίστευκας, are not firmly established.

this had now become their feast-day, and Thomas was not yet pacified (*Leben Jesu*, ii. p. 1704). It was probably the evening before their departure for Galilee, whither, as the place where all His disciples should see Him again, Christ had at first ordered the apostles. See Comm. on *Matthew*, ch. xxviii.

Ver. 24. BUT THOMAS, ONE OF THE TWELVE.—See ch. xi. 16; ch. xiv. 5; Matt. ch. x. His absence from the circle of disciples on the first Easter Sunday gives rise to the inference that he was wandering about, solitary and gloomy.

Ver. 25. BUT HE SAID UNTO THEM, etc.—We must distinguish between the strong *expression* of Thomas, and his *thought* itself. The testimony of his fellow-disciples does not suffice for him; he must first see the Risen One with his own eyes, and by touch convince himself of His corporeality, and of the identity of that corporeality with the Crucified One, before He can believe. On the fact that nothing, therefore, can be deduced from the expression of Thomas militating against the nailing down of the *fact* of the Crucified One, comp. Tholuck, p. 442.

Ver. 26. AND AFTER EIGHT DAYS.—That the disciples already attribute a particular importance to Sunday, is evidenced by the numeric completeness of their assembly.

That Thomas is an unbeliever willing to believe, his presence at this time seems to prove. Manifestly, the same place is meant as that in which they were eight days before. They were *within* again, in the same house. "Olshausen erroneously makes Galilee the scene of the appearance" (Meyer). "*To celebrate the resurrection-day*" (Luthardt). Meyer: "There is nothing to indicate this." It seems at least to be indicated by the fact that they were still tarrying in Jerusalem on this day, and probably waiting for the Lord.

Ver. 27. THEREFORE SAITH HE TO THOMAS.—Immediately after the peace-greeting Christ turns to Thomas, for it is with him that He has now to do, since he, in his doubting spirit, is a hindrance to the whole church. Christ's acquaintance with Thomas' state of mind and singular demand is not to be referred to a mediate knowledge on the part of Christ (through the disciples, Lücke); it is the fruit of an immediate knowledge.—REACH HITHER THY FINGER, etc. A triumphant challenge which, with loving irony, accedes to his demand, in order to the infusing of a salutary shame into him who made it, and who is now obliged to recognise the identity of personality by higher marks, especially by the Lord's knowledge of the deplorable state of his soul, and by His voice. Bengel: *Si Pharisæus ita dixisset: "nisi videro," etc., nil impetrasset; sed discipulo pridem probato nil non datur.*

AND BECOME NOT FAITHLESS; γίνου, not: *be* not faithless, Meyer. He had not been faithless hitherto, but he was in danger of becoming so. Tholuck: "Religious belief which demands the support of sensuous perception, runs the risk of making an entire

loss of faith." Nevertheless, the *sincere heart that needs and craves belief*, receives even in the hour of temptation the right signs, which transport it beyond the danger that threatens it. Such was the experience of Thomas. His faith was saved; the great sign of Christ's appearance quickly made the sickly plant burst forth into fairest bloom.

Ver. 28. MY LORD AND MY GOD.—Weakening interpretation of Theodore of Mopsuestia: "*Quasi pro miraculo facto deum collaudat.*" Alleging the expression to be addressed admiringly to God. Similarly the Socinians and Paulus. Against this view we cite, (1) εἶπεν αὐτῷ; (2) the reference of the words ὁ κύριός μου to Christ. Erasmus: *Agnovit Christus, utique repulsurus, si falso dictus fuisset Deus.* The excitement of feeling in which Thomas utters the adoring word in glorification of Christ, does not lessen the definiteness of his acknowledgment of Christ's divinity; it detracts merely from the definiteness of his dogmatical conception of it.

Ver. 29. THOU BELIEVEST.—According to Lachmann and Meyer, πεπίστευκας should be read as a question. Lücke objects against this view: It infuses into the words a tone of doubt as to the faith of Thomas. The doubt might indeed be expressive of this thought: Thinkest thou now that thou didst believe because thou hast seen me outwardly? Seeing did but help thy faith to be born. However, Jesus designs not merely to recognise the faith of Thomas (as He did the faith of the disciples, ch. xvi. 31), but also to institute a contrast between the road travelled by his faith and the faith of others. *Thou believest.* The perfect; properly, *thou hast believed*, hast become believing—a believer.—BLESSED ARE—properly THEY THAT SAW NOT, AND BELIEVED; [OR, WHO NEVER SAW, AND YET BECAME BELIEVERS, οἱ μὴ ἰδόντες, καὶ πιστεύσαντες.] Meyer: The aorists indicate, not *habitude* (Lücke), but those who *have believed* from the time the μακαριότης is predicated of them. The saying is so constructed as, (1) to intimate a peculiar praise of the other disciples who first believed, as well as to touch them, likewise, in its blame; (2) it, however, does not exclude Thomas (from this blessedness), inasmuch as he too commenced to believe before he had seen; it establishes (3) a general rule destined for the beatification of the believing church at a later period; at bottom, however, it is (4) generally declarative of the innermost essence of faith. Tholuck discovers a distinction of a *degree of faith* higher than that supported by sensuous perception: "That faith, namely, which, supported by the Word and the inner demonstrative power of the Word, believes, as St. Paul has it, παρ' ἐλπίδα ἐπ' ἐλπίδι, Rom. iv. 18; comp. John iv. 48." There might be question of a higher *way of faith;* but the *degree of faith* attained by Thomas should certainly not be designated as a lower one. Baur seeks to contradistinguish faith resting upon external events and that faith which is abstractly certain of what it holds. According to this view, Christ called

blessed the *quasi*-faith of modern spiritualists, who claim that they are satisfied with mere abstract religious ideas, and are able to do without those facts in which the ideas have been realized! Christianity, however, is the indissoluble synthesis of idea and fact, and an idea-belief which pretends to discredit the belief in facts is a kind of platonizing mythologism, wherever it may start up with grand mien in these days. Meyer more correctly distinguishes belief in something which has occurred, *with* and *without* one's own sensuous perception. Christ did not reject that *belief* which seeks and finds confirmation in the way of doubt and investigation; neither, therefore, did He reject the corresponding *way* of belief; He did, however, point out the danger of that way, in which it is possible for doubt to separate itself from a trust in spiritual experience, and, in consequence of the impulse after sensuous experience, to turn into unbelief and apostasy.

DOCTRINAL AND ETHICAL.

1. The *character* of *Thomas*, and its import for the church. See the citations of the EXEG. NOTE on ver. 24.

2. The correct element in Thomas' expectation: That the body of the *Risen One* would of necessity be indubitably recognisable by the stigmata of the *Crucified One*.

3. The *doubt* of Thomas: (1) Wherein allied to unbelief; (2) wherein distinct from the same. Thomas comes into the congregation of the believing disciples.

4. The manifestation of Christ for Thomas. The confession of Thomas. The ascription of blessedness to those who see not and yet believe. See EXEG. NOTE to ver. 29.

5. *On the eighth day*, or the repeated sanction of *Sunday*.

HOMILETICAL AND PRACTICAL.

THOMAS. His nature. His sin. His worth. His salvation. His Easter festival. His confession. His example.—The Thomas-souls in the church of disciples: (1) How they are a detention to the church; (2) how they are worthy of its indulgence and clemency; (3) how they finally conduce to its confirmation in the faith.—The order of Christianity: (1) First believing without seeing; (2) then seeing in order to become perfect in believing.—Christ the Master, also Thomas' Master.—Also the Master of Thomas-natures.—The certainty of Christ's resurrection is mighty enough to shame every sincere doubter.—The difference betwixt solitude and solitude: (1) A solitude of Magdalene, who first saw the Lord (pure grief, constant seeking); (2) a solitude of Thomas, who saw Him last (gloomy, repining, and brooding).—Thomas' doubt converted into a blessing to the faith of Christendom.—Thomas

the character-portrait of honest doubters: (1) He holds fast the possibility of belief; (2) he put himself in the way of attaining belief.

STARKE, ZEISIUS: How perilous it is to forsake the assemblies of the saints! therefore doth the apostle exhort: *Let us not forsake*, etc., Heb. x. 25.—It is a blessed hour when, whilst men are fooling away the time with the world, Jesus doth please to come unto us, Matt. xxv. 10.—It is one of the duties of Christians gladly to guide others to Christ while themselves resorting to Him, 2 Cor. xi. 2.—OSIANDER: Those who are filled with spiritual joy, desire to make others sharers in the same, Phil. ii. 18, 28.—CANSTEIN: It is a transcendent grace of God, that He makes so much allowance for the manner of speech of the weak and tempted, Job xxxviii. 1 f.—*Ibid.:* Mark, on Sunday Christ did several times appear unto the apostles, on Sunday the disciples were assembled together; and so the first day in the week has been from that time consecrate, as the Lord's day, in memory of the resurrection of Christ and the ensuing outpouring of the Holy Ghost, Acts xx. 7; 1 Cor. xvi. 2; Rev. i. 10.—Jesus in the midst, all the disciples round about Him: one has as much part in Him as another, 1 Tim. ii. 4.—CANSTEIN: God exercises the most watchful care over the weak and tempted, and is most eager to help them, Luke xxiv. 15.

GERLACH: He who pinneth faith to bodily sight, to the earthly and visible, doth himself expose it to change, since all things visible are temporal, and only the invisible is eternal, 2 Cor. iv. 18.—And so every faith that still hath need of sight, that still hath need of sensuous helps and props, cometh short of being a saving faith.

BRAUNE: Thomas is just such a witness of the resurrection as we could desire.—Pope Leo the Great (440–461) was right in saying, with reference to the doubting of the disciples, and to that of Thomas in particular, that they doubted to the end that we might not need to doubt.—The disciples likewise believed not in the beginning; believed not on the strength of the tidings brought by the others; they believed not *for joy.* Thomas believed not—could not, would not, believe, *for sorrow.* Love for the Lord was the ground of that joy and of this sorrow,—not godless love of the world.—Thomas doubtless suffered many pangs in his faithless melancholy beside the comforted disciples—pangs inflicted upon him by his self-willed demand for proof. Doubts as to the legitimacy of his demand, as well as in regard to the statement of the disciples, augmented his grief.—Then entered Jesus with His familiar *Peace be with you!* That is the salutation of the Risen One, now and always. The greeting is for all, but for *one in particular:* Jesus approaches Thomas, etc. Of so much importance does the Redeemer count the solitary individual who still believes not, though all the others are already believing.—Jesus does not censure inquiry, examination, investigation; He only reprehends the arbitrary and stubborn demand for proof, such as Thomas put

forth.—He does not want credulity or thoughtless superstition, but neither does He like self-willed unbelief; He desires a faith that reposes upon the word of life, and the idea of that truth which makes the spirit free.—Happy are all they in whose heart and life unbelief is but a passing shadow, driven away by the pursuing breath of the Spirit!

GOSSNER: When these words were so positively heard, "No man can live that seeth God," intercourse with God was very difficult. Enoch held close intercourse with God before the deluge; but forasmuch as he carried it to a greater extent than was possible for men, God took him, that he might come unto the true enjoyment of communion with Him. All this was different now,—all purely spiritual things became palpable in the forty days after Easter. Shadow gave place to substance. "Feel me and see me," etc.—The doors are bolted unto the world when the Lord visiteth His people.—The Saviour will let none of His people be lost. He waits for the slow, who come eight days behindhand with their faith. Yet the reprimand that He administered to Thomas, shows that He does not approve of the weakness and hardness of belief which mingled in the demand of that disciple; and it is at the same time an intimation to the effect that his hardness of belief might easily have degenerated into perfect unbelief.

HEUBNER: When a man is not found in the fellowship of the faithful, much good is speedily let slip. When a man mingles in the society of the wicked, much is speedily corrupted. *Be not unbelieving*, etc. This command manifestly presupposes that the exercise or non-exercise of faith is dependent upon a man's will.—Faith built on seeing is little worth. For this reason, however, no demand is here made for *blind* faith. There is a difference between scepticism and the spirit of examination.—"From the beginning God hath instructed His people by faith, but we are continually deviating further and further from this way of faith; wise men labour with all their strength, to the end that not faith, but knowledge, may have the mastery in the case of every truth contained in the Holy Scriptures" (BENGEL).

(V.)

DESIGN OF THE GOSPEL FACTS. TESTIMONY CONCERNING CHRIST, AND LIFE IN HIS NAME.

CHAP. XX. 30, 31.

30 And [moreover] many other signs truly did Jesus in the presence of his
31 disciples, which are not written in this book: But these are [have been]

written, that ye might [may] believe that Jesus is the Christ, the Son of God; and that believing ye might [may] have life[1] through [in] his name.

EXEGETICAL AND CRITICAL.

According to Lücke, De Wette, Meyer, John here closes his entire book, and ch. xxi. is an appendix. In our opinion, he here concludes the history of the Passion and Resurrection, insomuch as that history was designed to perfect the faith of the disciples; just as, ch. xii. 37, he evidently closes the history of the public prophetic ministry of Jesus; as, ch. i. 18, he manifestly closes the prologue, and similarly, ch. xxi. 24, the epilogue. These different concluding formulas betoken a construction of the Gospel so well organized and thoroughly digested, that, in view thereof, the conception which regards the verses under consideration as forming a conclusion to the entire Gospel, must appear a too external conception of our Gospel.

[Ver. 30.] It is a question how the expression πολλὰ καὶ ἄλλα σημεῖα, etc., should be interpreted. The word has been referred to resurrection-signs, signs in attestation of the resurrection, by Chrysost., Theophylact, etc., Kuinoel, Lücke, Olshausen, etc. Against this view it is remarked by Meyer and others: (1) The term σημεῖα is too general to support such an interpretation. The verse, however, does not touch upon the great mass of the σημεῖα, but upon such as were done by Jesus *in the presence of His disciples*, in the circle of the eleven in particular; τεκμήρια, Acts i. 3. (2) πολλὰ καὶ ἄλλα is alleged to be contradictory to this interpretation; Christ, according to the Gospel as well as according to 1 Cor. xv., having appeared a few times only. But the words are not spoken of the appearances in themselves, but of the σημεῖα which occurred on the occasion of these appearances. To these σημεῖα, then, there must be reckoned His making of Himself known to Thomas by means of a miracle of knowledge, to Mary through the word of recognition: *Mary*. But besides these signs, recorded by St. John, yet others must be added to the list, viz. His making of Himself known to the Emmaus disciples through the *breaking of bread;* to Peter, as to James, in a mode with which we are unacquainted; to the five hundred brethren in Galilee, by a majesty of sudden appearance which threw many of them upon their knees; to the disciples on the Mount of Olives, by His ascension; to Paul, by His manifestation from heaven. These instances certainly might justify the expression of the evangelist. (3) However, ἐποίησεν is said to contradict this view. Tholuck remarks that this term cannot be used concerning appearances. It may, however, be applied to manifestations of miraculous knowledge, of celestial might, of

[1] The addition αἰώνιον after ζωήν in C*, D, L, Sin., etc., not satisfactorily established.

divine providence, which manifestations accompanied every appearance. Then (4) this view is said to be disfavoured by the expression ἐν τῷ βιβλ. τούτῳ, these words being alleged to prove that John has in view the contents *of his entire Gospel.* Since, however, the evangelist is speaking of resurrection-signs, he has reference to that part of the book which contains statements relative to the resurrection.

So early a commentator as Euthymius introduced the other explanation of the σημεῖα (see Lücke, 802). He first interprets them correctly, as significant of the resurrection-signs, but then states that the word may also be *generally* construed, as signifying the whole mass of the wonderful signs of Christ, previous and subsequent to the resurrection. And thus do Jansen, Wolf, Bengel, Lampe, Tholuck, etc. (see Meyer, 661), now interpret the term. This interpretation is contradicted by, (1) the circumstance that John has already submitted his *résumé* relative to the earlier signs, ch. xii. 37; (2) the fact that he is here speaking of signs done by the Risen One in the presence of the disciples;—objections irrespective of the necessity involved by this interpretation, for regarding ch. xxi. as a foreign addition or clumsily adjusted appendix, and this in the absence of otherwise sufficient grounds.

Ver. 31. BUT THESE HAVE BEEN WRITTEN.—These signs—namely, these manifestations of the δόξα of Christ. According to Tholuck and Meyer, the selections from the miracles performed by Jesus presented throughout the entire Gospel. Against this view, see the preceding EXEG. NOTE. Be it also observed that this Gospel was not written for the purpose of converting to the faith those who were not yet believers (Hilgenfeld), but with a view to confirming believing Christians in the faith. Hence, also, the expression πιστεύσητε is to be taken emphatically, like the exhortation to believe addressed to Thomas, and the chief emphasis lies upon καὶ ἵνα πιστεύοντες, etc. They are to be confirmed in their faith in Christ by faith in the resurrection, and in that faith have perfect life.

THE CHRIST, THE SON OF GOD.—Both in the fullest meaning of the words, in accordance with the prologue.

MAY HAVE LIFE IN HIS NAME.—Entire, perfect life in the name perfected through the resurrection.

DOCTRINAL AND ETHICAL.

1. Here, as well as ch. xxi. 25, the evangelist has made a distinct deliverance concerning the principle of *his evangelical historiography,*—particularly of his presentation of the resurrection-history. His great anxiety was not to write down everything that he knew about Jesus; his aim was rather, in a selection of significant facts, to present his view of the glory of Christ, in order

to the quickening, revival, and increase of faith in Christian readers, but especially in order to the furtherance of the full vitality and life-certitude of faith in the ideal knowledge (the *name*) of Christ.

The same is true, although not in the same degree, of the Synoptists. This is the character of religious, particularly of the evangelical, objective-subjective historiography; it is the first task of modern gospel criticism to rise to an appreciation of this character. The atomistic conception of chroniclers, book-makers, transcribers, supplementers, human-tendency writers, does not reach up to the christological idea of the evangelist.

2. *That ye may believe that Jesus is the Christ, the Son of God.* This they did already believe, and yet they must believe it now more fully than ever. A peculiar emphasis, however, rests upon the following: *And that believing* [or *as believers*] *ye may have life in His name.* The *name* of Christ in believers is the full, clear, ideal contemplation of Christ in lively knowledge; therewith the full truth, certainty, vigour, and blessedness of the new *life* is given.

3. That which John says of his own writings is true of *all* the *Gospels.* Their authors, therefore, are indeed tendency writers, but of a divine tendency, entirely opposed to the human, fraudulous, manifoldly egotistic tendencies which the Tübingen critics have dared impute to them, or, what is still worse, to the Holy Ghost who guided them.

4. The remark of John is, in the broadest sense, characteristic of *Holy Scripture* in general. It has a religious purpose, and is therefore written from a religious impulse, in a religious spirit, under the guidance of the Spirit of God. All the religious truth of Holy Writ, however, aims at the truth of God in Christ. Christ the marrow and star of Holy Scripture.

HOMILETICAL AND PRACTICAL.

The many signs of Jesus in His showings after the resurrection also.—The immeasurable fulness of the life of Jesus.—The simple presentation of the same in speaking signs.—The unity and diversity of the four evangelic portraits of Jesus; in particular, of the Risen One.—Portrait of the Risen One by the hand of John.—Purpose of this resurrection-history.—Of this Gospel.—Of the four Evangelists.—Of the whole of Sacred Writ.—How one must read the Holy Scriptures in the same spirit in which they are written.—How perseveringly and devoutly? Until faith has become perfect life in a clear knowledge of Christ.—How many sluggishly stand still in the beginnings of faith, without pressing onward to the full vital consciousness of a certain knowledge! We are to have *life in Christ's name.*

STARKE: The Holy Scriptures are not imperfect, but perfect

unto salvation in all things pertaining to faith and life, 2 Tim. iii. 16, 17.—ZEISIUS: Learn here whereunto the Holy Scriptures (the greatest treasure upon earth) are given us by God—namely, that from them we may learn to believe and be saved.

III.

EPILOGUE TO THE GOSPEL. CHRIST'S POST-HISTORIC RULE IN THE WORLD UNTIL THE COMPLETED GLORIFICATION OF THE WORLD, OR UNTIL CHRIST'S COMING AGAIN; SYMBOLICALLY PRESENTED IN PARTICULAR ITEMS OF THE RESURRECTION-HISTORY.

CHAP. XXI.

(I.)

THE MANIFESTATION OF THE RISEN ONE AT THE GALILEAN SEA, AS A SYMBOL OF THE FUTURE RELATION AND CONDUCT OF CHRIST TOWARDS THE APOSTOLIC CHURCH IN THIS WORLD.

CHAP. XXI. 1–14.

1 After these things Jesus showed [he manifested] himself again to the disciples at the sea [lake] of Tiberias; and on this wise showed he *himself*
2 [and he manifested himself in this manner]. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and
3 the *sons* of Zebedee, and two other [others] of his disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also go [come] with thee. They went forth, and entered into a [the] ship immediately
4 [*omit* immediately];[1] and [in] that night they caught nothing. But when the morning was now come [when the morning was already coming on, πρωΐας δὲ ἤδη γενομένης],[2] Jesus stood on[3] the shore; but the disciples
5 knew not that it was Jesus. Then Jesus saith unto them, Children, have ye any meat [any fish, or, anything to eat]? They answered him, No.
6 And he said unto them, Cast the net on the right side of the ship, and ye shall [will] find. They cast therefore, and now they were not able to draw
7 it for the multitude of [the] fishes. Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fisher's coat *unto him* [girded on his outer garment], (for he was naked), and did cast [threw] himself into the sea [lake].

[1] Εὐθύς is to be omitted in accordance with B, C*, D, L, X, Δ, etc.

[2] The reading γινομένης instead of γενομένης, in accordance with C*, E, L (Tischendorf), is probably exegetical. The dawn may already have come, without its being yet day or morning.

[3] The preposition εἰς is supported by B, C, E, etc., Tischendorf; ἐπί by A, D, L, etc., Lachmann, Sin. Meyer: "ἐπί would more readily than εἰς be added as a gloss."

8 And the other disciples came in a little ship [in the boat] (for they were
not far from land, but as it were [only about] two hundred cubits), drag-
9 ging the net with [the] fishes. As soon then as they were come to land,
[or, went on shore], they saw [see] a fire of coals there, and fish laid
10 [lying] thereon, and bread. Jesus saith unto them, Bring of the fish
11 which ye have now caught. Simon Peter went up [on board], and drew
the net to land[1] full of great fishes, an hundred and fifty and three: and
for all there were so many, yet was not the net broken [the net was not
broken, or, rent].
12 Jesus saith unto them, Come *and* dine [breakfast, ἀριστήσατε].[2] And
none of the disciples durst ask him, Who art thou? knowing that it was
13 the Lord. Jesus then cometh, and taketh [the] bread, and giveth them,
14 and [the] fish likewise. This is now the third time that Jesus showed
[manifested] himself to his disciples, after that he was risen from the dead.

EXEGETICAL AND CRITICAL.

On the GENUINENESS of ch. xxi., see the Introduction, p. . Along with the genuineness, we maintain the organic appertinency of the chapter to the entire Gospel, in antithesis to the view which debases it to an appendix. See the Introduction, vol. i. p. 37; *Leben Jesu*, iii. p. 752. In respect to the discussions on the subject, see Lücke, ii. p. 805; Meyer [p. 662 ff.]; Tholuck, p. 445; and others.

Ver. 1. AFTER THESE THINGS, *i.e.* which in Jerusalem had already secured the confirmation of the disciples in the faith.

JESUS MANIFESTED HIMSELF.—Is an indication of His higher manner of appearing intended? De Wette finds in the expression the indication of a ghostly existence; Luthardt, that of a moving in a sphere of the invisible: this, Meyer impugns. The ghostliness, of course, cannot exclude His bodiliness, nor can His invisibility exclude His power of appearing. Nevertheless, we believe that something is meant here other than the higher manner of appearing. In accordance with John's method of using πάλιν, the word seems indicative not of His third manifestation after the resurrection, but of a second new higher manifestation of His glory at the lake of Gennesareth, in contradistinction to that first manifestation of His glory at the same lake, of which we have an account in ch. vi.

AT THE LAKE OF TIBERIAS.—The demonstrations of the Risen One still connect themselves with the old life-order of the disciples, especially the disciples in the wider sense. Agreeably to this order of life, from the Easter feast [Passover] in Jerusalem they

[1] Εἰς τὴν γῆν, in accordance with A, C, L, P, X, Δ, Lachmann, Tischendorf. This may be a correction of the Receptа ἐπὶ τῆς γῆς, E, G, K, M, etc.

[2] [Lange: *eset das Morgenbrot, eat the morning meal*; ἀριστάω is *to take an early meal* (ἄριστον, *prandium, breakfast* or *lunch*), before the δεῖπνον or *chief meal* (corresponding to our *dinner*), which was taken late in the afternoon or early in the evening, after the heat of the day was over, as is the custom now in large cities, as Paris, London, New York.—P.S.]

returned to Galilee, preparing themselves shortly afterwards for attendance upon the feast of Pentecost. This old order of life observed by the disciples, was, however, on the point of being dissolved, inasmuch as they brought their festal journeys into harmony with the new interest. Accordingly, after the paschal feast they remained yet a Sunday in Jerusalem, and returned thither a long while before the pentecostal feast. But for the intervening time, Jesus had appointed His principal meeting with the circle of disciples, in the broader sense of that term, in Galilee, and His promise was fulfilled according to Matt. xxviii.; comp. 1 Cor. xv. That meeting, however, was doubtless preceded by Jesus' first manifestation in Galilee, at the lake, seven disciples being present. We find these busied again with their domestic trade: this circumstance points to the earliest period subsequent to their return home. They were temporarily without further occupation and instruction; they must wait for the Lord. The direction to tarry in Jerusalem (Luke xxiv. 49) applies to the period following the ascension.

NOW HE MANIFESTED HIMSELF ON THIS WISE.—In the following, stress is laid not particularly upon Christ's issuing forth from invisibility, but upon the miraculous manner in which He made Himself known to the apostles, and communed with them.

Ver. 2. THERE WERE TOGETHER.—It is noteworthy that Thomas is here mentioned after Simon Peter, as the second disciple. Further, we find Nathanael, or Bartholomew, and the two sons of Zebedee (John and James); together with these, two others of His disciples are enumerated without special designation. Our first inference would be, that these were Andrew the brother of Peter, and Philip the friend of Nathanael. From the circumstance that the disciples are not named, Meyer thinks fit to infer that they were disciples in the broader sense. Ver. 1 seems to contradict this. John may have omitted the names of the two disciples, for two reasons: (1) Because he would otherwise have been obliged to mention the sons of Zebedee by name also; (2) because it was his desire, by speaking at the close of *two* disciples, to induce his readers to make the computation of the *seven*. Or is their anonymousness to serve the symbolical purpose of the epilogue? Or was he unwilling, by naming the two, to give prominence to the four remaining ones, who had no part in this feast? Something enigmatical still attaches to this anonymousness. Contemplative natures such as John's are undoubtedly dreamily forgetful in certain moments and relations; it is therefore not necessary to infer the two nameless ones to have been disciples in the wider sense. Here only does he mention the sons of Zebedee together.

Ver. 3. SIMON PETER: I GO A FISHING.—Peter is foremost in outside enterprises also. And thoroughly decided in his own mind, without asking others: *I go.*—WE ALSO GO (COME) WITH

THEE. The expression of their cordial, friendly cleaving to him.

AND IN THAT NIGHT THEY CAUGHT NOTHING.—The night season is the most favourable time for catching fish, Luke v. 5. Yet there were unsuccessful nights; such a one was this.

Ver. 4. BUT WHEN THE MORNING HAD ALREADY DAWNED.—It was the time of the dawning.—JESUS STOOD ON THE SHORE. He had taken His station on the shore (εἰς). They saw the form standing on the shore, without recognising it. Comp. John xx. 14; Luke xxiv. 16.

Ver. 5. CHILDREN.—Παιδία does not stand for the Johannean τεκνία (see ch. xiii. 33), not even in the sense of 1 John ii. 13. Jesus, wishing in His character of the Unknown One to address the fishermen first as a stranger, speaks to them in the universal, familiar language of seafaring men, with the dignity, we may conjecture, of a superior: Young men! Boys! 2 Macc. viii. 20; Nonnus, Euthym. Zigabenus; see *Leben Jesu*, ii. p. 1712; Tholuck.

HAVE YE ANY RELISH? OR, HAVE YE ANYTHING TO EAT?—Properly speaking, anything to eat with bread, προσφάγιον—namely, with their morning bread, or breakfast.[1] By the sea, fish were their usual προσφάγιον with their bread. According to Tholuck, they regard the questioner as some one wishing to purchase fish for his own breakfast. The same is the opinion of Meyer. Jesus, on the other hand, takes for granted, as His last words show us, that they have caught nothing, and intimates that if the contrary were the case He would not need to interpose. It is manifest, however, that the question is primarily intended merely as an expression of human interest, and for the introduction of what follows.

Ver. 6. CAST THE NET ON THE RIGHT SIDE OF THE SHIP.—Comp. Luke v. 4. There the Lord commands the disciples to launch out into the deep, here to cast the net on the right side of the ship, whence we might conclude that they had drawn the net after them on the other side, or, discouraged, had drawn it up out of the water with the intention of steering towards the shore.

NO LONGER ABLE TO DRAW IT UP.—To draw the net up over the water, or to themselves (ἑλκύειν)—a feat naturally more difficult than to drag it, closed, after them in the water itself (σύρειν).

Ver. 7. IT IS THE LORD.—John first recognises Him with the mind's eye by His manner of acting, and then with the bodily ear by His speech, as also with the bodily glance by His specific appearance.

SIMON PETER THEN HEARING THAT IT WAS THE LORD.—Again

[1] [No single English word adequately translates the Greek προσφάγιον and its German equivalent *Zukost*. The idea is that of some article of food added to what is regarded as the substantial part of the meal. The term *relish*, in one of its significations, more nearly expresses it than any other English word.—P. S.]

the characteristic picture of the two disciples, as in ch. xx. 4 ff. Each disciple is in advance of the other; John with the swift drawing of love, the eagle glance of recognition, Peter with the spirited, decided act.—FOR HE WAS NAKED. This assertion does not operate to the exclusion of the loin-cloth, or a fisherman's shirt even. Reverence, however, commands him to put on the upper garment, ἐπενδύτης (מְעִיל), fisher's frock; this was without sleeves; it extended to the knees and was worn over the χιτών. He girded the garment on account of his swimming, for it was in this manner he reached the land. Grotius and others make him walk upon the water as aforetime.

Ver. 8. AS IT WERE TWO HUNDRED CUBITS, or 300 feet = ½ stadium.

Ver. 9. THEY SAW A FIRE OF COALS LAID.—The coal-fire was laid, broiling fish were spread thereon as a *relish* (ὀψάριον), and moreover they saw *bread*. For καὶ ἄρτον, we doubt not, is to be referred simply to βλέπουσιν. Mysterious preparation. Interpretations:

1. Brought forth out of nothing: Chrysostom, Theophylact, Grotius, Calov, and others.

2. Prepared by the ministry of angels: Nicephorus, Luthardt, etc.

3. Jesus either conveyed the meal thither Himself, or procured others to place it there (Meyer). Against this view, Tholuck: "Peter cannot have conveyed it thither; but neither can Jesus have procured it by means of others, if we must regard the perception of the Risen One not as an external, common, sensuous perception, but as conditioned by the inner sense" (?). Lücke: "A lack of clearness invests the miracle with an air of wild adventure." But had not Jesus friends everywhere along the lake? Could He not appear to them, and in a mysterious manner arrange something similar to the making ready of the she-ass in Bethphage, and of the furnished room in Jerusalem? To this day Christ often, through the medium of wonderful providences, cares thus for the maintenance of His people, by operating influentially upon foreboding souls. Here, therefore, as the Master and Father of the house, He has provided a breakfast for them (and that not merely in a vision). Comp. Luke xxiv. 30.

Ver. 10. BRING OF THE FISH.—Irrespective of the question whether the prepared repast is sufficient or not, they are commanded to add to it some of their own fish (which, however, they have caught in pursuance of His directions alone). Euthymius: In order to preserve the miraculous draught from all appearance of a φαντασία. Meyer: In order to the exigent completion of the meal. We think that it was likewise in order to the revelation of a new order of things. Here, as everywhere, the symbolical transparency of the story comes to light.

Ver. 11. AN HUNDRED AND FIFTY AND THREE.—The evangelist's primary intention, in reporting the number of the whole mass of great fishes, was manifestly to render prominent the miraculousness of the fact that the net was nevertheless untorn. The trait that the number (153), as a number, is not symbolical, speaks very decidedly in favour of the historic truthfulness of the narrative, in opposition to the assumption of its being a tradition (Strauss), or the work of an apocryphal narrator. The attempt has indeed been made to construe the number materially as a symbolical one. Ammonius: The number 100 = the Gentiles, 50 = the Jews, 3 = the Trinity. Jerome and Köstlin: Oppian counted 153 species of fish, *ergo* the universality of species = the universality of the nations entering the net of the gospel. "Which statement, as far as Oppian is concerned, rests upon a mistake." Recently, some one has even conceived it to be his duty to work out the name of Simon Jonas by means of numerical allegory (*Theol. Jahrb.* 1854, p. 135). We do not consider the *number* as symbolical, but the *numbering* does appear to us in that light. The elect, who form the main element of the church, are great and *numbered* fishes. And, great and numerous as the elect of the congregated mass may be, they are not the ones who break the net of the church. It is the maxim of all the elect: first Christ, then the church. John is, moreover, always fond of stating numbers: for instance, the 200 cubits, ver. 8, ch. vi. 10, etc.

Ver. 12. (BUT) NONE OF THE DISCIPLES DURST ASK HIM.—The ἐτόλμα is not pleonastic (Kuinoel), not expressive of *velle* (Lampe), or of a fear of doubt (Augustine and others), but of reverence in connection with a quiet, blissful assurance in regard to the presence of Jesus (εἰδότες, etc.). What was so particularly new to them at this manifestation of the Risen One was the feature of His partaking of a meal with them once more, like a house-father, after having miraculously prepared it for them.

Ver. 13. JESUS COMETH THEREFORE.—As the disciples have been standing on this side of the coal-fire, and have been called to approach by the Lord (δεῦτε, ver. 12), so the Lord has stood on the other side,—probably with that expression of reserve suitable to the unknown person in whose character He wished first to meet them,—and now He advances nearer and more familiarly to them.

AND TAKETH THE BREAD.—Why is the customary thanksgiving not mentioned? (1) Jesus wished to omit τὰ ἀνθρώπινα (Euthymius). (2) Luthardt: The table-communion of Jesus with His people is a silent one in this æon. (3) Meyer: The evangelist is not describing a regular repast, such as is spoken of Luke xxiv. 30, but a *breakfast*, that was partaken of standing. As it appears, it is also, however, the intention of Christ not to make Himself positively known as yet by the expression of the prayer of thanksgiving. And probably there is a symbolical reason for this. Peter, who

has denied Him, declaring that he knew Him not, must be made to recognise Him again as the Anonymous One, by His conduct. At all events, the reserve of Jesus seems designed, by means of a continually increasing solemnity, to prepare the minds of the disciples for the ensuing act. Yet the manifestation has a purpose which touches the disciples in general; hence there follows a sort of conclusion, in order to the distinction of the general disciples' meal from the conference with Peter, and that concerning Peter and John.

Ver. 14. THIS THIRD TIME NOW JESUS MANIFESTED HIMSELF.—With these words John ranks the present manifestation of Jesus—as a more general one, allotted to the circle of disciples (incomplete though that was in numbers)—with the two manifestations recorded in ch. xx. Luthardt very properly remarks: "The appearings therein reported by John are by Paul summed up in εἶτα τοῖς δώδεκα, 1 Cor. xv. 5;" and only the well-known fear of harmonizing induces Meyer to maintain the existence of a difference which he decides in John's favour. Manifestly, Paul has no interest in citing repeatedly those appearances of Jesus of which *the same* persons were repeatedly spectators, intending, as he does, not to count the appearings of the Risen One, but to mention the witnesses as witnesses.

DOCTRINAL AND ETHICAL.

1. The significant manner in which John, seemingly by way of supplement, relates this single and unique meeting of the Risen One with the seven disciples by the Galilean Sea, culling it out of all the later showings of Jesus after His resurrection, and emphasizing the individual momentous items of the event, induces us to suppose that from the first he designed it to form *the conclusion of his Gospel.* That he at the same time, however, intended this conclusion as an epilogue to the Gospel, is proved by the precursive close of the resurrection-history and the Gospel in its narrower sense, ch. xx. 31. If we now take into consideration how symbolically transparent the individual facts of this epilogue are from beginning to end (especially the miraculous draught of fishes, the institution of Peter, the destination of John), we shall not hesitate to bring the epilogue into an antithetic relation to the prologue of the Gospel, ch. i. 1–18. And if John has there sketched Christ's pre-temporal rule in the world, finally represented as it was by John the Baptist, the recognition is obvious, that he has designed to sketch here, in a speaking, evangelic fact, Christ's post-temporal rule in the world, represented by the heptade of the apostles, particularly by the destination of Peter and John in respect of their typical import for the church. See *Leben Jesu*, ii. p. 1723.

2. *The resolve of Peter to go a fishing.* A symbol of the begin-

ning of the apostolic mission. The *seven disciples* in a round, sacred number, a symbol of the apostolic church. The church is subdivided into an external, conspicuous part, and a mysteriously withdrawing, nameless part. Next to Peter are ranged Thomas, the apostolic searcher, and Nathanael, the representative of apostolic sincerity and simplicity. The sons of Zebedee retire into the background; there is intimated, moreover, a nearer fellowship of John which forms the innermost, hidden, vital focus of the church. Unanimity is the character of this fellowship. They go out together to catch fish. *Into the sea.* The sea a symbol of the world, of the life of the nations.

3. *The unsuccessful night.* A symbol of the times of waiting, of the apparently fruitless struggling and hoping, whereby the labourers of God are tried in their work. These trials are connected with the fact that the disciples must first be freed from their self-consciousness, and brought to the point of fully renouncing their work and relinquishing all expectation of shining results. These humiliations, however, are connected with the necessity for distinguishing between an activity based upon human authority (Peter) and one drawing its inspiration from the word of Christ. A human and legal running produces no abiding fruit.

4. *The unknown Man on the shore.* Christ is always near His apostolic church on this side of eternity. From the shore of the other world—the beyond—His eye is levelled upon their actions. And they are conscious of this fact in its general sense, but they do not immediately recognise the Lord in the new, concrete forms of life in which He approaches them, wishing to prepare them an apostolic blessing.

5. *Children, have ye nothing to eat?* Whenever the spirit of a new life-form of Christ discourses with the church concerning her poverty, want of success, unavailing labour and fatigue, the moment of a new bestowal of blessing is being prepared.

6. *Cast the net.* It is always the *old* net that Christ tells His people to cast in a *new* way, in a *new* direction. This, Christ's instruction, alone indicates the true treasure of blessing, and obedience to Christ's instruction obtains the miraculous draught.

7. Christ has first unknown operated upon the church by need and opportunity. His instruction has become of weight to her in the form of a pious, religious exhortation, or as a friendly counsel, and she has accorded it her confidence. In the result of miraculous blessing, however, the Lord is known as the author of that blessing. The Johannean eagle-glance first recognises the Lord, Petrine fiery courage rushes through the flood to meet Him; the church hastes to meet the Lord. But the true Petrine spirits in the church are those who hurry on in advance of the ship of the church with their works and deeds. The one kind of spirits haste

before it with the glance of recognition, the other by act; both, however, abide in full connection with the ship.

8. *The ship not far from land.* Not far from the throne of the Lord and His coming.

9. *The coal-fire and repast on the shore.* There are continually recurring festive moments in the church—moments when Christ holds a feast with His people, as though upon the heights of the new world. The goal is momentarily reached in a grand triumph, a grand manifestation of Christ. We would call to mind the time of Christ's resurrection itself, the year 70 (destruction of Jerusalem), 312; the years 1517, 1700, 1813 (the time of the liberation of Germany), and similar periods. In a wonderful way the Lord has ever prepared a refreshing repast for His weary ones.

10. *Bring of the fish.* The Lord prepares refreshment for His church from a *synthesis* of His *gift of blessing* (for the preparation of which He has always ministering spirits) and their *labour of blessing* [*blessed labour*].

11. *Simon Peter drew the net to land.* Be of use! forward! to Christ! is the watchword of the biblical Peter. It is not his intention to seize the net for himself, but to place it at the disposal of Christ. *The net was full of great fishes.* The word of the church first catches the elect, those in a special degree receptive of salvation. The number 153. On the different interpretations, see EXEG. NOTE *in loc.* We, as was previously stated, consider as symbolical, not the *number*, but the *numbering*. The elect are counted, man for man. See Jer. vii. 6; Rev. vii. 4. Thus also are the *Einherier*, the heroes of Odin in Valhalla, counted, according to German mythology. ("Five hundred doors and forty more methinks are in Valhalla.—Eight hundred heroes through each door shall issue forth against the wolf to combat." Therefore 800 + 540. Grimnismal). The church is continually edified by the number of true subjective converts and believers who have received a new name, not by her unnumbered masses.—Nevertheless the net brake not. The truly faithful do not break the net. The great fishes swim lustily along in the draught of the net. The fishing-net is broken by sea-reptiles, crabs, dead fish that weigh upon one point. Yet the true spiritual net of the eternal church has never yet been broken.

12. *Come and partake of the repast.* Times of refreshing in the kingdom of God. Christ the Master of the house, who giveth the invitation to the feast. Reverential sense of His presence. Full sufficiency. It is a breakfast, however, in order to further labour. Blissful stillness of the church in the Lord's nearness and in the assurance of His presence.

13. The *third* time, or the manifestations of the glorified Christ ever more glorious.

14. The present section shows us the apostles Peter and John

in the characters peculiar to them; the following sketches their destiny and lot in the church.

HOMILETICAL AND PRACTICAL.

See the DOCT. NOTES. Christ's first meeting again with His disciples by the sea of Galilee.—The old life in the new light of the resurrection: (1) The old persons (Peter, etc.); (2) the old occupation (going a fishing); (3) the old surroundings (the sea of Galilee); (4) the old vicissitudes and the old need (caught nothing); (5) the old connection (Christ); (6) the old miracles (the draught of fishes); (7) the old feasts (the repast). Everything in a new light of life, peace, and hope.—Christ at the sea of Galilee, formerly and now: (1) The sea formerly the scene of His first miracles, acts, and sufferings; (2) now the mirror of His glory.

The two Easter feasts in Galilee: (1) The apostles' feast by the sea; (2) the church's feast on the mountain (Matt. xxviii.).—Christ manifests Himself to the apostles by the sea, for they must plunge into the sea of nations; to the church, in the wider sense, on the mountain, for it is to be the firm city, stablished upon the mountain of the Lord.—The disciples, as sons of the resurrection, in their true unanimity: (1) How harmonious in their differences! (all gladly following the foot of Peter, the glance of John.) They all confess their need unanimously: "No;" but without complaint, ver. 5. There is no braggart among them, and none who is disheartened. They are obedient in unison. Their faces are all set toward the Lord in one love; they are all filled and made happy with the one thought of His presence. (2) How rich in life and manifold in their unanimity (Peter, John: the disciples in the ship)!—The Risen One in the gradualness of His glorious manifestation: (1) The strange form in the morning twilight on the shore; (2) the sympathizing question; (3) the confident direction; (4) the mysterious preparation of a fire; (5) the condescending community of goods (*bring hither of the fish*); (6) the glorious invitation; (7) the complete manifestation in its familiarity and sublimity.—Christ considered in respect to the riches of His life amongst His people: (1) Mysterious and familiar; (2) Master and Servant; (3) Host and Guest; (4) a heavenly Apparition and a festive Companion.—Transformation of the old form of life into the new in the kingdom of the Risen One: (1) The old calling becomes a new symbol of life; (2) the old home a new vestibule of heaven; (3) the old need a new divine blessing; (4) the old labour a new religious service; (5) the old partnership a new fellowship in Christ; (6) the old discipleship a new apostolate.—The heavenly refreshment of the disciples, the preparation for a solemn conversation and revelation.

STARKE, OSIANDER: Handicrafts are well-pleasing to God; and

godly craftsmen should assist one another in love and harmony, Ps. cxxviii. 1, 2; Rom. xvi. 1, 2.—CRAMER: A work goes on well and speedily when we set about it with united hands and hearts. Concord nourishes men, discord consumes them, Gal. v. 15.—Temptation faileth not to be present in the assemblies of believers, Sir. ii. 1.—It seemeth often unto godly Christians as if their diligence and labour were utterly in vain, and yet such seasons are but meant by God for the trial of their faith, Isa. lxv. 23.—OSIANDER: God knoweth the right time.—ZEISIUS: Although Jesus is still so near to His people, His presence is not always recognised by them, nor the secret grace heeded.—God's children are oft-times at a loss for food, but their heavenly Father remedieth their case and nourisheth them, Matt. vi. 26, 27.—But He whose name is called *Counsellor* (Isa. ix. 6) gave them good counsel as to how they should do.—Behold how Jesus can by His blessing in an instant repay His people for the painful toil that they have deemed lost!—ZEISIUS: When we faithfully wait on our calling, the Lord careth for our preservation meanwhile; and when no more means are in our possession, He can quickly provide them. —HEDINGER: How friendly and gracious are the ways of the Lord! even temporal blessings must speak of His love, Ps. xxv. 10.—ZEISIUS: The wonder-doing hand of the Lord knoweth neither measure nor limit, Ps. civ. 28.—*Ibid.*: Unto our bodies, after toil and labour endured, the Lord doth grant needful refreshment; and after the brief toilsomeness of this time, He will in heaven eternally regale our souls.—HEDINGER: Open, dear soul! the Lord would sup with thee, Rev. iii. 20.—ZEISIUS: So many appearances of the risen Jesus; so many seals of our perfect redemption and reconciliation with God, Rom. iv. 24.

GERLACH: The time was still when they, the Holy Ghost not yet being poured out upon them, must become sensible of the impotence of their own strength; Jesus still stood, like one partially unknown to them, beside their own efforts.—BRAUNE: "But how the Redeemer hath hallowed all things into symbols of the universal activity incumbent upon us all in His kingdom! The prince and his vicegerents, the mighty and armed warrior, the calculating merchant, the intelligent husbandman, the careful house-father, the tender mother, the faithful servant, the son acquainted with his father's will, the hospitable householder, the peaceful gardener,—*everything* is drawn into this holy circle of refreshing pictures" (Schleiermacher).—In every calling Christ and His Spirit may be obtained, just *in* that calling; men need not fly to woods, vales, cloisters. The odour of sanctity can diffuse itself about every man's profession as it did over the occupation of the disciples at the sea of Gennesaret.—At *that* draught [Luke v. 4 ff.] Peter said, "Lord, depart from me; I am a sinful man;" he said this in the weakness of his faith and of his knowledge, and in

the confusion of his mind, as though the nearness of the Holy One brought danger to him. This feeling he had surmounted; though conscious still of being a sinful man, he was more strongly convinced that the proximity of Jesus is always and everywhere salutary.—Of what value was the intimation of the calm John: "It is the Lord!" To note and point out the divine in life is a signal service of love.—*Yea, the Lord is my Shepherd; I shall not want* (Ps. xxiii. 1). Come, Lord Jesus, be our guest; bless what Thou hast bestowed![1]

GOSSNER: The right side is that of the elect. When the net is cast on that side, the fish enter into the net of themselves. The blessing that God puts in the mouth of the preacher along with His word, is really the source of all the fruit he produces.—*It is the Lord! said the disciple whom Jesus loved,*—he knew his Master first. A friend knows his friend by his walk, his step; so John knew the Lord by the fortunate draught of fishes. Ah! thought he, the Lord hath played us this loving trick; I know Him; that is His way.—Peter forgot and deserted the net with the multitude of fishes—for all the trouble he had had with it—so soon as He saw his Lord again and knew Him.—Whoso cleaveth so to the Lord, and feeleth himself to be so attracted by Him that he can leave all for the Lord's sake, he it is that loveth Him, ver. 7.—There is the table already spread. This was to paint His tender providence vividly before their eyes, and to strengthen them in the faith, preparatory to their future calling, so that they might never feel afraid of lacking what was needful.—The net of the church breaketh not—though never so many great fishes be in it—when it is drawn at the command of Jesus and by apostolic hands. But when men arbitrarily pull at the net, and one pulleth right and another left, it breaketh. And now, alas! what men usually call the net of the Lord is sorely broken. But the Lord hath His net, the which is not broken. The Lord knoweth His own.—Jesus here manifests Himself as the Host, the House-father of His little church.

HEUBNER: Peter tarrieth not; he showeth his ardent love. Peter's natural disposition now became sanctified by love to Jesus. Thus shall all nature be sanctified through grace.

[1] A German blessing invoked before meals:
"*Komm', Herr Jesu, sei unser Gast,*
Und segne was Du uns bescheret hast."

(II.)

THE CONTINUING RULE OF CHRIST IN HIS CHURCH, REPRESENTED BY THE MINISTRY, WALK, AND MARTYR-FATE OF PETER, OR THE DESTINY OF THE CHURCH IN RESPECT OF HER PREDOMINANTLY OFFICIAL AND EXTERNAL CHARACTER.

CHAP. XXI. 15–19.

15 So when they had dined [breakfasted, or taken their morning meal], Jesus saith to Simon Peter, Simon, *son* of Jonas,[1] lovest [ἀγαπᾷς] thou me more than these? He saith unto him, Yea, Lord; thou knowest that I
16 love [dearly love, φιλῶ][2] thee. He saith unto him, Feed my lambs. He saith to him again the [a] second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I [dearly] love thee. He saith unto him, Feed [keep, tend, ποίμαινε] my sheep [τὰ πρό-
17 βατά μου]. He saith unto him the third time, Simon, *son* of Jonas, lovest thou me [dearly]? Peter was grieved because he said unto him the third time, Lovest thou me [dearly]? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee [dearly]. Jesus saith unto him,
18 Feed my sheep [my little sheep, sheeplings, τὰ προβάτιά μου].[3] Verily, verily, I say unto thee, When thou wast young, thou girdedst [didst gird] thyself, and walkedst [and didst walk] whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldest not.
19 This spake he, signifying by what [kind or manner of] death he should [was to] glorify God. And when he had spoken this [And having spoken this], he saith unto him, Follow me.

EXEGETICAL AND CRITICAL.

GENERAL REMARKS.

The following transaction manifestly has reference to the threefold denial of Peter, and takes the form of an apostolico-ethical one, its object being the re-institution of that disciple.

The first consideration of significance is the THREEFOLD INQUIRY OF JESUS, together with THE THREE REPLIES OF PETER—the counterpart of the threefold temptation and denial.

[1] On the reading Ἰωάνου instead of Ἰωνᾶ, vers. 15–17, see ch. i. 42.

[2] The significant difference between ἀγαπᾶν and φιλεῖν which runs through this section cannot well be rendered in English, unless we translate φιλῶ σε *I dearly love thee*. Lange translates ἀγαπᾶν *lieben*, φιλεῖν *lieb haben*. Ἀγαπᾶν, *diligere*, is the love of the higher, reverential, constant, unwavering love, such as we ought to have to God as well as to man, and such as Christ had to John (ver. 20) and His church; φιλεῖν, *amare*, means personal, emotional love and friendship. The Vulgate renders the former always by *diligere*, the latter by *amare* and *osculari*. In the Hebrew and Syriac there are not the same shades of difference, but the Lord may have expressed it by an additional word or emphasis; at all events, we have to account for the difference in the Greek of John. See more in the EXEG. NOTES.—P.S.]

[3] Προβάτια, Tischendorf, in accordance with Codd. A, C.

Then the THREEFOLD ADDRESS: *Simon, son of Jonas.* Assuredly this is not simply an expression of solemnity and deeply stirred love (Meyer),—it is intended as a reminder of the natural descent and weakness of Peter which were productive of his fall; this meaning results surely from the antithesis, Matt. xvi. 17, 18: *Simon, son of Jonas*, and *Peter* (see *Comm. on Matthew*, ch. x. and ch. xvi.).

Further, the SHADINGS of the thrice-repeated QUESTION:

1. First, "*Lovest thou me more than these love me*,"—with reference to the vow of Peter: "*Though all should be offended in Thee*," etc.; then the simple "*Lovest thou me?*" for the second and the third time.

2. The change, ἀγαπᾷς με; ἀγαπᾷς με; φιλεῖς με; *i.e.* "Lovest thou me (ethically)?" "Art thou attached to me as a friend (personally)?" The last question a searching entering into the twice-repeated assurance of Peter: φιλῶ σε.

Still further, the ANSWERS of Peter. After the first question, he avoids the danger of setting himself above his fellow-disciples by evading the comparative in Jesus' question; on the other hand, he specializes the ἀγαπᾷς με by replying, φιλῶ σε. It is a modification, in which he expresses himself partly with *more humility*, partly with *more fervour*; as if he meant to say, Though I should be wanting in the divine measure of love that belongeth to Thee, I nevertheless am personally attached to Thee from the bottom of my heart. He answers the second question in the same manner. At the third question of Jesus, he is grieved that Jesus asks him for the third time, φιλεῖς με; and strengthens his former declarations, "*Lord, Thou knowest it!*" by the word, "*Lord, Thou knowest* ALL THINGS; *Thou knowest that I love Thee.*"

Of a very special significance, however, are the three DELIVERANCES of the Lord in reply to the three answers of Peter: (1) βόσκε τὰ ἀρνία μου; (2) ποίμαινε τὰ πρόβατά μου; (3) βόσκε τὰ προβάτιά μου. The nice and yet important gradations in the distinction between ἀρνία, *lambs*, and πρόβατα, full-grown *sheep*, and προβάτια [see the TEXT. NOTE], full-grown sheep which are nevertheless to be treated tenderly like lambs; and the distinction between βόσκειν, *to lead to pasture, to provide with food*, and ποιμαίνειν, *to guide* and *govern as a shepherd*. The first and most necessary thing (intellectually it is also the easiest, though it presents peculiar difficulties to an imperious high-soaring mind) is this: to provide for the lambs, *i.e.* those of tender age in the faith, with spiritual sustenance, to lead them to the spiritual pasture (the office of a catechist). It is more difficult to guard and guide the full-grown sheep, mature Christians,—to make them seek the right pasture, find the true spiritual food; most difficult of all, to offer to these full-aged members appropriate spiritual food.

The *Romish* Peter has made a κατακυριεύειν of the βόσκειν and

ποιμαίνειν; he has treated the προβάτια as ἀρνία; and has so thoroughly forgotten the instruction to provide spiritual nourishment for the πρόβατα, even as βόσκων, as to have, on the contrary, continually *withdrawn* such nourishment from them more and more, and *forbidden* it under various penalties.

Ver. 15. SIMON, SON OF JONAS.—The objections of Meyer and even Tholuck: "Yet not as though the apostolic name were refused him (De Wette, Stier)," are without proof. According to them, the thrice-repeated address, "Simon, son of Jonas," is merely expressive of solemnity. Solemnity, however, is always given with the momentous thought.

LOVEST THOU ME MORE THAN THESE?—Strange interpretation: than these *things*, namely, those appertaining to a fisher's life; τούτων construed as neuter (Bolten). The reference of the expression to Peter's setting up of himself above his fellow-apostles, Matt. xxvi. 33, is groundlessly denied by Meyer.

THOU KNOWEST THAT I LOVE THEE.—Φιλῶ σε: threefold expression of humility: (1) No making of comparisons; (2) appeal to the knowledge of Christ; (3) choice of the term of personal attachment.

FEED MY LITTLE LAMBS.—[Or *lambkins* (ἀρνίον, dimin. of ἀρήν)].—Love to Jesus, therefore, is the condition of the pastoral office to which he is now reappointed. We may not, with Tholuck, obliterate the distinction of βόσκειν and ποιμαίνειν. Ποιμαίνειν is undoubtedly akin to *regere* (Bellarmine and Corn. a Lapide), but in an evangelical sense.—Τὰ ἀρνία, Rev. v. 6; not synonymous with τὰ πρόβατα, as Tholuck is inclined to suppose. The distinctions of Bellarmine and other Roman Catholic exegetes, according to whom the *lambs* denote the *laity*, the *sheep* the *clergy*, must undoubtedly be rejected; that distinctions do exist, however, is proved even by Isa. xl. 11, and the distinction between immature and mature believers is obvious (Euthym. Zig., Wetstein, and others); it suffers no diminution by the reading τὰ προβάτια in the third injunction, but only still further modification. Luthardt's interpretation, The tending of individuals, care of the whole flock, training up of individuals for the whole flock, is etymologically unfounded.

Ver. 17. LOVEST THOU ME (DEARLY)?—Φιλεῖς με; The change of expression in the third question Tholuck groundlessly makes a matter of indifference, considering the variation of ἀγαπᾶν and φιλεῖν as unintentional.

LORD, THOU KNOWEST ALL THINGS.—Comp. ch. xvi. 30; Acts i. 24.

Ver. 18. VERILY, VERILY, I SAY UNTO THEE.—Upon the solemn reinstitution of Peter, follows the revelation of Jesus concerning the manner of his life, and his exode. The words of Jesus give the prophecy of Peter's future in a simple life-picture of the contrast between youth and old age. Peter is a vigorous man, in the

middle years of life, occupying, therefore, a position betwixt youth and old age. The prophecy attaches itself to this fact, just as the contrast of youth and old age is frequently made a symbol in the Old Testament also (Isa. xl. 30,31; Ezek. xvi.; Hos. xi. 1). The Lord employs the homeliest figure for the most mysterious disclosure. Yet allegorical traits mingle in the figure itself. That the young man girds himself, is agreeable to nature; it is likewise in accordance with nature that "a perfectly decrepid old man"[1] stretches out his hands for help, and lets himself be girded and led by another. But the traits, Thou didst walk as a young man whither thou wouldest, as an old man thou shalt be led whither thou wouldest not, in themselves point to the prophetic meaning.

John gives the interpretation of the saying in ver. 19: he refers it to the martyrdom of Peter. This is the centre of the dark, significant saying;—a meaning, however, that was not fully disclosed until Peter's martyrdom took place. It was, however, intended that this saying should primarily furnish Peter himself with a leading thought, and this thought is undoubtedly a word concerning the development and future of Peter's spiritual man—presented under the figure of the natural life—connected with the intimation of a fate big with suffering. Tholuck justly remarks, that if the simile be intended to refer solely to the martyrdom of Peter, the protasis, the clause treating of his youth, seems really idle; and also incongruous, inasmuch as it indicates a whole period of his life, while the apodosis touches upon a moment only. But if, finally, in accordance with our conception, the epilogue present a more general life-picture of the church of Christ in the contrast of the Petrine and the Johannean type, then the saying will have a further application to the Petrine form of the church.

WHEN THOU WAST YOUNGER.—Meyer adds, "than now." The words, however, simply denote, doubtless, the younger man, characterizing him with the collateral idea of one youthfully strong, enterprising, self-willed. According to Meyer, the middle state of Peter is left uncharacterized. Its character, however, is that of transition, of gradual transformation from youth to old age. If, indeed, we here find only the martyrdom predicted, neither does the figure of the younger man constitute a trait of character. It undoubtedly denotes, however, the youthful conduct of Peter in his discipleship, not his state before he came to Christ (Gerh., Luthardt); nor does it include his present time of life. He girded himself in the acts of self-will of which the evangelical history testifies; he finally in self-will trod the way of denial.

BUT WHEN THOU HAST GROWN OLD.—Literally, *grey*. Indicative at once of the last stage of Christian development (1 John ii. 13) and of Peter's life's evening (2 Pet. i. 14).

[1] (Meyer makes a note of interrogation at this expression, as if those who were not perfectly decrepid did also suffer themselves to be dressed and girded by others.)

THOU WILT STRETCH FORTH THY HANDS.—An old man stretches out his hands for help foreign to himself. Accordingly, the outstretching of the hands is forthwith a symbol of submission to the power of another. The Christian grown grey in the faith, resigns himself utterly to the leading of the Lord. (Acts xx. 22: "When I am weak, then am I strong.") The aged apostle carried out this submission by a submission to the power of Roman authority, in which God ruled over him. The term ἐκτενεῖς τὰς χεῖράς σου has, by the church fathers and some moderns, been referred to the extending of the hands on the cross (Maier, De Wette, Hilgenfeld, and others); similarly, the girding has been considered to mean the binding upon the cross (Tertullian), or the girding of a cloth about the loins. This view is contradicted by the fact that the leading away does not occur until after the stretching forth of the hands. The effort has been made to meet this objection by the remark (Casaub., Wetst., and others), that cross-bearers, on being led forth, had their hands bound to the two sides of the cross. But this usage was not customary in the provinces. We need but hold fast this truth, namely, that the stretching forth of the hands, as a symbol of submission to another's power, is once more significantly and plastically reflected in the outstretching of the hands of a crucified martyr. The whole occurrence is in reality a single life-picture.

AND ANOTHER.—The *other* unqualified: it is the figure of the objective might of Divine Providence, ruling through human instruments (John xix. 11).—WILL GIRD THEE. Make thee ready for thy last journey, in accordance with the figure of binding: he will fetter thee (the symbolical act, Acts xxi. 11, means also, it is probable: the girdle, as the symbol of free will, shall be changed into a fetter, as a symbol of the unfree will of a prisoner).—AND WILL LEAD THEE. That objective, earnest guidance which puts an end to self-will; more closely defined, apparently the leading away to martyrdom. Is a leading to the death of the cross distinctly intended? (Calvin, Beza, and others.) Meyer finds only a *violent* death symbolized. However, it was the word of the Master, whose violent death had just consisted in crucifixion, and who had now purposely selected the figure of the outstretching of the hands in order to express submission to the extremest fate. And death upon the cross was just this. ("Even the ἐξεπέτασα τὰς χεῖράς μου, Isa. lxv. 2, is referred by Barnabas, ch. xii., Justin, *Dial. c. Tr.* c. 97, to the crucifixion of Christ." Tholuck.)—WHITHER THOU WOULDEST NOT; *i.e.* not as regards thy inner life and new man, which latter has just been active in the stretching forth of the hands, but as regards the old, expiring self-will of the natural life; comp. the legend of Peter's flight from prison at Rome. Calvin: *Nunquam enim tam soluto affectu obsequimur deo, quin caro velut funiculis quibusdam in contrarium nos retrahat.* Augustine: *Hunc*

invenit exitum ille negator et amator; præsumendo elatus, negando prostratus, flendo purgatus, confitendo probatus, patiendo coronatus. —(The interpretation of the entire passage by Gurlitt and Paulus as a prophecy of actual senile weakness hardly needs mention.)

Ver. 19. SIGNIFYING BY WHAT MANNER OF DEATH.—A Johannean expression, comp. ch. xii. 33, xviii. 32. By *what* (a) death,—bringing to view not only the kind of death, as martyrdom, namely, but also the distinguished species of *that* death. According to Tertullian (*Scorp.* 15, *De Præscr.* 35, and Euseb. *H. E.* iii. 1), Peter was crucified. When John wrote, the crucifixion of Peter (67 or 68 A.D.) must already have been an event in ecclesiastical history well known in the Christian churches. Had Peter still been living, John would not thus have publicly interpreted the dark saying of Christ, even though he were himself perfectly cognizant of its meaning.—HE WAS TO GLORIFY GOD. Martyrdom has a reflex lustre from the crucial death of Christ; it redounds in a peculiar degree to the glory of God. Hence the expression, δοξάζειν τὸν Θεόν was later a customary term for martyrdom (Suicer, *Thes.* i. p. 949).

FOLLOW ME.—Comp. ch. xiii. 36. Different interpretations:

1. Follow me in doctrine and till death (Cyril, Theophylact).
2. In the death of the cross (Euthym.).
3. In a martyr's death (Meyer).
4. As œcumenical bishop or teacher (Chrysostom).
5. Reference at once to the guidance of the church and to martyrdom (Ewald).
6. The words are to be taken literally: the Redeemer leads the disciple aside in order to a confidential communication (Kuinoel, Paulus, Thol., and others). Meyer, in objection to this view: The words would thereby be stripped of all significance.

The first question to be asked is, What they mean when considered in connection with the context; this done, the immediately subsequent, PETER TURNED HIMSELF ABOUT AND SAW, etc., FOLLOWING, is decisive in favour of the primarily literal sense. It is to be considered, moreover, that Peter could not understand this saying of Jesus as distinctly referring to martyrdom, if he did not understand the previous saying as referring to the same. We suppose, however, the significance of this literal sense to have lain in the fact that Jesus retired to the background of the scene, as if for departure to the invisible world, and hence that the summons to Peter was a trial. The literal expression, therefore, has likewise a symbolical background. He must prepare himself for the possibility of the immediate decision of his fate, *i.e.* stand a test of absolute submission (*Leben Jesu*, ii. pp. 17, 19. Luthardt). This assumption does not exclude the design of a further communication. On the contrary, such a communication was probably intended, since the imminent walk could not be a merely symboli-

cal one. Had the communication, however, as strictly confidential, been designed to exclude John, that disciple would doubtless not have followed too.

DOCTRINAL AND ETHICAL.

1. *The reinstatement of Peter in his ministry*, a life-picture of the appointment of the ecclesiastical ministry in general, as the first ground-form through which Christ wills to be present in His church in the world, and by means of which He chooses to rule in the church.

a. Every calling and institution [ordination] is in reality a *re-reception* and *reinstatement*, no man having kept his gift of grace pure, and himself clean from denial.

b. Every calling presupposes a *previous* discipleship, experience of Christ, leading, humiliation, and refreshment.

c. Every calling takes place in an assembled apostolic congregation of believers.

d. No calling ensues without previous trial (*examen rigorosum*).

e. The main question is always the question of Christ: "*Lovest thou me?*" with forbearing recollection of the old nature ("Simon, son of Jonas"), its errors and dangers. Love to Christ is the decisive fundamental condition of the pastoral office.

f. To the *ethical* love for Christ, resting upon *piety* (ἀγαπᾶν), there must be added a *personal* love for Him, resting upon historically grounded *knowledge* (φιλεῖν).

g. The trial must lead the examinate to earnest self-examination, resulting in his confusion and sorrow; it must make him certain of his love for Christ and of his vocation, occasioning prayerful appeal on his part to Christ's privity to the condition of his soul.

h. It must be proved from the first, that, with all his certainty of his vocation, he renounces all self-upliftment above those who are called along with him (he consequently renounces pride, envy, rivalry, false human emulation). The examiner, however, must know that he is to act by order of and in the spirit of the Lord.

Finally, institution [the act of installation or investment] has, above all things, to give prominence to the feeding of the lambs, the catechizing of those of tender age, the preliminary condition of which is the missionary *halieutics* [*aptness to fish* for men]. Only on this basis does it become an introduction into the real pastorate or presbyterial episcopate, or into the office of guiding the sheep, *i.e.* the adult church. Neither can it stop at this, however; it finally becomes an installation in the evangelical doctorate, the providing of the sheep, as adult sheeplings that need the spiritual nourishment of advanced knowledge, with strong meat, 1 Cor. iii. 2; Heb. v. 12, 13. See EXEG. NOTE.

2. An ecclesiastical ministry that exalts itself above other ministries ("more than these"); that fails to hold fast the love of Christ as its fundamental condition; that pretends to regard Christ's sheep (*my* lambs, *my* sheep, *my* sheeplings) as *its own;* that chooses to know of *immature lambs* only, not of *mature sheep;* and that desires but to *lead* (ποιμαίνειν) the whole flock, or rather to exercise lordship over it from on high (καταχυριεύειν), not to *feed* it (βόσκειν) in the green meadows of evangelical knowledge,—does by these characteristics prove itself a sombre antitype or caricature of the Petrine ecclesiastical ministry.

3. The *gradation of evangelical functions* indicated by Christ is not to be a gradation of *hierarchical dignities:* this is proved by the fact that Peter is forced to evade as a temptation the question, "Lovest thou me more than these?" But if anything ought to establish a hierarchical gradation, it would be the declaration, "I love Thee better than others;" but not, "Thou hast granted me prerogatives above others," or, "The heathen world-city of Rome will give me these prerogatives," or, the reminiscence, called up by the ἀρνία, of the old prerogatives of the Levitic high priests or the Roman pontifices. But who would dare declare unto the Lord, "I love Thee better than all others?" Moreover, the institution of Peter is a reinstatement, of which, in this solemn form, only he as the fallen one had need, in order to a full restitution to the apostolic circle which, in general, had received the new sanction of the old calling on the very first Easter evening (ch. xx. 21).

Hence this formal explication of the Petrine ministry is likewise an explication of the ministry received by all the apostles. It applies to all the officially called servants of Christ to the end of time.

4. The announcement of *Peter's destiny,* which succeeded the sanction of his calling, was primarily a prophetic revelation, to the effect that he was called to follow Christ in His sufferings, and that he should be trained up by the guidance of God. It further proved to be a more decided announcement of his martyrdom. In accordance with the symbolical character of this chapter, however, it is at the same time a life-picture of the leading which the Lord bestows upon every individual servant in his vocation; finally, in its most universal application it is also, we doubt not, a prophecy that the official church will incur judgment previous to the coming of the Lord. See Matt. xxiv. 48; 2 Thess. ii. 4; Rev. xii. 1; comp. ch. xvii., ch. xix. 7, ch. xiii. 1. Comp. ver. 11.

5. *Follow me.* One of the most mysterious moments in the whole resurrection-history. In a symbolical act, Peter must follow the Lord into the background of the scene, as if he were now to be translated with Him from the visible earth across the boundaries of the spirit-realm. Thus is the unconditional following, the readiness for death, of the servant of Christ, presented in a sym-

bolical act. The type of martyrdom in the church. See EXEG. NOTE *in loc.*

HOMILETICAL AND PRACTICAL.

See the DOCT. NOTES. The ecclesiastical ministry after Christ's heart.—Apostolic ordination after Christ's example.—How the Lord hath made Simon (son of) Jonas to be Simon Peter again.—The ministerial vocation in the church conditioned by a holy examination: (1) By three questions in one. Infinite importance (always: *Lovest thou me?*). (2) By one question in three. Perfect distinctness.—Love for Christ the decisive characteristic of His called servant: (1) As the condition of the recognition that His (His sheep) are His; (2) as the condition of true discrimination between lambs and sheep, as likewise of the sheep as sheep and as sheeplings (as adults, and yet as having to be led further; rightly dividing the word, ὀρθοτομεῖν, 2 Tim. ii. 15); (3) as the condition of true pastoral fidelity (in which a single ποιμαίνειν is accompanied by a twice-repeated βόσκειν).—The right examination of the official spirit must be to it an occasion of self-examination (and so of confusion, prayer, certitude of self).—Peter's humility, the first token of his ripeness for the ministry; his love for Jesus, the second; his knowledge of Christ as the Trier of the heart, the third; but, however, his love for Jesus, the one and all (as the root of his humility and of his knowledge).—Why no question is made of faith in this transaction. Because it must be present in a developed form: (1) In the form of humility, (2) of love, (3) of knowledge.—*Verily, Verily:* On the ministry in respect of its youthful, and in respect of its matured, character (girding one's self, choosing one's own ways, making great pretensions; denying one's self, suffering one's self to be led, submitting to the guidance of the Lord).—Christ the Master of His servants: (1) In the establishment of their vocation; (2) in the foresight of their fate.—How the right conduct of the ministry should approve itself a government in which Christ wills to be present with the church: (1) Christ in His works; (2) Christ in His suffering.—How the whole business of a servant of Christ is comprehended in the business of *following* Christ.—How Christ will be present with the church and the world in the *following* of His people.

STARKE, HEDINGER: But what shall a shepherd of the sheep do without love? Such are thieves and murderers who, like the wolves, spare not the flocks.—OSIANDER: The apostolic office consisteth not in worldly *dominion*, but in the *feeding* of the *sheep* and *lambs*, which thing Peter, as well as the other apostles, was obliged to do, so that he consequently was devoid of superiority to them, 1 Pet. v. 2, 3.—ZEISIUS: Christ having first recommended the lambs to Peter's feeding, it results that Christian teachers should consider

youth and simplicity as specially recommended to their care.—Oh how Jesus loves the souls of men, inasmuch as He will commit them to the feeding of none but those who first sincerely love Him!—Preachers should distinguish between lambs and sheep, *i.e.* children, youths, and old persons, communicating to each his food: to the lambs, milk; to the adult in Christianity, strong meat, Heb. v. 12 ff.—He that hath sinned much, ought often to examine his heart as to whether it sincerely loves its God, or whether its repentance is nought but hypocrisy.—ZEISIUS: Jesus is the Searcher of the hearts and reins. Comfort thyself therewith in every cross, temptation, and persecution; but beware lest thou follow sin in thy thoughts, words, and works, for there is nothing hid before Him, nor doth ought remain unpunished, Rev. ii. 23.—LANGE: The Lord Jesus, by connecting the question concerning love toward Him with the announcement of Peter's imminent sufferings, indicates that by the willing assumption of sufferings inflicted for His name's sake, the sincerity and faithfulness of love, and consequently also the stedfastness of faith, are to be proved.—ZEISIUS: To die for Christ's sake, disgraceful as it may appear in the eyes of the world, is equally honourable and precious in the sight of God and all the faithful, for thereby is God praised, Ps. cxvi. 15.—And sure, how can there be a death more glorious than one that is suffered for God's and Christ's sake, the King of all kings!—The cross which believers bear for love of their Saviour hath a right fair name; it is called the laud and praise of God, Phil. i. 20.

GERLACH: It was easier for a man like Peter to act, dare, sacrifice, than to wait, suffer, passively stand still. Jesus therefore promises him a high place in His church, in doing and suffering; but in a doing in which he had shown himself so unskilful by his denial, and in a suffering which was in the extreme repugnant to his nature.—LISCO: In *youth*, in the fulness of intellectual power, zealous (but also in many respects self-willed) activity for the Lord is shown; in *old age*, however, manifold hindrances (but also purifications) are at work, and the highest pitch of self-denial is death for Christ.

BRAUNE: Living love to Christ impels to the most earnest participation in His work; and all the knowledge of the human heart, without love to Christ, leads to craftiness, and makes a man a rogue. The apostles are qualified only by their love for the Saviour.—*Feed my lambs—feed my sheep*, tender youth and vigorous age.—This, too, the Lord says three times with emphasis. Love makes the shepherd; Peter was to be a shepherd, like his Lord; the Lord elevates him to that office by this examination and humiliation.—When he was an old man, he wrote to the elders of his church (1 Pet. v. 2, 3): Feed the flock of Christ, etc. —Peter bears this intimation in mind in his second epistle (ch. i. 14).—This kept Peter's enthusiasm for the Risen One young till

he himself was old, for he exclaims, 1 Pet. i. 3, 4, Blessed be God and the Father of our Lord Jesus Christ, etc.—He knew that he should follow the Lord through shame to glory; to him the cross became a token of honour.—Vigorous souls are not terrified by a future full of dangers; beyond the stormy night they see the glorious morning of eternity.—His life accords with his word, 1 Pet. iv. 12, 19.

GOSSNER: This question is easily answered with "yes;" but if we think again, many a consideration will present itself.—Just so much as we lack in simple love, we fail of in daily bliss.—If thou wouldst be a true pastor and shepherd, love for me must bring the thing about, else is it impossible. For a large measure of love is needed to serve the bodies and souls of men, and often to incur, in so doing, much danger, and to experience the grossest ingratitude. —Hence it is the extreme of temerity to take upon one's self or to seek the office and ministry of a shepherd in the church of Christ, without feeling love toward Jesus and solicitude for His flock.— When a man is still young, God hath no very high opinion of his abilities; but when one hath been longer acquainted with Him, He maketh one a larger sharer in His sufferings.—What a doctrine! What a religion! The Lord prophesieth to His disciples torture and death, and inviteth them to follow Him, and they do follow Him! They prefer to lay down their lives rather than leave Him.

HEUBNER: The practice of Christ was entirely different from the subsequently invented church-penance, according to the canons of which, as Zinzendorf says, Peter would have been forced to kneel outside of the church door for at least fifteen years.—The main thing is *personal* love, true, real love for the Person of Jesus. It is this very thing that many are horrified at; they cannot relish it at all; they scent directly I know not what manner of pietistic and mystical rubbish, and seek to dilute it and beat it down and circum-interpret it into a mere cold esteem, or keeping of His commandments.—The schoolmen apprehended the thrice-repeated feeding as feeding by doctrine, by example, by hospitality. The generality of men are concerned only about the unimportant *worldly* examination, but the passing of a *heart*-examination before Jesus does not enter into their heads.—How utterly distinct a character a man bears so long as he is bent upon being his own master! He follows his own self-will, the natural will. How different the man when his will has been taken away by grace and he belongs to God! Then the self-will of the flesh is entirely captive to the will of the Spirit.

(III.)

THE CONTINUING RULE OF CHRIST IN HIS CHURCH REPRESENTED BY THE MINISTRY, SPIRITUAL LIFE, AND PATRIARCHAL AGE OF JOHN; OR THE DESTINY OF THE CHURCH IN RESPECT OF HER PREDOMINANTLY INTERNAL CHARACTER AND IMMORTAL SPIRITUAL LIFE.

CHAP. XXI. 20-23.

(Chap. xxi. 20–24, *pericope for the third day after Christmas, or for St. John the Evangelist's Day.*)

20 Then [*omit* Then][1] Peter, turning about [turning round], seeth the disciple whom Jesus loved following; which [who] also leaned on his breast
21 at supper, and said, Lord, which [who] is he that betrayeth thee? Peter [therefore][2] seeing him, saith to Jesus, Lord, and what *shall* this man *do*
22 [or, But how will it be with him]? Jesus saith unto him, If I will that
23 he tarry till I come, what *is that* to thee? follow [Follow] thou me. Then went this saying [This report therefore went] abroad among the brethren, that that disciple should not die [dieth not, was not to die]: yet Jesus said not unto him, He shall not die [dieth not]; but, If I will that he tarry till I come, what *is that* to thee?

EXEGETICAL AND CRITICAL.

Ver. 20. FOLLOWING (also).—The following of John is to be explained as the result of the involuntary drawing of love. It proves, however, that John did not understand the Lord as wishing to make Peter the recipient of an exclusively confidential communication.

WHO ALSO LEANED ON HIS BREAST AT THE SUPPER.—Wherefore this addition? Interpretations:

1. It is intended to bring to mind the incident ch. xiii. 23 ff., when John inquired of the Lord on Peter's behalf, and to demonstrate the fact that Peter has now grown far bolder, insomuch that he himself questions Christ, and that in behalf of John (Chrysostom and others).

2. It is designed as an intimation to this effect; namely, that peradventure a lot so full of sufferings as Peter's might not be intended for the disciple so pre-eminently loved by Jesus (Meyer). As if Jesus in partiality protected His particular friends from sufferings!

3. It is intended to assign the motive for John's following.

[1] [The text. rec. inserts δέ after ἐπιστραφείς, with ℵ, D, so also Lange; but A, B, C, Vulg. omit it, so also Lachm., Tischend., Alf., Westc.—P. S.]

[2] [The text. rec. omits οὖν after τοῦτον, which is well supported by Orig., ℵ, B, C, D, Vulg., Syr., and adopted by the critical edd.—P. S.]

John, in referring to the fact that he was the confidant of Jesus at the Last Supper, doubtless means to intimate that it was allowable for him now, *as* the confidant of Jesus, freely to join Him. Peter himself had possibly understood the summons of Jesus as prefacing an instantaneous being "girded" by "another" for an entrance into the other world; John understood it as the prelude to a love-test to be administered at Christ's withdrawal into concealment.

Ver. 21. BUT HOW WILL IT BE WITH THIS (MAN)?[1] οὗτος δὲ τί (*sc.* ἔσται).

MEANING OF THE QUESTION:

1. In accordance with the interpretation of the *following* as accomplished by *martyrdom:* How shall it be with this my fellow-combatant? (Euthymius.)

2. In accordance with the *literal* interpretation of the *following:* Is he to be with us now? (Paulus.)

3. What sort of a fate shall this man have in his calling? (Tholuck, Luthardt.)

4. If Peter saw in the mysterious walk a test of joyful following, his first thought would be: John, without being called, exposes himself to a moment of difficulty. The question, Shall this man go too? had at the same time, then, the background, What shall become of this man?

MOTIVE OF THE QUESTION:

1. Special love for John (Chrysostom, Erasmus, Luthardt).

2. A question prompted by curiosity and a certain jealousy (Lücke, Meyer).

3. Disapprobation of a supposed unauthorized accompanying (Paulus and others).

4. Curiosity and interest as to John's fate. "A want of concentration, an excess of natural vivacity, was certainly involved in Peter's ability to turn away his eyes so quickly from himself and his own destiny, and fasten them upon another" (Tholuck).

The self-consciousness with which Peter receives the disclosure and summons of the Lord, turns to *compassion* for *John*, whose present and future task Jesus apparently fails to appoint. Between Jesus and John everything is understood of itself, tacitly, as it were, while between Jesus and Peter everything has to be expressed, discussed, in a degree stipulated. Now thinks Peter,—in all noble-mindedness, we may say,—the same course must be pursued with John, else will he come short in somewhat: he, therefore, must receive his instructions for now and for the future. Hence Christ, in His reproof, appeals to His will, not to a distinct instruction; while, indeed, indicating the substance of His will.

Ver. 22. IF I WILL THAT HE REMAIN.—As we do not read that Jesus sent John back, or that He returned with Peter and John from the mysterious walk, we must (contrary to our first edition)

[1] [Lange: *Was soll aber dieser?*]

admit that Tholuck is right in here rejecting the literal interpretation: "If I choose to leave him behind until I return from my walk with thee" (Mark., *Exerc. exeg.* Similarly Paulus).

In these words, however, Christ enwraps the prophecy concerning John., *That he remain*—tarry—μένειν, "the opposite of ἀκολουθεῖν, which was to be accomplished through *martyrdom*; therefore: *to be preserved alive.* Comp. Phil. i. 25; 1 Cor. xv. 6" (Meyer).

TILL I COME.

1. To lead him out of Galilee to apostolic activity (Theophyl.).
2. In the destruction of Jerusalem (Wetstein and others).
3. Reference to the near Parousia of Christ (Lücke, Meyer).
4. In the destruction of Jerusalem as the beginning of the Parousia of Christ (Luthardt).
5. Legendary interpretation: As expressive of the mysterious surviving of the disciple until the end of the world. (Vulg.: *Sic cum volo manere.*) See the Introduction [vol. i. p. 14].
6. Hypothetical: Until the last coming (Rev. xxii. 20). Tholuck: "The sentence hypothetically declares that not even the longest extension of the life-term of Peter's fellow-disciple ought to be the occasion of jealousy." Supposing the saying to be *hypothetical*, however, its prophetic meaning would be weakened.
7. The coming [of Jesus] to take [John to heaven] through the medium of an easy [natural] death (*adventus gratiosus in articulo mortis.* Rupert, Grotius, Olshausen, and others). In opposition to this view Tholuck remarks: The characteristic καὶ παραλήψομαι αὐτόν is wanting. Nevertheless this interpretation alone forms a real antithesis: if ἀκολουθεῖν here mean, to follow the home-returning Jesus through the medium of martyrdom, and μένειν on the other hand signify to remain alive, then to remain alive until I come, means also, until I come to take him. The destruction of Jerusalem, for instance, forms no contrast to martyrdom; neither does the Parousia itself. Such a contrast *is* presented, however, by a natural death. Natural death is the *individual type*, continuing throughout New Testament times, of the Parousia for the individual Christian (Matt. xxiv. 44; John xiv. 3, etc.); and this Parousia of Christ in the death of believers is a warranty to them of their participation in the general Parousia (1 Cor. xv. 51; 1 Thess. iv. 15). Simultaneously with John's remaining until the coming of Christ in the hour of his natural death, there is indicated, however, the remaining of the Johannean type until the Parousia of Christ.

Ver. 23. THIS SAYING THEREFORE WENT ABROAD.—The above-mentioned tradition, which not even the Gospel has been able utterly to do away with. See the Introduction. According to Baur, that tradition grew out of the Revelation: the statement is entirely without foundation. The tradition to the effect that John

did but slumber in the grave and moved the earth with his breath, was a synthesis of the fact of his death and the precipitate apodictic interpretation of Christ's word.

YET JESUS SAID NOT UNTO HIM.—This defence of Christ's word against a precipitate interpretation is of the highest importance. It warrants the sure conclusion that John was still living when this was written; that consequently it must have been written by him. Had John been dead, another author would have expressed himself positively against the interpretation of the brethren, giving very probably a different interpretation at the same time. The disciple, however, would not anticipate the mysterious purport of Christ's saying, which was as yet unfulfilled.

DOCTRINAL AND ETHICAL.

1. The foregoing section should, above all, be valued as an eloquent token of the *authenticity* of this Gospel. Every later writer would, in one way or another, have laboured after additional emphasis. See the last EXEG. NOTE.

2. The word of Jesus concerning *John* has been fulfilled, in a literal sense, in the circumstance of his dying a natural death at an advanced age. And it is in accordance with this fact, therefore, that we have to apply the saying in respect of its primary signification. That it, however, as well as the saying concerning Peter, was at the same time intended to designate John as a type of the post-temporal presence of Christ in the church, is proved by the very fact that men gave vent to the feeling of the lofty significance of the saying, whose ideal sense they came short of, in mythical allegations touching the continuous on-living of John. See EXEG. NOTE to ver. 22. Further communications on this subject, as also concerning the dark counterpart of this tradition, the tradition of the Wandering Jew, see in Heubner, *Joh.* p. 542.

3. The higher sense of the saying, then, is expressive of a *Johannean form of Christianity*, just as the previous saying is significant of a Petrine form of the same. The words mean, therefore:

(1) There shall always be friends of God, friends of Christ, inward, subjective, intuitive Christians, in accordance with the characteristic of John, representative of the innermost presence of Christ in the church.

(2) In this form, the Christian spiritual life shall remain until Christ returns.

(3) The more the Petrine characteristic of the church recedes, the more prominent will her Johannean characteristic become. The church shall attain to maturity. She shall be a bride adorned with her ornaments, Rev. xix. 7, 8.

4. PAULINE Christianity may be regarded as a form of transition from the PETRINE type to the JOHANNEAN. And so far as this, the

Schellingean distinction of the three Christian ages is correct. Only we must not identify Petrinism with Roman Catholicism, Paulinism with Protestantism (though in Protestantism Paulinism has found its triumphant expression); and least of all must we make a synthesis of Protestantism and Roman Catholicism, affirming said synthesis to represent Johannean Christianity.

The Petrine characteristic is the trait of the church as influenced by law—as the *confessing* church; the Pauline is the trait of the church as influenced by the freedom of faith—as the *witnessing* church; the Johannean, the trait of the church as filled with the ideality of faith, *working* and *keeping joyful holiday*—the church of the light, love and life of Christ, *i.e.* the Adorned Bride. These three degrees of development, however, denote but the one unitous post-temporal presence of the Spirit of Christ in the church, in accordance with the ground-forms of that presence. Now the two primitively distinct ground-forms are Peter and John. See the discussions on this subject: *Apostolisches Zeitalter*, ii. p. 649, and the concluding section of Schaff's *History of the Apostolic Church.*

5. John's free joining in the following which Christ commanded Peter is likewise a characteristic of the Johannean essence. It is the involuntary drawing of love's impulse and friendship's right; the perfect humanity of the life of faith. The expression of this ripe spiritual fellowship with the glorified Lord makes so ghostly and yet so human an impression upon the world, that John passes, almost untouched, through its persecutions. He is exiled, but not killed. His keenest sufferings, however, are prepared him by the misconceptions of external circles of [religious] fellowship themselves, these latter stamping the Petrine as the statutory essence. He, too, in his own way, is nailed to the cross like Peter, but not with heathen nails—ah, no! with Christian or Judo-Christian; and, insomuch as this is true, with silver nails.

6. Here, then, belongs also the entire import of all Christian mysticism and speculation, in respect of their pure ideal form.

HOMILETICAL AND PRACTICAL.

The solemnization of the resurrection of Jesus: A call to follow Him.—The following of Jesus not simply a following of the Crucified One, but also of the Risen One.—The disciples' following of the Lord: (1) In its unity; (2) in its diversity.—How Peter, as he follows the Lord, hears the rustle of John's foot behind him.—The question of Peter: Lord, but what shall this man do? (1) In the mouth of Peter himself: well-meant, and yet not wholly warranted; (2) in the mouth of those who boast of Peter: ill-meant and unwarrantable.—How the most zealous servants of Christ frequently fail to understand His most intimate friends.—John, the friend of

Jesus, the patriarch of all the friends of God and of Christ.—Christ's presence in the world and church through the medium of the love of His friends.—Friendship with Christ on earth an undying spring, enduring until the summer-time at the end of the world.—*If I will that he tarry:* Christ's will the fate of His people (if we live, we live unto the Lord, etc.).—How the Lord has appointed such different careers to His people, yet deciding for all aright.—Christ can insure the longest life.—"*What is that to thee?*" In what sense we should concern ourselves about our Christian colleague, and in what sense we should avoid so doing: (1) As to his spiritual welfare, but not as to the external form thereof; (2) as to the will of God concerning his way, not as to a human regulation of his way; (3) in divine sympathy, not in human comparison or in human rivalry.—Christ's conference with Peter in regard to the destiny of John: (1) The question of Peter; (2) the answer of Christ; (3) the proud interpretation of the disciples; (4) the modest correction of John.—The remaining of John until Christ's coming again: (1) In its historical sense; (2) in its symbolical import.

STARKE, LANGE: It becomes evident from this, that when Christ said to Peter, Follow me, He advanced a few paces from him, desiring in a prophetic manner, in conformity to which a secret matter was sometimes presented in outward gestures, to lead Peter, while claiming from him a bodily following for a short distance only, to a spiritual following, and in particular to a following to the death of the cross.—ZEISIUS: We all have, alas! an innate propensity to concern ourselves unnecessarily about others rather than about ourselves. Therefore flee curiosity, Sir. iii. 22. It is one of the infirmities of believers to discover a kind of jealousy when they perceive others to possess gifts of grace, either physical or spiritual, in a greater degree than themselves, Jon. iv. 1 f.—*Bibl. Wirt.:* Let every man wait on his vocation, not troubling himself as to what God will do or decree with others.—LAMPE: Moreover, we perceive from these words, (1) The humility of John, in not being willing to have so great honour ascribed to him; (2) his solicitude for the brethren, whom he sought to free from error.

GERLACH: John worked inward in the church rather than outward.—BRAUNE: Inscrutable and mysterious are the ways by which God leads us, until we are come to the end of them. Therefore abide by the testimony of Scripture, and attend every man to his own affairs.—GOSSNER: Why is it only to me that such things are said? That man gets off more easily. Before one can turn round, people are ready with questions like this: What shall this one and that one do?

JOHANNES MUELLER, *Lebensgeschichte*, 1806, p. 34, writes: "The opinion now starting up again, that the disciple whom Jesus loved

did not die, is found, if I mistake not, in Sulpitius Severus also, *Hist. S.*, lib. ii. I have frequently met with it in Greek legends, monologues, and chronicles, with this addition, viz. that the dust upon his grave is moved by the breath of this mouth." P. 106: "In a work of the patriarch Ephraim of Antioch (p. 545, Photius, num. 229, p. 418 of the Augsburg Edition, 1604), it is positively affirmed that John is still living; that he has vanished, and that in his grave nought was found but a delicious odour and a precious spring of healing balm. George of Alexandria informs us (Photius, num. 96, p. 139), that to the monk Hesychius, a Syrian, there appeared St. Peter and St. John, and that the latter delivered a book to the young monk, who was afterwards called Chrysostom. Of the tradition's having come into our parts also, thou wilt find a proof in Hübner's *Salzburg*, Part i. p. 317."—He who has promised to follow the Saviour can do nothing else than await His orders, composing himself to rest and be active as his Lord wills, and more than once to labour till he is weary.

HEUBNER: The question as to ourselves should concern us so entirely to the exclusion of all else, as to keep us quiet when hundreds are threatening to get precedence of us. We perhaps think ourselves ripe (to go home), but there are reasons why God decrees otherwise with us.—Ver. 23: It results from this verse that the apostles could not have been of the decided opinion that they would live to see the coming of Christ; otherwise they could not have ascribed such a destiny to John as a special prerogative. —The spirit of John shall never perish; it shall ever renew itself: never shall there be wanting loving and beloved Johannean souls.

(IV.)

THE TESTIMONY OF JOHN AND THE TESTIMONY OF THE CHURCH. INFINITUDE OF THE EVANGELICAL HISTORY.

CHAP. XXI. 24, 25.

24 This is the disciple which [who] testifieth of these things, and wrote
25 [who wrote] these things: and we know that his testimony is true.[1] [2]And

[1] [Dr. Lange brackets the last clause: καὶ οἴδαμεν ὅτι ἀληθὴς αὐτοῦ ἡ μαρτυρία ἐστίν, considering it an addition of the elders of Ephesus and friends of John, while he ascribes all the rest, including ver. 25, to John. See EXEG.—P. S.]

[2] This verse is wanting in Cod. 63 [?]—a circumstance of no importance, however. (On the Sin., see Tischend.) [Lachmann, Tregelles, Alford, and Westcott retain ver. 25, except the concluding ἀμήν; Westcott, however, separates it from the preceding text. Tischendorf alone, ed. viii., excludes it from the text on the sole authority of the Sinaitic MS., which indeed contains the verse, but, as *he asserts*, written by another hand; see his note, p. 965. But in the large quasi-facsimile ed. of the Cod. which I have used all along, there is no perceptible difference.

there are also many other things which[1] Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen [*omit* Amen].[2]

EXEGETICAL AND CRITICAL.

Ver. 24. THIS IS THE DISCIPLE.—Self-designation of John, as in ch. xix. 26.

OF THESE THINGS.—Referring to the contents of the 21st chapter.—AND WHO WROTE THESE THINGS. Particularly, also, to the setting of the Christians right in regard to the tradition which had commenced to gather form.

WE KNOW THAT HIS TESTIMONY.—Different interpretations:

1. Οἴδα μέν (Chrysostom, Theophylact). An exegetical conjecture (similarly Beza's οἶδεν).

2. An indication of the ungenuineness of the conclusion or of the whole chapter (modern criticism).

3. John made himself one with his readers (Meyer).

4. Probably a later addition from the Ephesian church. Not because, as according to Lücke, "John never wrote in the first person, either of the plural or of the singular." See on the contrary, ch. i. 14. But the corroboration of his own testimony with the words, *We know that his testimony is true*, would be too strikingly singular. The expression ch. xix. 35 runs differently. We have therefore bracketed the words "we know," etc., considering them to be the only later Ephesian addition in the whole chapter.

Ver. 25. BUT THERE ARE ALSO MANY OTHER THINGS.—Meyer: "Apocryphal conclusion of the whole Gospel, after the addition of the Johannean supplement, vers. 1–24." The evangelist thinks it important that he should remind his readers that he has not written as a chronicler, but has selected and arranged things in conformity to an organizing principle, as did also his predecessors, though not in the equal power of a concentrated, unitous, ideal view. That this note of the Gospel has not at all an apocryphal aspect, but would, on the contrary, be qualified, were more attention accorded it, to strip our modern criticism of many apocryphal opinions (particularly of the continually recurring idea that the

He then also corrects an error with regard to Cod. 63, which was quoted by Mill, Wetstein, Griesbach, Lange (in the preceding remark), etc., in favour of omission; but, according to Scrivener, the last page of that Cod., with the 25th verse, is lost. Tischendorf here gives too much weight to Cod. Sin., which he had the good fortune to discover. The omission, if such could be proven, has little weight in view of the many instances of carelessness on the part of the copyist, and of the filling up of the lacuna by the first corrector, who, according to Tischendorf, was cotemporary with the copyist. All other known MSS. contain ver. 25, though many state in a note that it was regarded by some as a later addition.—P. S.]

[1] The reading ἅ in accordance with Codd. B, D*, etc., Lachmann.

[2] The ἀμήν of the Recepta (Codd. E, G, H, K, M, etc.) is wanting in Codd. A, B, C, D, etc. On the various subscriptions: εὐαγγέλιον κατὰ Ἰωάννην (A, C, E, D); κατὰ Ἰωάννην (B), etc., comp. Tischendorf. K, M, U, X have no subscription.

evangelists were chroniclers, that their writings were grounded upon one another, etc.), is evident.

IF THEY SHOULD BE WRITTEN EVERY ONE . . . ONE BY ONE.—According to the conclusion of the evangelist, the world itself would be unable to contain the books that would then be written continually (γραφόμενα). Even Tholuck agrees with Meyer (who refers to similar hyperboles in Fabricius, *ad Cod. Apocryph.* i. p. 321) in thinking this proposition hyperbolical. The apparent hyperbolism of the expression, however, very clearly illustrates the pure infiniteness in the life-development of the Logos, by a quantitative local measure. We make use of a hundred similar expressions, without their hyperbolism being deemed improper or apocryphal; for instance: "*O dass ich tausend Zungen hätte*" ("O that I had a thousand tongues")—"*Den aller Weltkreis nie umschloss*" ("Whom the whole world did ne'er enclose")[1]—"The whole world lieth in wickedness—in the Evil One," etc. Weitzel has entered the lists in defence of the propriety of the expression, *Studien u. Kritiken*, 1849, p. 633; comp. my *Leben Jesu*, iii. p. 760. Luthardt: "For only an absolute external compass corresponds with the absolute contents of the person and life of Christ;" whereupon Meyer remarks: "Inevident to me!" "*Aber, Freunde, im Raum wohnt das Erhabene nicht*" ("But, O friends, the sublime dwelleth not in space"), says Schiller elucidatively. The evangelist, however, in submitting his book to the church, may well come forward with an unwonted οἶμαι, in order, by a strong expression, to dissuade the reader from the chronistic apprehension of the Gospel, and to urge him to the historico-symbolical view, which recognises in the organically articulated selection of ideally transparent facts the historical life-picture of the infinite fulness of the life of Jesus.

This symbolical character, presented in pure but speaking facts, is possessed in a peculiar degree by the closing chapter, to which the closing words primarily have reference. The interpretation of Jerome, Augustine, and others, The world would be spiritually incapable of grasping such books, would apply even to the four small Gospels, though in sooth a gospel developed *in infinitum* would pass the comprehension not only of the present *world*, but also of *Christendom* as it here exists. Here, however, emphasis is laid not upon the æonic unfathomableness of the life of Jesus, but upon its ideal infinitude, in the symbolical explicitness of the evangelical history.[2]

[1] [Lines of two celebrated German hymns.]

[2] "Vom Himmel steigend Jesus bracht
Des Evangeliums ewige Schrift,
Den Jüngern las er sie Tag und Nacht;
Ein göttlich Wort, es wirkt und trifft.
Er stieg zurück, nahm's wieder mit,
Sie aber hatten's *gut gefühlt*,
Und Jeder schrieb so Schritt für Schritt,
Wie er's in seinem Sinn behielt.

DOCTRINAL AND ETHICAL.

1. The absolutely *dynamical* view of the world, as the specifically *Christian view of it,* is the fundamental feature and the key of the Johannean Gospel, of Johannean theology. The personal principle is the royal life-principle of the world. The personality of God, in the personality of Christ, annihilates the power of the anti-personal, satanic essence, and appoints the impersonal world to the service of life; it is diffused in the personality of the apostles, in order that it may lift the whole world out of the abyss into the light of glorification, in which the world, as the old world, vanishes, in order to shine forth again as the eternal house of the Father, the eternal city of God. In conformity to this dynamical view, Christ's pre-temporal rule in the world is finally summed up in the testimony of John the Baptist; His post-temporal rule, in the ministry of the twelve apostles; the draught of fishes of the seven; the simple contrast of the following disciple and the tarrying one; finally, in the type of a friendship with Christ, which remains until the Lord comes.

With this dynamical character, then, the apostolic presentation of the evangelical history also corresponds. That history is not chronistically, but æonically executed; not atomistically expanded, but principially concentrated; the whole infinitude and fulness of the signs of Jesus must be reflected in a concentric selection of speaking facts, translumined by the idea. Not in outward extension—in transparent concentration the expression of eternal life is accomplished.

2. The great distance between John's view of the essence of evangelical historiography and the opinions or prejudices of modern criticism, becomes evident from the foregoing, and from the last EXEG. NOTE.

3. Even the Christian *Gramma* may err in the way of professe book-making. Against this the Christian spirit of a John opposes its final words of warning; the like did the Preacher Solomon in the Old Testament (Eccles. xii. 12), and also Plato in *Phædrus,* 30. The Christian spirit-word does not aim at converting the world into a vast library of sacred writings, but into the Divine House of the adorned Bride of Christ and of the marriage of the Bridegroom. To this end Christian literature, with its testimony concerning Christ, is indeed to work, drawing all literature into His service; but the more it extends itself through the world, the more it should concentrate itself, shaping itself into the transparent life-picture of the glory of God in Christ.

Verschieden: Es hat nichts zu bedeuten,
Sie hatten nicht gleiche Fähigkeiten;
Doch damit können sich die Christen
Bis zu dem jüngsten Tage fristen."—(GOETHE.)

HOMILETICAL AND PRACTICAL.

The testimony of the friend of Jesus concerning his Lord and Master.—Together with the faithful testimony concerning Christ, the testifying disciple unconsciously immortalizes himself.—And we know that his testimony is true: (1) We know: (*a*) we believe it; (*b*) we not only believe it, we know it; (*c*) we not only know it (in the sense of the world's knowledge), we experience it. (2) We know, concerning his testimony, that it is sealed with the water and blood of Christ. (3) That it is true: (*a*) true in spite of all the objections and contradictions of the world; (*b*) true in the might of the Spirit who hath overcome the world.—How it is impossible, and yet possible, to depict the glory of Christ: (1) Impossible by the multitude of words, discourses, and writings; (2) possible by the simple word of the Spirit concerning His great signs.—The evangelical life-picture of the Lord: (1) In respect of its finite form; (2) in respect of its infinite contents; (3) in respect of its New Testament, eternally new operation.

STARKE: That which by grace we have received from God and done for the honour of God, we may well make known to others, taking care only that all boastfulness on account of our own persons is avoided, 1 Cor. xi.

BRAUNE: "An individual once appeared on earth who, merely by moral omnipotence, conquered remote times and founded an eternity of His own. It is that calm Spirit whom we call JESUS CHRIST. Only quiet teaching and quiet striving formed the melodies wherewith this higher Orpheus tamed human beasts and converted rocks into sanctuaries of God. And yet out of so divine a life—as it were, out of a thirty years' war against a perverse, insensible people—we are familiar with but a few weeks. What transactions, what words of His, may have been swallowed up from our knowledge before He became acquainted with the four writers of His history,—those men by nature so dissimilar! If, then, out of so divine a life-book only scattered leaves have fluttered to us, so that perhaps greater deeds and words of that life are forgotten (?) than were detailed, repine not, nor pass judgment over the shipwreck of little works and men, but recognise in that Christianity which nevertheless blossomed afterwards, the fulness with which the (All) Spirit yearly suffers the perishing blossoms to exceed in number those that thrive, without therefore forfeiting a future spring" (Jean Paul).

SCHLEIERMACHER: "For a long time there has been a fable current among men, and even in these days it is (still) frequently heard; unbelief invented it, and little faith receives it. The fable runs: 'There shall come a time, and perhaps it is already [illegible] when His right shall befall even this Jesus of Nazareth [illegible] human memory is fruitful but for a certain period: much [illegible]

man race owe to Him, great things hath God accomplished by Him, yet He was but one of us, and His hour of oblivion, too, must strike. If He was in earnest in desiring to make the world absolutely free, He must likewise have willed to make it free from Himself, that God might be all in all. Then men would not only perceive that they have strength enough in themselves to fulfil the divine will, but in the true understanding of the same they would be able to exceed His measure if they did but wish. Yes, only when the Christian name is forgotten, shall a universal kingdom of love and truth arise, in which no germ more of enmity shall grow, such as has been sown from the beginning betwixt those that believe on this Jesus and the rest of the children of men.' But it shall not be realized, this fable; since the days of His flesh, the Redeemer's image has been indelibly stamped on the race of men! Even though the letter might perish, which is holy only because it preserves us the image, the image itself shall last for ever; too deeply is it graven upon men ever to be effaced, and what the disciple said shall always be truth: 'Lord, whither shall we go? Thou alone hast words of eternal life!'"

HEUBNER: The pernicious making and reading of books has been greatly prejudicial to the reading of the Book of Life and to the Christian life. Luther himself on this account often wished his books done away with, *Works*, i. 1938, xiv. 420, xv. *Anh.* p. 90, xxi. 1031, xxii. 85.

Yet doubtless only in a qualified sense. The books of faith should promote life,—hence should be, as living books, strictly articulated organisms of life. Their foundation and aim is the Book of Life. This is, above all, true of the Holy Scriptures—particularly of the Gospels, most particularly of our Gospel.

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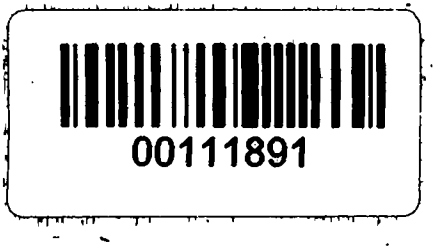
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